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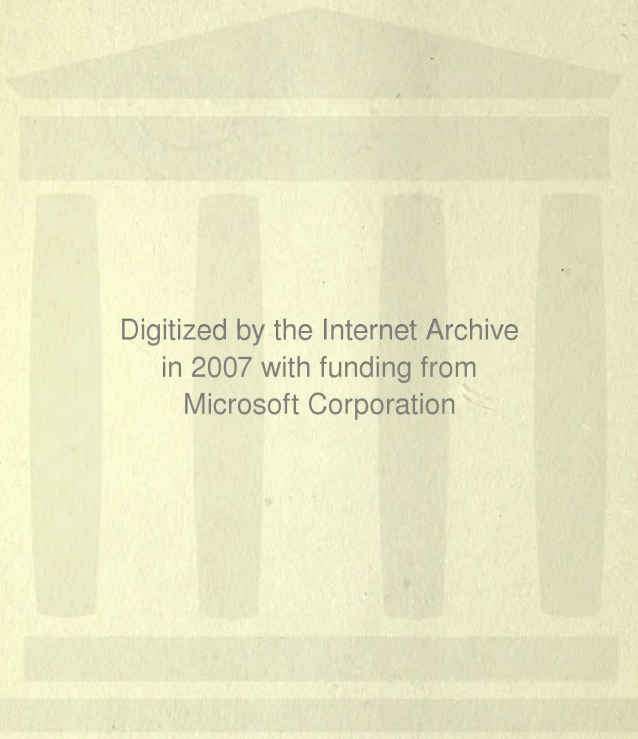


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“ Ut Christiani ita et Romani sitis.”

“ As you are children of Christ, so be you children of Rome.”

*Ex Dictis S. Patricii, Book of Armagh, fol. 9.*

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## GREEK PHILOSOPHY.—PLATO'S "PHAEDO" AND "TIMAEUS."

TO assert that the ancient Greeks are the intellectual aristocracy of the whole human race since the world began, may appear an unwarrantable hyperbole to those who have given little thought to the matter, but to the careful student of history the statement conveys nothing novel or exaggerated. Their incomparable works on philosophy and ethics, are the great storehouses from which succeeding ages have been constantly drawing, and which, as was stated in a previous paper on a kindred subject,<sup>1</sup> contributed invaluable aid towards the scientific exposition of certain Christian tenets; their language and ideas have been, to some extent, engrafted and impressed on the literature and mind of every civilized country; in poetry and oratory, the best extant models are Grecian. But the most signal tribute paid by posterity to the towering genius of the Greeks, and, at the same time, the most unequivocal acknowledgment of their intellectual supremacy, is to be found in the revival of the arts, especially architecture, and of literature in the beginning of the sixteenth century. The study of Greek books, and the contemplation of the great works of Grecian art, which had survived the ravages of time, had been gradually awakening in men's minds for over three centuries a desire—and, unless where controlled and purified by the influence of religion,

<sup>1</sup> *Prometheus Vincit*, I. E. RECORD, p. 339, present volume.

an unhealthy desire—to emulate the grace and perfection of the Periclean Greeks. This feeling became every day more wide-spread and intensified, chiefly in Italy, but also, to a more limited extent, in France and other countries, until having acquired a powerful impulse from the celebrated Greek scholars, who were obliged to seek a home among the Italians after the Turkish occupation of Constantinople in 1453, it received its ultimate development in the so-called Renaissance.

But did not the Greece that won this proud pre-eminence and undying fame, “the queen of letters and nurse of the arts,” suffer, on the plains of Chaeronea in 338 B.C., not indeed total extinction, for Demosthenes and Aristotle survived, but incurable injuries, which caused her to languish for a time, and then to sink down into mouldering decay? By that disastrous battle, her liberties were fettered, the patriotic aspirations of her sons crushed irrecoverably, their brilliant genius condemned to the obscurity of political servitude, and her accomplished scholars and renowned artists subjected to the withering influence of enforced dependence. Genius flourishes only on a free soil, and a people’s intellectual greatness cannot long outlive its nationality. It would, therefore, seem that though the Greeks are the acknowledged authors of intellectual civilization in the natural order, they were struck down in their spiritual barrenness, and could have had no share in the more exalted mission of preparing men’s minds for the acceptance of the supernatural truths of the New Law and the self-denying discipline of the Christian code. History, however, points to a different conclusion. What was to Greece an irretrievable loss, was to the rest of the world a rich source of gain; and with truth might she have prophesied of herself “*non omnis moriar.*” Her noble and graceful language was not doomed to such an ignominious end: it was preserved in the inscrutable designs of God, to fulfil a more exalted destiny than pagan Greece, however advanced in human culture, could assign it. Her far-famed learning, too, had been laying for itself the solid foundations of a prolonged existence and widely-extended power, by captivating and hellenizing her future conquerors. In the



palmy days of the Attic schools, for close on two centuries preceding the melancholy event of 338 B.C., the main and practical element of education was not the soul-stirring epics and lofty tragedy, though these too, exercised an abiding and ennobling influence, but her sublime and deep philosophy, some few important tenets of which we shall further on examine in detail, illustrating its value as a pioneer of the Gospel. Its scope is well defined by Cicero<sup>1</sup>:—"Haec nos primum ad illorum (deorum) cultum, deinde ad jus hominum quod situm est in generis humani societate, tum ad modestiam magnitudinemque animi erudivit, eademque ab animo tanquam ab oculis caliginem depulit, ut omnia supera, infera, prima, ultima, media, videremus." Philip of Macedon, the victor of Chaeronea, was himself a generous patron and a profound student of Greek literature; while his son, Alexander the Great, "the greatest conqueror of the material world, received the instructions of him who has exercised the most extensive empire over the human intellect," Plato's illustrious pupil, Aristotle. Alexander's brilliant career of conquest in the east, opened up barbarous and unexplored tracts of country, and spread the light of Grecian civilization over the darkest regions of ignorance and savagery, from the Caspian Sea to the Indian Ocean and from the Punjab to the Soudan. Literary adventurers and highly educated commercial speculators followed in his train, many of whom settled down wherever they saw a fair prospect of pursuing their respective avocations with security and profit. In this way, not merely were the teachings of philosophy widely diffused, but channels of communication were established between Greece and the eastern barbarians, which wars, revolutions, and the overthrow of dynasties, could but partially stop up, and which materially facilitated the propagation of the Gospel, nearly four centuries after, in these same benighted countries.<sup>2</sup>

Plato is accorded by the unanimous verdict of the early Fathers and of all scholars, ancient and modern, the foremost place among heathen philosophers, for his sublime and

<sup>1</sup> Tusc. Quaest. I. 26.

<sup>2</sup> See Gladstone. *Place of Ancient Greece in the Providential Order.* note xvi.

fascinating treatment of the highest questions of natural religion and ethics, as far as the unaided light of human reason could effect. Two things in particular combined to secure for him an unfading popularity for the past two thousand years, and unrivalled success in his own day. His transcendent genius and his refined accomplishments have, in the first place, given to his writings a richness of expression and a fertility of illustration, far above the dull, stereotyped diction and unpicturesque style of many of his contemporary as well as of subsequent philosophers. It has been often commented on as a strange contradiction that, though poets are altogether excluded from his "Ideal Republic," the elevated grandeur of poetic feeling and imagery is one of his own best and most strongly marked characteristics. The second advantage he enjoyed was, that the opening of his active life of teaching and writing exactly synchronised with the strange reaction in public opinion at Athens, in favour of the study of philosophy, brought about mainly by the unjust death of his great master Socrates, in 399 B.C.

Classical antiquarians and learned modern philosophers have supplied us with volumes of the most elaborate disquisitions and contradictory theories on the unpractical question of the "Platonic Ideas"—a problem as far from being solved to-day as it was in the time of St. Augustine. Some eminent writers maintain that Plato held Ideas to be distinct entities and real existences, independent of the human mind—abstraction and generalization being mere auxiliaries for conducting us to an apprehension of them—and even of the Divine Intelligence, having served as eternal patterns and exemplars, according to which the Creator moulded the universe and framed its laws; while other very acute critics interpret his language in quite a different and rational sense. If it be a less ambitious, it may also be a less profitless task, to endeavour to present a fair conspectus of the more practical and unassailable teachings of Plato. Every school-boy nowadays is aware that many of his doctrines were untenable and absurd in the extreme degree; for instance, the star-soul system, and the doctrine of the pre-existence of souls, on which the former is based—errors subsequently

unearthed and propagated by Philo<sup>1</sup> and the Neo-Platonists the third and fourth centuries—also, the extravagant theory that the universe is an animal having body and soul, &c. But after all these dreams have been cleared away, there remains enough of sound, sober wisdom, clear judgment, and lofty thought, to entitle him to be regarded as the uninspired "Moses of Paganism."

(1). The Immortality of the Human Soul is of all true doctrines the most closely associated, in classical literature, with the illustrious name of Plato. Addison's famous Soliloquy of Cato has made this fact familiar to all English readers:—

"It must be so ; *Plato, thou reasons't well,*  
Else whence this pleasing hope, this fond desire,  
This longing after *immortality* ? "

It must however, be conceded that, here as elsewhere, it were vain to look for solid, irrefutable arguments, in this greatest of heathen philosophers ; it is the unshaken firmness of belief, to which his superior intelligence enabled him to attain, and the clearness with which his convictions are reflected in his works, that stand out unexampled in the whole range of Pagan literature.<sup>2</sup> On reading the Tusculan Disputations, one cannot fail to observe that Cicero, just like Cato, was less moved by the intrinsic force of Plato's reasoning, than by the authority and enchantment of his name.

‘ *Ἡ δὲ ψυχὴ ἄρα, τὸ ἀειδὲς τὸ εἰς τοιοῦτον τόπον διχόμενον γεννᾷον καὶ καθαρὸν καὶ ἀειδὴ, εἰς Ἄιδου ὡς ἀληθῶς, παρὰ τὸν ἀγαθὸν καὶ φρόνιμον θεόν, δι’ ἃν θεὸς ἐθέλη αὐτίκα καὶ τῇ ἐμῇ ψυχῇ ἰτέον, αὕτη δὲ δὴ ἡμῖν ἡ τοιαύτη καὶ οὕτω πεφυκῦια ἀπαλλαττομένη τοῦ σώματος εὖθυσ διαπεφύσεται καὶ ἀπόλῳεν, ὡς φασι οἱ πολλοὶ ἀνθρώποι ; πολλοῦ γε δεῖ.*

"Can the soul, therefore, the invisible (part of man), which goes to a place like itself, grand, pure, and invisible, to a veritable *unseen*

<sup>1</sup> The celebrated Jewish philosopher who flourished at Alexandria about the middle of the first century.

<sup>2</sup> Seneca is of course, excluded, it being still a subject of controversy whether Seneca was not instructed in the Christian religion. This question is very well treated in Cruttwell's Hist. of Rom. Lit., pp. 386, *sqq.*



*world*,<sup>1</sup> to the presence of a good and wise God, whither if God will, my soul too is soon to go;—can it, I say, being of such nature and so constituted, be immediately dissolved and destroyed when severed from the body? Far from it.”

There is a loftiness of thought, a courage and dignity of soul, not unworthy of a Christian, discernible in many parts of the solemn dying declarations of Socrates, as embodied and embellished in the “Phaedo,” from which the above is an extract, that can be but very imperfectly reflected even in the best English version. The dramatic surroundings, too, in which the scene is laid, invest this charming dialogue with an additional interest and importance. Socrates has been condemned by the state to drink the fatal hemlock; the last day of his earthly existence has arrived, but his execution is deferred according to law, till after sunset; this short interval preceding the separation of his soul and body, is fittingly devoted to a touching discourse on the subject of the nature and destiny of the human soul. That there is a large substratum of fact underlying the polished periods and fine-spun arguments put in the mouth of the uncouth Socrates; in other words, that he actually taught and professed his own firm belief, that the soul is imperishable, even up to the moment of his death, there can be no reasonable doubt. But it is enough for our purpose to show that his greatest admirer and most distinguished pupil, the author of the “Phaedo,” distinctly and repeatedly asserted this and other divine truths, although he may have put them forward and advocated them fictitiously under the aegis of his great master’s name. The passage already cited is an emphatic and clear proof of this; but as the main aim of the entire work is to establish the doctrine in question, numberless other passages, equally strong and definite in their meaning, might be quoted. The following will suffice:—

Παντὸς μᾶλλον ἄρα, ψυχὴ ἀθάνατον καὶ ἀνόλεθρον, καὶ τῷ ὄντι ἔσονται ἡμῶν αἱ ψυχαὶ ἐν “Αἰδου.”

“Above all, therefore, is the soul an immortal and imperishable (substance), and our souls will really exist in Hades.”

<sup>1</sup> There is a play on the word “Αἶδης. The author derives this word from αἶ (priv.) and ἰδεῖν (to see). This etymology is rejected by many on account of the *breathing*.

(2). Plato maintained that it followed as a corollary from the preceding dogma, that the *good are rewarded* and the *wicked punished* in the life to come, sentence being pronounced on each immediately after death. Many other pagan authors, no doubt, advocate this doctrine, but, as a rule, they either affirm it with vacillation or hesitancy, or they surround it with such an aggregation of fanciful myths and fables, that it can hardly be recognised. Our author's teaching on this point is lucidly expressed in several parts of the interesting work, from which we have been quoting.

Εἰ μὲν γὰρ ἦν ὁ θάνατος τοῦ παντὸς ἀπαλλαγὴ, ἔρμαιον ἂν ἦν τοῖς κακοῖς ἀποθανοῦσι, τοῦ τε σώματος ἅμα ἀπαλλάχθαι, καὶ τῆς αὐτῶν κακίας μετὰ τῆς ψυχῆς· νῦν δὲ ἐπειδὴ ἀθάνατος φαίνεται οὐσα οὐδεμία ἂν εἴη αὐτῇ ἄλλη ἀποφυγὴ κακῶν, οὐδὲ σωτηρία πλὴν τοῦ ὡς βελτίστην τε καὶ φρονιμωτάτην γενέσθαι.

"For if death were a deliverance from everything, it would be an unexpected gain for the wicked, when they die, to be released at the same time from the body, and from their unrighteousness together with the soul. But now, since the soul is evidently immortal, it can have no other means of escape from evils, nor any safety, save by becoming as good and wise as possible."

Greek mythology, as expounded by the poets, distinctly recognises a judgment after death; but our author's views on that subject present the additional curious feature of a mediating spirit or invisible guide conducting each soul to the tribunal of the Deity to receive sentence. This mediator is assigned each one at his birth, since direct intercourse between man and the Supreme God is impossible; but does not cease to exist when his mortal charge is summoned out of this world. He is superior to earthly men, but subordinate in dignity to the departed souls of the Blessed. In the unvarnished account of the Socratic teachings, furnished in the "Memorabilia of Xenophon," we have no clear evidence that the "Daimonion" had a separate existence, an exalted nature, and distinct functions of this kind, assigned to him. The spiritual guide, or *genius*, introduced here, would appear, therefore to be of higher dignity and to discharge more specific and positive duties; but in the *Timaeus* he is represented apparently as identical with one of the faculties of the

human soul. An ancient writer calls the opinion shadowed forth in the following, *πεδίον ἀληθείας* or inception of truth :

τελευτήσαντα ἕκαστον ὁ ἕκάστου δαίμων ὅσπερ ζῶντα εἰλήχει, οὗτος ἄγειν ἐπιχειρεῖ εἰς δὴ τινα τόπον οἱ δέι τοὺς ξυλλέγοντας διαδικασαμένους εἰς "Αἴδου πορευέσθαι μετὰ ἡγεμόνος ἐκείνου ᾧ δὴ προστέτακται τοὺς ἐνθὲνδε ἐκείσε πορεύσαι·

"Each one's *genius* whom he had allotted to him when living, conducts him after he dies to some place from which they that are assembled together, after receiving sentence there, must proceed to Hades with that guide on whom it has been enjoined to conduct them thither."

(3). The *eternity* of punishment, as well as of bliss, is clearly set forth in this same book, as is manifest from the following passages :—

Οὐ δ' ἂν δόξωσιν ἀνιάτως ἔχειν. . . τούτους δὲ ἡ προσήκουσα μοῖρα ρίπτει εἰς τὸν Τάρταρον ὅθεν οὐποτε ἐκβαίνουσιν·

"But whosoever shall appear to be incurable. . . these a just destiny hurls into Tartarus whence they never come forth."

Οὐ δὲ δὴ ἂν δόξωσι διαφερόντως πρὸς τὸ ὁσίως βιῶναι, οὗτοι. . . ἄνω δὲ εἰς τὴν καθαρὰν οἴκησιν ἀφικνούμενοι. . . ζῶσι τὸ παράπαν εἰς τὸν ἔπειτα χρόνον, καὶ εἰς οἰκήσεις ἔτι τούτων καλλίους ἀφικνούνται ἃς οὔτε ῥᾶδιον δηλῶσαι·

"But those who shall appear to have lived a life of eminent sanctity, arriving at a pure habitation above, live for all remaining time, and reach abodes yet more blessed than these, which it is not easy to describe, &c."

(4.) Plato is unique among Pagan philosophers in asserting the efficacy of *penance* in this life; and the existence of a *place of purgation* in the next, is by no other writer of the old pagan times so definitely set forth.

Οὐ δ' ἂν ἰάσιμα μὲν, μεγάλα δὲ δόξωσιν ἡμαρτηκέναι ἁμαρτήματα, . . . καὶ μεταμέλον αὐτοῖς τὸν ἄλλον βίον βιώσιν, . . . ἐκβαίνουσί τε καὶ λήγουσι τῶν κακῶν·

"But those who shall be found to have committed curable, but grave offences, and to have spent the remainder of their lives in penance, . . . come forth and are freed from their sufferings."

The rich imagination of our author plants this germ of truth in a close thicket of poetical fancies; but it is undeniable that he draws a clear distinction between those, who having



committed sins repent of them, and those who die impenitent. No stress is laid on the meaning of μεταμέλλον, though to speak of a person spending the remainder of his days in *penitence*, sounds rather strange.

Καὶ οἱ μὲν ἂν δόξωσι μέσως βεβαιωκένοι. . . καθαιρόμενοι τῶν τε ἀδικημάτων δίδόντες δίκας, ἀπολύονται.

"And those that have passed an average kind of life, . . . being purified by suffering punishment for their transgressions, are released."

Up to the present, the passages quoted have been selected exclusively from the *Phaedo*, which contains countless other less striking truths. The four cardinal virtues are enumerated, explained, and more than once insisted on; the necessity of curbing the passions is frequently and earnestly inculcated, and so on.

In the *Timaeus* we are furnished with a detailed and elaborate exposition of its author's theories regarding the formation of the visible universe, and the composition and organization of the human system. It was one of Plato's last works, and contains his most matured views on the questions discussed; any passages cited below, will be selected entirely from it.

(5). The visible universe and all its parts, are the work of *one, immutable, benevolent, eternal God*, who created it out of nothing.

In pondering over this great monument of Plato's gifted mind, one would at times find it hard to convince oneself, that it could possibly be the outcome of the reasonings and speculations of a pagan philosopher, and would feel more than ever disposed to accept the theory, so powerfully supported by intrinsic evidence and by authority, that Greek philosophy owes its large and valuable fragments of true doctrine to the divine philosophy of the ancient Jewish faith. Many of his arguments are identical with those still used to establish the same truths from reason, in Christian colleges. He commences with the sound principle: παντὶ γὰρ ἀδύνατον χωρὶς αἰτίου γένεσιν σχεῖν thus Latinized by Cicero: "Nullius, causa remota, reperiri origo potest," but more accurately reproduced in our maxim: quidquid incipit existere, habet causam.

He designates the necessary cause and creator of the world τὸν ποιητὴν καὶ πατέρα τοῦδε τοῦ παντός, "the Maker and Father of the universe," and says he is

ὁ δημιουργὸς ἀγαθὸς, καὶ ὁ ἄριστος τῶν αἰτιῶν "a good Artificer, and the best of causes." Ἀγαθὸς ἦν, ἀγαθῷ δὲ οὐδὲς περὶ οὐδενὸς οὐδέποτε ἐγγίγνεται φθόνος· τούτου δ' ἐκτὸς ὧν πάντα ὅτι μάλιστα γενέσθαι ἐβουλήθη παραπλήσια ἑαυτῷ. . . βουληθεὶς γὰρ ὁ θεὸς ἀγαθὰ μὲν πάντα, φλαῦρον δὲ μηδὲν εἶναι κατὰ δύναμιν, οὕτω δὲ πᾶν ὅσον ἦν ὁρατὸν παραλαβὼν οὐχ ἡσυχίαν ἄγον ἀλλὰ κινούμενον πλημμελῶς καὶ ἀτάκτως, εἰς τάξιν αὐτὸ ἤγαγεν ἐκ τῆς ἀταξίας.

"He was good, and in the good envy never exists about anything whatever; being without this (envious disposition) therefore, he desired that all things should be as much as possible like himself. The Deity, then, wishing that all things should be good and nothing evil, having taken everything that was visible and not at rest but in a state of utter disorder and confusion, reduced it to order from disorder."

All this reads like an attempted rehearsal of the first chapter of Genesis:

"And He said: Let us make man to our own image and likeness." "And God saw all the things that He had made, and they were very good." "And the earth was void and empty, and darkness was upon the face of the deep, and the spirit of God moved over the waters," &c., &c.

The details of Plato's system of cosmogony are too fanciful to be seriously studied as forming a connected, intelligible whole, and entirely too complicated to be fully understood by any classical reader of ordinary intellect. The main features in it, however, are strikingly illustrative of the marvellous strides made by its inventor towards the divine truth, shreds of which, no doubt, he had gathered directly or indirectly, from the ancient Jewish religion.

(6). All things whatsoever, even the so-called *deities* of the popular creed, are the *creatures* of the one God, and are, of their own nature, *mortal* and entirely subordinate to the Creator.

Ἐπεὶ δ' οὖν πάντες. . . θεοὶ γένεσιν ἔσχον, λέγει πρὸς αὐτοὺς ὁ τότε τὸ πᾶν γεννήσας τὰδε· θεοὶ θεῶν, ὧν ἐγὼ δημιουργὸς πατήρ τε ἔργων, . . . ἀθάνατοι μὲν οὐκ ἔστέ οὐδ' ἄλυτοι τὸ πάμπαν·

"Accordingly when all the gods had been created, he who had

moulded this universe thus addressed them : ' Gods of gods of whom, produced as you are (*ἐργων*), I am the creator and father. . . you are not immortal nor wholly indissoluble.'

If Plato thus flagrantly outraged the laws of his country respecting religious teaching : if he thus openly impugned the orthodox faith and spoke in language of disparagement and contempt regarding divination, &c., as we know he did, why was he tolerated by that same government and community, who had shortly before inflicted the extreme penalty of death on Socrates, alleging against him charges of a similar nature? Well, as was observed before, the undeserved execution of Socrates was followed by a strong reaction in the popular feeling, and a pretty general conviction that the punishment was out of proportion with the offence. Besides this, Plato did his work quietly and unobtrusively, never throwing the city into a ferment, and always respecting the religious sentiments of his fellow-countrymen, even when he differed from them. He did not totally discard the gods from his system of religion ; he purged them of the unworthy passions and vices attributed to them in the vulgar superstition, and by way of compensation for improvement in their other attributes, he denied them immortality as an essential prerogative. The mysteries duly performed, and in certain cases, oracles and auguries, he retained, but he indignantly repudiated the superstitious delusion that the deity could be propitiated by drunken orgies and licentious indulgence of the human passions.

It may, further, be worth while to observe here, that it is in a diffident and apologetic tone, that he encourages belief in the received traditions regarding the nature and origin of the "generated gods."

*Περὶ δὲ τῶν ἄλλων δαιμόνων. . . πειστέον δὲ τοῖς εἰρηκόσιν ἔμπροσθεν . . . καίπερ ἄνευ τε εἰκότων καὶ ἀναγκαίων ἀποδείξεων λέγουσιν.*

"Regarding the other deities. . . we must trust to those who handed down the traditions from the beginning. . . even though they speak without reasonable and convincing proofs."

He feels himself constrained by his rational nature and inner consciousness to reject altogether these absurd superstitions ;



but, on the other hand, he is deterred by his respect for his fellow citizens and their common ancestors, as well as the absence of any sounder and more rational religious system, to supersede the received faith.

(8) Man was not created for this world; his ultimate end is not earthly enjoyment and the passing happiness of this life; *he is destined for heaven*, which he will gain by virtue and wisdom.

Περὶ τοῦ κυριωτάτου παρ' ἡμῖν ψυχῆς εἶδους διανοεῖσθαι δεῖ τῆδε. . . τοῦτο δὲ δὴ φάμεν οἰκῆιν μὲν ἡμῶν ἐπ' ἄκρῳ τῷ σώματι, πρὸς δὲ τὴν ἐν οὐρανῷ ξυγγένειαν ἀπὸ γῆς ἡμᾶς αἰρεῖν ὡς ὄντας φυτὸν οὐκ ἔγγειον ἀλλ' οὐρανιον·

"Regarding the superior part (or faculty) of the human soul within us, we ought to conceive it thus. . . that, I mean, which we say resides in the highest part of the body and raises us up from earth to our destination in heaven, for we are plants, not of earth, but of heaven."

Like other learned, and many of them much more recent, authors, Plato held that the seat of the rational soul is in the brain, while he placed the sensitive appetite in the lower parts of the human system.

Our readers need hardly be assured that our object in trespassing so far on their patience by quotations from the Greek text, is to present them with a plain, uncoloured account of the Platonic teachings. A mere statement of an author's opinions, falls far short of producing the same vivid impression as his own words in his original work, and is very often largely tinged by the narrator's peculiar views and conjectures.

Eusebius (Caesariensis) in his work commonly entitled "Praeparatio Evangelica," in Greek and Latin, treats very fully of the doctrines of Plato, whom he always mentions with praise, and of whom he justly remarks that "he alone of all the Greeks had arrived at the vestibule of truth and stood at its very portals." St. Augustine speaks of him in the same eulogistic tone, in his treatise "De Civitate Dei," and many others of the early Fathers are equally emphatic in expressing their admiration of his gigantic intellect. We could also find among modern Greek scholars and philosophers, illustrious

names to add to the list of his admirers. There is one bright name which we cannot omit and which is a host in itself—that of the present Prime Minister of England, who has thrown much light on the subject of the preceding pages, and, to borrow words used by himself in a different context and of quite a different personage, “whose lengthening years have been but one growing splendour, and who at the last will

‘Leave a lofty name,  
A light, a landmark, on the cliffs of fame.’”

EDWARD MAGUIRE.

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## THE BOOK OF TOBIAS.

THE division of the books of Sacred Scripture into Proto-canonical and Deutero-canonical denotes the distinction of time at which both classes were received into the Canon of inspired writing. The books which were inscribed from the beginning on the catalogue or collection regarded by the Church as sacred and divine, are called Proto-canonical—these, which for a time were not received by particular churches at least as inspired, and were inserted later on in the Universal Canon, are called Deutero-canonical. The distinction therefore has reference to time, not to authority.

Among the Deutero-canonicals of the Old Testament, of which there are seven, the first in order is that of Tobias. It belongs to the second epoch of Jewish history, and records events which occurred during the captivity of the ten tribes of Israel. This was before the destruction of the kingdom of Juda, and the transportation of its inhabitants to Babylon. The history it contains, of a father and son both by name Tobias, and of the relations which the Angel Raphael by divine direction held with them, is as charming as it is interesting and singular. It is written in a simple, unaffected style, and is filled with most useful and salutary lessons, suited to every age, state, and condition of life.

Man's duties to God in adversity and prosperity, in sorrow and in joy, his duties to his fellow-man, both living and dead, are clearly inculcated and practically illustrated. We are taught to trust in the guardianship of God's holy angels, the dispositions with which people should enter the marriage state are set before us by word and example—and finally it contains a prophecy about the Church. "*Liber sancti Patris Tobiae,*" says the Venerable Bede, "*ut in superficie literae salubris patet legentibus, utpote qui maximis vitae moralis et exemplis abundat et monitis.*"

Even the enemies of the Church, who reject the human as well as divine authority of this book, cannot withhold their tribute of admiration for the beauty and sublimity of its teaching and morality. Munster prefers it to all the other books of the Old Testament.

"In quo," he says, "*biblico libro veteris instrumenti invenies tam efficaces ad opera pietatis monitiones, quae habent tam vividissima adjuncta exempla, ut in hoc libro? Ubi usquam locorum invenies tam sinceras, paternas, et omni exceptione dignas instructiones, qualiter te geras erga Deum, erga parentes, erga pauperes praesertim domesticos fidei, erga conjugem, denique erga cunctos mortales, atque erga defunctos ipsos ut in Tobia?*"

And again :

"*Libellus est vere aureus, et juventuti accommodatissimus. Ediscendus esset a pueris, haud secus quam decalogus, et in imo pectoris diligentissime condendus,*" &c.

Luther himself, notwithstanding his final verdict that it is a "*poema quodpiam,*" and not true history, thus writes in the preface to the German version of this book :

"*Si Tobiae liber gestum quoddam est, praeclarum et sanctum gestum est; si vere commentum est, vere est bonum, pulchrum, salutare et utile commentum, ac lusus poetae cujusdam spiritu pleni.*"

Further on he adds :

"*Ille liber nobis Christianis lectu est utilis et bonus, tanquam boni cujusdam Hebraei poetae, qui leve nihil, sed bonas res tractat, easdemque supra modum christiane urget ac describit.*"

And truly in vain would one seek in the pages of sacred or profane history for a nobler example of faith and firm confidence in God and the divine promises, of detachment



from earthly goods, tender charity towards the neighbour, patience in affliction, fearless intrepidity and prodigious constancy in the face of unexampled trials than that of the aged Tobias, who, when a captive and

“When all eat of the meats of the Gentiles, he kept his soul, and never was defiled with their meats (Ch. i., 12); who went daily among all his kindred (in their captivity), and comforted them, and distributed to everyone as he was able, out of his goods;” who “fed the hungry, and gave clothes to the naked, and was careful to bury the dead, and they; that were slain” (19, 20); who, when told that one of the children of Israel lay slain in the street. “forthwith leaped up from his place at the table, and left his dinner, and came fasting to the body: And taking it up, carried it privately to his house, that after the sun was down, he might bury him cautiously” (Chap. ii. 3 and foll).

He did all this, notwithstanding the admonitions and reproaches of his friends, and the fact that he had already nearly lost his life, sentence of death having been passed on him, for these same works, simply because he “feared God more than the king” (9). And when the evil of blindness had fallen upon him by God’s permission, “that an example might be given to posterity of his patience, he still continued immovable in the fear of God, giving thanks to God all the days of his life;” and when like holy Job, mocked and insulted in his affliction by his kinsmen, like him, he “rebuked them, saying, speak not so, for we are the children of saints and look for that life which God will give to those that never change their faith from him.”

Where can we find a more affecting and charming example of conjugal and paternal solicitude than in the admonitions given to his son by the holy old patriarch when he thought he was about to die?

“Hear, my son,” he said to him, “the words of my mouth, and lay them as a foundation in thy heart. When God shall take my soul, thou shalt bury my body; and thou shalt honour thy mother all the days of thy life; for thou must be mindful what and how great perils she suffered for thee in her womb. And when she also shall have ended the time of her life, bury her by me. And all the days of thy life have God in thy mind, and take heed that thou never consent to sin, nor transgress the Commandments of the Lord our God. Give alms out of thy substance, and turn not away thy face

from any poor person, for so it shall come to pass that the face of the Lord shall not be turned from thee. According to thy ability be merciful. If thou have much give abundantly: if thou have little, take care even so to bestow willingly a little. For thus thou storest up to thyself a good reward for the day of necessity. For alms deliver from all sin, and from death, and will not suffer the soul to go into darkness. Alms shall be a great confidence before the Most High God to all them that give it. Take heed to keep thyself, my son, from all fornication, and beside thy wife never endure to know a crime. Never suffer pride to reign in thy mind or in thy words, for from it all perdition took its beginning. If any man hath done any work for thee, immediately pay him his hire, and let not the wages of thy hired servant stay with thee at all. See thou never do to another what thou wouldst hate to have done to thee by another. Eat thy bread with the hungry and the needy, and with thy garments cover the naked. Lay out thy bread and thy wine upon the burial of the just man, and do not eat and drink thereof with the wicked. Seek counsel always of a wise man. Bless God at all times, and desire of him to direct thy ways, and that all thy counsels may abide in him . . . Fear not, my son; we lead indeed a poor life, but we shall have many good things if we fear God and depart from all sin, and do that which is good" (Chap. iv.).

And the young Tobias answered his father, and said:

"I will do all things, father, which thou hast commanded."

And most faithfully did he execute his promise. Well did he remember the teaching of his father. Animated by his example, he proved himself on all occasions his worthy son, and became a model of piety, chastity and every virtue.

And of the youthful Sara what shall we say? Where shall we find such another illustration of solid piety, purity, and innocence of heart, of lively faith and hope in the Divine mercies, as breathe through that admirable and tender prayer she poured forth in the face of a most terrible and unheard of tribulation?

When reproached by one of her servant-maids with being the murderer of her seven husbands, who were in reality killed by a devil called Asmodeus, about which extraordinary fact, more later on—

"She went [we are told] into an upper chamber of her house; and for three days and three nights did neither eat nor drink: but continuing in prayer, with tears besought God that He would deliver her from this reproach. And it came to pass on the third day, when

she was making an end of her prayer, blessing the Lord, she said: [The beauty of the prayer must be my apology for giving it in full] 'Blessed is Thy name, O God of our fathers, who, when Thou hast been angry, wilt show mercy, and in the time of tribulation forgivest the sins of them that call upon Thee. To Thee, O Lord, I turn my face--to Thee I direct my eyes. I beg, O Lord, that Thou loose me from the bond of this reproach, or else take me away from the earth. Thou knowest, O Lord, that I never coveted a husband, and have kept my soul clean from all lust. Never have I joined myself with them that play: neither have I made myself partaker with them that walk in lightness. But a husband I consented to take with Thy fear, not with my lust. And either I was unworthy of them, or they perhaps were not worthy of me: because perhaps Thou hast kept me for another man. For Thy counsel is not in man's power. But this everyone is sure of that worshippeth Thee, that his life, if it be under trial, shall be crowned; and if it be under tribulation, it shall be delivered; and if it be under correction, it shall be allowed to come to Thy mercy. For Thou art not delighted in our being lost: because after a storm there comes a calm, and after tears and weeping Thou pourest in joyfulness. Be Thy Name, O God of Israel, blessed for ever.' " (Chap. iii. 10 and foll.)

Regarding the Book of Tobias, it is not doubted that it was written originally either in Hebrew or Chaldee: most probably in the latter language. St. Jerome having found a Chaldee copy of it, engaged a man thoroughly conversant with that language to render it into Hebrew, from which version Jerome translated it into Latin "*quidquid ille mihi Hebraecis verbis expressit;*" he wrote to Chromatius and Heliodorus, "*accito notario, sermonibus Latinis exposui.*" This Latin translation of St. Jerome's is the one now in use, which has been declared authentic by the Council of Trent. The oldest of all existing versions of this book is in the Greek, the author of which and his name are unknown. The translation in the ancient Itala, which was in use before the time of St. Jerome, was most probably from this Greek version.

A question is discussed among commentators regarding the relative merits of this ancient Greek version and that of St. Jerome in the Vulgate. It is a question of erudition of a speculative kind. Many, with Calmet, maintain that the Vulgate version is the most natural, the most perspicuous, the freest from foreign circumstances, and bears



the greatest tokens of truth. Enough for us to know that it is "authentic," in the same sense, and to the same extent, as all the other canonical books of Sacred Scripture. On the other hand, its being declared authentic by the Council of Trent, does not prove its superiority over the Greek version, as the Council institutes no comparison, in its decree, between the Vulgate and the original text, or versions in other languages besides the Latin. This is quite manifest from the words of the Decree of the Council (Sess. 4. De Canon. Script.) :—

"Insuper eadem sacrosancta Synodus considerans non parum utilitatis accedere posse ecclesiae Dei, si ex omnibus Latinis editionibus quae circumferuntur sacrorum librorum, quaenam pro authentica habenda sit innotescat, statuit ut haec ipsa vetus et Vulgata editio . . . pro authentica habeatur."

That the Book of Tobias contains Divine Revelation, and was written "inspirante Spiritu Sancto," the same as the other sacred books, is guaranteed to us *Catholics* by the fact of its being placed on the Canon by the Council of Trent. It is a matter of faith. It possesses, therefore, Divine authority, which cannot be conceived of a book destitute of human and historic authority. We cannot consequently, even for a moment, hesitate or doubt about the human and historic, as well as Divine authority of this book. It may be well to remind our readers that the Sacred Scripture has a twofold character. It can be considered as a human record, an historical monument, or as a work divinely inspired; and from this distinction arises the twofold authority which it enjoys. Now the modern enemies of the Christian religion, all of whom we embrace under the name of Rationalists, ridicule the idea of Divine inspiration, and, consequently, of the Divine authority. They are quite prepared to discuss, and to admit or reject according to the rules of historic criticism its human authority. Here we Catholics are bound to take up the challenge, and oppose to their false criticism, a true and sound one, by the aid of which we can prove that the canonical books are as worthy, aye, more worthy of credence, than the most received and approved works of profane authors, whose authority our adversaries do not question.

We need have no fear of standing for the nonce on the same platform with them, and fighting them with their own weapons. Our position is perfectly safe—no scientific progress, no new philological, geological, or biological discoveries can dislodge us from it. But it is our duty to defend that position, to save, if not the sacred books which eventually can suffer nought from their impious attacks, at least the faith of numbers which may be severely tested by such well-planned, plausible and persistent onslaughts on their earliest, most cherished, and most sacred beliefs.

Starting from this point, and with this conviction, we maintain that notwithstanding the extraordinary and apparently incredible facts related in the book of Tobias, it is historically true, and that the objections raised by its adversaries, when examined and weighed in the balance of sound criticism, do not impair its human and historic trustworthiness. We are acting, as is manifest, on the defensive, and in doing so, we are logical, and within our rights. The human authority of the book of Tobias is in possession: it has been handed down to us from the earliest ages of Christianity, to go no further back, invested with this credential. Let the adversaries, if they can, prove the contrary—the “onus probandi” rests with them. They revel and delight in confusion of ideas, mixing up things which are totally distinct, and to be carefully kept apart. In this lies their strength. If we would refute them, we must clearly define their and our position and surroundings. Here lies our strength.

When is a book then said to enjoy human and historic authority? When it possesses the three following qualifications. *First*, when it is genuine—that is, when it is not spurious, supposititious, or written by an impostor under a fictitious name. In the abstract, and metaphysically speaking, a spurious work may be truthful; ordinarily speaking, it is not so. The taint of illegitimacy of origin begets the presumption of falsity. *Secondly*, when it reaches us in its integrity, that is, free from corruption. It would be of little avail to know the author of a work, and to know him to be *ide dignus*, unless we were certain that his work was not

corrupted in the course of transmission to us. This might occur in three ways—by *interpolation*, or the addition of something to the text of the author, by *mutilation*, or the subtraction of something which materially affects the sense and meaning of the remaining parts, or by an *alteration* which would amount to a perversion of the sense of the author. The integrity of a work is therefore closely akin to its genuineness; it means in fact the extension of the latter to the several parts of the book. It may not be out of place to add that the utmost integrity required by the canons of the strictest criticism is a *substantial* integrity. Short of a miracle, we can scarcely conceive an absolute and mathematical incorruption, or freedom from accidental defects, and of a minor character. Such defects can no more affect the critical integrity of the books of Sacred Scripture, than those of profane authors, which, notwithstanding that they frequently abound in them, are not on that account regarded as corrupted, or destitute of integrity. *Thirdly*, the author must be truthful and worthy of belief. This means, he must have knowledge and sincerity. By knowledge, I do not mean erudition or learning, but I mean that acquaintance with the things which he relates, which is opposed to ignorance or error. Even rude and uninstructed persons are capable of such knowledge. By sincerity, I mean the will to tell the truth, to relate things according to one's cognizance of them. As is evident, a work though known to be genuine and free from corruption, can lay no claim to historic authority, unless its author be known to have these two qualities.

I have said, that we are in possession. We are called on to do no more than to defend the position we occupy, that our adversaries, on the other hand are the aggressors, they have taken the offensive. If, therefore, they would succeed in depriving the Book of Tobias of the human and historic authority with which it has been transmitted to us, it behoves them to prove that it is wanting in one or another of the three essential elements above mentioned. They are bound to prove, that the work is not genuine, or that it has been substantially corrupted, or that its author was not *fide dignus*. Unless they prove one or other of these three things,



they labour in vain. So much for the conditions on which the battle has to be fought.

Again, before proceeding further, it may be well to point out in a general way the line of attack which our adversaries adopt against the human authority of the sacred books. They concentrate all their zeal and erudition in endeavours to discover some internal marks incompatible with the authenticity of the work which they impugn. They make light of the external arguments in its favour derived from the testimony of antiquity and a constant tradition. Such a course is in direct contravention of one of the most fundamental canons of sound criticism.

That a book was written by a certain author, or at a certain epoch, or was not supposititious in its inception; that such a book has come down to us in its integrity, free from substantial corruption; that the author of the same had the knowledge and sincerity which entitle him to credence; these are all matters of *fact*, and facts, as we know, are to be proved by witnesses. Hence, in questions of this kind, external arguments are of their very nature the principal ones, and of themselves conclusive. Internal arguments, to be sure, are not to be despised, but they are of a secondary, subsidiary and confirmatory value. If, therefore, *per hypothesim*, we could conceive a conflict between external and internal arguments, the latter must give way to the former.

Having thus cleared the ground, defined our respective positions, and laid down the terms on which alone the contest can be legitimately fought out, let us see what our adversaries have to say against the authority of the book of Tobias.

First, they say the book is not genuine. It is a matter of doubt and uncertainty, among Biblical scholars, who is the author of the work. While Huetius, Sixtus Senensis and many others, relying on ancient authorities, follow the commonly received opinion, that it is the work of the two Tobias, whose name it bears, and whose histories it relates; others, with Estius and Wette, maintain that it was written by Esdra or Nehemia, after the Babylonish captivity. Jahn Ackerman and Scholz hold an opinion differing from both

and contend that it was composed most probably by some prophet during the Macedonian empire.

Our reply is, admitting the premiss, we deny the conclusion. Doubt or uncertainty regarding the author of a work, is no proof of a want of genuineness. Before explaining how this can be, it may be well to state that though the words "genuine" and "authentic" are often used as synonymous terms in the use we make of them in the course of our observations, we do not intend them to be understood as such. Each has its own meaning. We use the words "genuine" and "genuineness" when we speak of the origin—the authorship of the book. We use the words "authentic" and "authenticity" in the sense of the Council of Trent, which is more comprehensive, and embraces the three elements of human authority, viz., genuineness, integrity, and veracity. Authenticity, therefore, includes genuineness, but not *vice versa*. A work may be genuine, and yet not authentic; but an authentic work implies genuineness in either of the senses which we now proceed to explain. A book may be genuine in either of two ways: in an absolute and negative sense, or in a relative and affirmative one. It is genuine in the former sense, when its origin is free from fraud or imposture, viz., when it has not been published as the work of an author or age to which it did not in reality appertain. This is, in fact, the primary signification of the word "genuine." When we say a thing is genuine, we mean, it is sincere, real, true, legitimate; there is no deceit or imposition in connection with it. A book is genuine in a relative sense, when it is referred to a certain author or age, and really belongs to that author or age. From this it appears that a work may be genuine, in an absolute and negative sense, without being so in a relative and affirmative one. We have an example of this in the Athanasian Creed, which, very probably, is not genuine in a relative sense, or, in other words, is not the work of St. Athanasius, whose name it bears, and to whom it has been ascribed by many; whilst, regarding its genuineness in an absolute sense, there is no room for doubt, as it has been always received with the greatest veneration, and held as a rule of faith in the Church

—a clear proof that there was no fraud in its origin. Applying these remarks to the Book of Tobias, the objection and reply may be thus summed up in scholastic form.

*Obj.* There is no certainty regarding the author or epoch of the Book of Tobias. *Reply.* Transeat or concedo.

But a work whose author is not known, or at least the era in which it was written, is not genuine. *Distinguo.* In sensu relativo concedo. In sensu absoluto nego.

This distinction is one of great importance. It has to be specially borne in mind, when treating of the Books of the Old Testament. The authors of the Gospels and Epistles of the New Testament are known, and can be proved with certainty. This cannot be said regarding some of the Books of the Old Testament. The same uncertainty exists about the authors of the Books of Judges, Ruth, Esther, Judith, &c., as about that of Tobias, while no doubt can be entertained of their genuineness.

We may be permitted to add that the opinion which ascribes the authorship of the book to the two Tobias, seems the most probable, for the following reasons: (*a*) The angel, before leaving them, ordered them to bless God “and publish all His wonderful works.” (Ch. xii. 20.) In the Greek and Hebrew versions the testimony is more explicit, and the argument more conclusive, in which the angel is represented as commanding them “*to write in a book* all the things that had been done.” In these same versions, Tobias is said to have written what is there read (Ch. xiii.): “And Tobias wrote a prayer in exaltation,” &c. Moreover, in the Greek and Syriac copies of this book, in the three first chapters, the elder Tobias speaks throughout in the first person: “I, Tobias, walked in the ways of truth . . . when *I* was in my own land,” &c. “When *I* was a young man, . . .” &c. For these reasons, it seems most probable that the book is the work of the father and son. Many of the supporters of this opinion add, that the father very likely composed the thirteen first chapters, and the son added in the fourteenth, in which he narrates the circumstances of his father’s death. The concluding verses of this chapter, narrating the death of the younger Tobias, are a complement to



the work, not unlikely from the pen of one of his own children.

Our adversaries, the Rationalists, direct their attacks principally against the third element of the historic authority of this book, viz., its veracity.

In order to understand the force of their difficulties, as well as of our replies, it will be useful to give a summary of its whole argument. This I transcribe almost verbatim from Calmet's Dictionary of the Holy Bible, giving, however, the text where I deem it necessary or important for a clearer understanding of the points to be discussed later on. To avoid wearisome and confusing repetitions, I shall call the father henceforward Tobit, and the son Tobias.

Tobit lived about seven hundred years before Christ. He was of the tribe of Nephthali, one of the ten that seceded under Jeroboam, and formed the Kingdom of Israel. When a young man, he did no childish thing; he adored his God, and fled the corruption of those who worshipped the golden calves. He went secretly to the Temple of the Lord at Jerusalem, on the solemn feasts, and there offered his tithes and first fruits. He married Anna, a woman of his own tribe, and had by her one son, whom he called after his own name, and whom, from his infancy, he brought up in the fear of the Lord. When Samaria, the capital of the Kingdom of Israel, was taken by Salmanasar, King of the Assyrians, he, his wife, and son, and all his tribe, were led captives to Nineveh. In the land of his captivity he abstained from the meats of the Gentiles—preserved himself pure from their defilements. He comforted, encouraged, instructed, and relieved his fellow-exiles. He found favour in the sight of the king, who gave him liberty to go whithersoever he would, and do as he liked. Going, on an occasion, to Rages, a city of the Medes, he found one of his own tribe, by name Gabelus, in want, and lent him ten talents of silver, which he had received from the king. He got, in return, a bond, or note of hand, from Gabelus. In the course of years Salmanasar died, and was succeeded by his son Sennacherib. This king entertained a deep hatred for the children of Israel—

a hatred that was intensified after the slaughter of his hosts, by the angel of the Lord in Judea. In his anger, he slew many of the Israelites, and Tobit buried their bodies. For this he fell into disgrace with the king, was turned out of his employment, his property was confiscated, and he himself reduced to poverty. Finally, he was ordered to be slain, and with his wife and son saved himself by flight and concealment. Soon afterwards the king was killed by his own sons, and Tobit returned to his house, and had his goods restored to him. He continued as before in the exercise of piety. One day having buried a dead body left in the market-place, being wearied, and not daring to enter his house because of the uncleanness he had contracted, he went to sleep under the wall of his court. While he slept, the warm dung of a sparrow or swallow, whose nest happened to be above him, fell into his eyes, and deprived him of sight. This calamity was permitted by God to befall him as a trial. He bore it with patience and resignation, and repined not, notwithstanding the insults and reproaches of his relatives and of his own wife, who tauntingly asked him, where were now the fruits of all the works of charity he had done. It was then he burst forth into that beautiful prayer, given in full in the beginning of this paper. He begged of the Lord to take him out of life, seeing that he could be of no further use, but was become a burthen to himself and to others. Thinking himself near death, he summoned to him his son, and spoke to him those salutary instructions already referred to. He then informed him of the ten talents lent to Gabelus. He bade him go and fetch the amount, and for this purpose advised him to hire some faithful man to act as his guide. He gave him, moreover, the note of hand to show Gabelus, who, he said, on seeing it would forthwith pay. And Tobias went forth to seek a guide, and

“ Found a beautiful young man, standing girded, and as it were ready to walk. And not knowing that he was an Angel of God, he saluted him, and said: From whence art thou, good young man? But he answered: *of the children of Israel.* And Tobias said to him: Knowest thou the way that leadeth to the country of the Medes? And he answered: *I know it, and I have often walked through all the ways thereof, and I have abode with Gabelus, our brother, &c. . . .*”

Tobias then introduced the young man to his father, who asked him to what family and tribe he belonged, to whom he made answer :

*"I am Azarias, son of the great Ananias."*

And Tobit answered :

*"Thou art of a great family. . . ."*

This young man was none other than the Archangel Raphael, whom we shall name henceforward the angel, though he did not reveal himself as such to Tobit and Tobias until he had conducted the latter safe from Rages. They started from Nineveh, and lodged the first night of their journey at a place on the banks of the Tigris. Tobias went into the river to wash his feet, when a great fish advanced towards him, as if to devour him. Tobias, in terror, cried out to his guide, who bade him seize it by the gill, draw the fish out, cut it up, and take out the heart, gall and liver, which would serve for useful medicines. Tobias asked, what remedies these things would be good for. And the angel answering, said to him :

*"If thou put a little piece of its heart upon coals, the smoke thereof driveth away all kinds of devils either from man or from woman, &c. . . . And the gall is good for anointing the eyes, &c."—(Chap. 6.)*

Being come near to Ecbatana, Tobias asked where they should lodge, to whom the angel replied :

*"There lives here a man named Raguel, who has an only daughter, whose name is Sara. You are his nearest kinsman, and all his estate ought come to you. Ask her, therefore, of her father, and he will give her thee to wife."*

And Tobias answered and said :

*"I hear that she hath been given to seven husbands, and they all died ; moreover, I have heard, that a devil killed them. Now, I am afraid, lest the same should happen to me also ; and, whereas, I am the only child of my parents, I should bring down their old age with sorrow to hell."*

Then the angel said to him :

*"Hear me, and I will show thee who they are, over whom the devil can prevail. For they who in such manner receive matrimony,*



as to shut out God from themselves, and from their mind, and to give themselves to their lust, as the horse and mule, which have not understanding, over them the devil hath power. But thou when thou shalt take her, go into thy chamber, and for three days keep thyself continent from her, and give thyself to nothing else but to prayer with her. And on that night, *lay the liver of the fish on the fire, and the devil shall be driven away.*"

They went to Raguel's house, who received them with joy. He observed in young Tobias a great resemblance to his father, and on being informed who he was, he fell on his neck and embraced him with tears. Having ordered refreshments Tobias said, he would not sit down to his table before he promised him his daughter Sara in marriage. Raguel hesitated to give an answer, fearing lest the same misfortune should happen to him as to the other husbands of Sara. The angel interposed and said:

"Be not afraid to give her to this man, for to him who feareth God is thy daughter due to be his wife, therefore another could not have her."

Raguel then consented, and taking the right hand of his daughter he gave it into the right hand of Tobias, saying:

"The God of Abraham, and the God of Isaac, and the God of Jacob be with you, and may he join you together, and fulfil his blessing in you. And taking paper, they made a writing of the marriage." (Chapt. vii.)

After supper Tobias was admitted into the nuptial chamber, and

"Remembering the angel's words, took out of his bag part of the liver, and laid it upon burning coals. Then the Angel Raphael took the devil, and bound him in the desert of Upper Egypt." (Chap. viii.)

Tobias and Sara passed the night in devotion and continence. The day following, very early, Raguel sent to see whether Tobias were alive or dead, fearing the worst he had provided a grave for him. But when he heard that he was living and safe, he filled up the grave, praised God, prepared a great feast, to which he invited all his friends and neighbours.

While the days of the marriage were celebrating, Tobias gave the angel the bond, and requested him to go to Rages himself to receive the money from Gabelus, which was the

occasion of their journey. This he did, and brought Gabelus back with him to the wedding.

In the meantime the parents of Tobias were in great trouble about their son. Fearing that some misfortune had befallen him his mother was inconsolable. Each day she went out in the direction by which he was to return, hoping to meet him. Nor was Tobias himself less impatient to return to his parents. Raguel would fain have detained him longer or sent a messenger to his father to ease his anxiety and apprise him of his good health. But Tobias would not hearken to this proposal. He said :

“ I know that my father and mother now count the days, and their spirit is grievously afflicted within them.” (Chap. x. 9.)

Raguel allowed him to depart. He delivered unto him Sara and half his property. Their parting word to their daughter was

“ An admonition to honour her father and mother-in-law; to love her husband, to take care of her family, to govern the house, and to behave herself irreprehensibly.” (Chap. x. 13.)

When they came to Charan, midway to Nineveh, on the eleventh day, the angel said to Tobias, you know in what condition you left your father, if you think well of it we will go before, and let your servants and your wife come slowly after with the cattle. This being determined on, they went forward. Anna, his mother, perceiving him from the top of the hill from which she daily looked out for his coming, and recognising him, ran to carry the news to her husband. That instant came in the dog that had followed Tobias, as it were to tell that his master was approaching. Old Tobit, blind as he was, rose up and taking a servant by the hand, ran to meet his son, fell upon him, and embraced him. His mother did the same, and both began to weep. Tobias then taking the gall of the fish, rubbed his father's eyes with it, and in about half-an-hour afterwards a thin white film or skin, like the outward skin of an egg, began to fall from his eyes. Tobias took hold of it and drew it forth, and immediately his father recovered his sight. Sara, Tobias' wife, with the servants and cattle, arrived seven days after-

wards. For seven days they feasted and rejoiced with great joy.

The father and son then addressed themselves to the angel, whom they still took for a man, and desired that he would accept of half their substance as a recompense for his great services. But he replied, that they must thank God, the author of all their good.

“ I discover then the truth unto you, and will not hide the secret from you. When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy prayer to the Lord. And because thou wast acceptable to God, it was necessary that temptation should prove thee. And now the Lord hath sent me to heal thee, and to deliver Sara, thy son’s wife, from the devil. For I am the Angel Raphael, one of the seven who stand before the Lord . . . . It is time, therefore, that I return to Him that sent me : but bless ye God, and publish all his wonderful works. And when he had said these things, he was taken from their sight, and they could see him no more. Then they, lying prostrate for three hours upon their face, blessed God, and rising up, they told all his wonderful works.” (Chap. xii. 11.)

On this occasion Tobit composed a canticle of thanksgiving, in which he extols the greatness, the power, and the goodness of God. He foretells the end of the captivity, the restoration of Jerusalem, the magnificence of the holy city, and its temple, and the multitude of its inhabitants. After Tobit had recovered his sight he lived forty-two years, and saw the sons of his grandchildren. He was fifty-six years old when he lost his sight, and sixty when he recovered it. He was thus one hundred and two years old when he died. When dying he called his son Tobias and his seven young grandchildren, and said to them, the destruction of Nineveh is near ; the land of Israel that has been forsaken shall be peopled again, and the house of God that was burnt shall be rebuilt. My children serve the Lord in truth. Endeavour to do what is agreeable to him, Continue not long here, but as soon as you have buried your mother near me in the same sepulchre, think of leaving this place as soon as possible. Tobias having paid the last duties to his parents, and buried their bodies in Nineveh, left it with his wife and children, and returned to his father and mother-in-law at Ecbatana.



He also closed their eyes, and lived to see his children's children to the fifth generation. After having lived four score and nineteen years, he died in peace and was buried by his children.

This narrative, of which the above is a summary, however interesting and instructive it may be for its moral teaching, regarded from an historic point of view, is a tissue, say our adversaries, of statements partly impious, partly fabulous, and utterly incredible. For who can deny that it is (*a*) impiety to represent an angel of God telling lies, as is related of Raphael (chap. v. 7, 9, &c.)? (*b*) or that it savours of oriental fables to attribute to the smoke arising from the heart of a fish placed on burning coals the power of expelling demons, and to the gall thereof the power of curing blindness. (chap. vi. 1, 9. &c.)? (*c*) Again is it not absurd and incredible that a devil killed the seven husbands of Sara (chap. iii. 8), and that the angel *bound* him in the desert of Upper Egypt (chap. viii. 2, 3)? (*d*) Moreover we are told that Tobias requested Raphael to go to "Rages, a city of the Medes," to fetch the money from Gabelus, while both are represented all through as already *in that same city* in the house of Raguel. How explain this contradiction? (*e*) Finally, if the Book of Tobias contain true history, how account for the silence of profane historians of the events of that empire and period—how in particular for that of Josephus, the historian of the Jews?

How these difficulties, grave though they appear, do not affect the human and historic authority of the Book of Tobias, we will endeavour to show in a future number of the RECORD.

DENIS HALLINAN.

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## SCIENTIFIC NOTICES.

## ON THE GROWTH OF TREES AND PROTOPLASMIC CONTINUITY.

A PAPER under this heading was the last work of Alfred Tylor. The first portion of it was read before the Linnean Society, in December, 1884: for the paper was completed by its thoughtful and observant author, only on his death-bed. Had he been spared it was his intention, we are told, to gather the rich stores of his observation and reading into a little book: we must be content with what he has left us, and thankful to his family for the care with which it has been prepared for private circulation; and if we venture, through their kindness in sending us a copy, to extend the knowledge of the paper beyond the circle for which it was more immediately intended, we feel sure that our readers will be glad to hear what close observation and well-devised experiments have enabled Mr. Tylor to tell us about so interesting a subject as the growth of trees: and not only so, but perhaps we may be induced by what he had done, to follow in his footsteps, and to observe for ourselves what wonderful processes are going on daily and hourly around us, and so gradually accustom ourselves to take a kind of personal interest in our trees and plants and to regard them as something far beyond the mere material things we too generally conceive them to be.

Our author was one of an estimable class, which is fortunately extending on all sides, which turns the goods of fortune to the best account, by scientifically observing the living things which come within its reach, and so making what is given to one a means of instruction to many. Charles Warterton was an illustrious member of this class, in the especial study of the Fauna. Darwin was another and a still greater; while Alfred Tylor devoted himself to as close an attention to the Flora, and so we have this paper upon the growth of trees, to which we invite the attention of our readers.

And first with respect to tree movements. What is implied in its growth? A tree, like an animal, consists of myriads

of elemental parts, each of which must possess the possibility of performing all or any of the processes that constitute the life of the individual, and this led Darwin to assume that each elemental fraction was endowed with germs which might grow into any tissue within the individual economy. To this our author objects, that a tree is more like a low than a high type of animal, inasmuch as it can with facility be reproduced by means of detached fragments or slips. So well established is this, that many botanists look upon the buds and leaves of a plant almost as separate beings, and a tree as being built up, much as coral is, by multitudes of polyps. This, our author says, is undoubtedly true, and he points out that it was essential to emphasize this fact before the true idea of vegetable economy could be grasped. But, he adds, what is especially noticeable, that the plant is something more than a mere assemblage of parts, and this he feels has been in danger of being lost sight of, though it is quite as important a fact as the former. What follows is the key to the whole paper, and is certainly deserving of the most careful consideration. If it is new to many minds, it need be none the less true, and if the language sounds bold, the more likely is it to invite attention and to repay it.

“There is a whole, an individual, an *Ego*, in plant-life as there is in that of animals, and only by taking into consideration the behaviour of a plant *as a whole*, can we adequately appreciate its powers.”

Leading up to this important conclusion, our author reminds us that “a plant depends largely upon light and air, and leaves are the organs designed to take hold of the light and air, branches being the framework upon which the leaves are fastened. That plant which can best obtain a supply of light and air, that is, obtain it with the least expenditure of labor, must in the long run, prevail in the struggle for existence.”

Then he briefly traces the development of plants from the endogenous to the exogenous condition. Very interesting is this outcome of patient investigation, and worthy at least of a brief space in our notice.

The endogenous plants are practically only leaves, and



so represent an old type previous to the introduction of true stems: for even in such cases as palms, the stems can hardly be called more than a mass of leaf stalks.

Then next come the conifers which first appear in the Devonian rocks, and with them we have the first true woody stems. This was a great advance in vegetable economy, and gave the conifers a great chance in the battle of life. But the highest art, so to speak, had not yet been reached. For most conifers grow leaves all down their branches, and many on the stem itself. The leaf-stalks have developed into woody stems, but with many of the old characteristics remaining. It was not until the Chalk Era that the next great step in advance was taken, and the endogenous developed into the exogenous tree. What does this mean? The leaf-covered woody stems pass into branches which are practically bare, except at their extremities, and the leaves are placed upon the exterior of the trees. Such a tree, our author says, may be fitly compared to a parasol, in which the handle is the stem, the ribs are the branches, and the silk the leaves, spread in both cases, tree and parasol, to receive the solar beams.

One of the most obvious proofs of the power of a tree to behave as an individual, is seen in the outline it possesses and adheres to, giving rise to a symmetry which enables us to discriminate different species at a distance. This symmetry is not such a simple result of the laws of growth as at first sight appears, for it is frequently produced by very irregular elements, as may be well seen in many firs. Looking up into such a tree from below, it will often be seen that the branches are twisted and bent into every direction, but the tree still preserves the integrity of its outline. Why is all this complication of twist and bend? What is the tree aiming at that it seemingly struggles so hard, and gives itself so much trouble to achieve that end? Here we have a proof of its action as an individual, a complete whole, an *Ego*, which not only acts in its separate members, but acts just as if directed by one, the tree itself.

What the tree requires, is that its leaves should be exposed to the light and air: because it must receive by those leaves the carbon which the air contains and which comes to its

many mouths mixed with oxygen. It requires also the sunlight to chemically separate these two gases and to supply it by the carbon with timber for its own enlargement. So, as far as possible, each leaf must be brought to the surface, the branch which bears it must twist and twine itself to effect this end, and when we look upwards into the tree we see often what complicated windings have been made by the branches, with a twofold end, not only to advance themselves but to keep clear of others, not as rivals struggling for existence at any cost to the rest, but rather as the members of one whole, the tree itself, which has a care for all. Is it not as though the central intelligence were arranging all, as seeing from its stand point what is best for the one whole, and directing each accordingly?

Hence we have, as we should expect, a contrast in the outline of exogenous and endogenous trees. The former, which we have seen is the latest development and which is characterised by its comparatively bare trunk and branches, with the leaves at their extremities and outside the tree, has the peculiar rounded outline which affords the greatest amount of light and air to its leaves with the least expenditure of material; while the more ancient endogenous trees, like such conifers as the larch and spruce, which grow leaves all over their branches, are conical in form, which is of course their best shape for attaining the same end of exposing their ubiquitous leaves to the nourishment which air and sun provide: nay we have what may be regarded as a state of transition, an endogenous tree passing into an exogenous condition, and altering its outline accordingly. "Scotch firs and Italian stone-pines, which keep their leaves more on the outside, have already attained to the spheroidal outline of true exogens." What follows accounts for a well-known fact. "A tree, such as an oak, standing free, can and does spread its branches pretty equally on all sides. A tree with twin trunks, like many elms, possesses the same outline as a tree with one trunk. So, too, with pairs of trees growing close together; and the same fact holds good with clumps." The pairs in the one case, and the clumps in the other, form one rounded outline, and grow in this respect as one tree.

How this is brought about we see by examining their respective ramifications. "It will be seen that the middle of the clumps have no spreading branches, but that all the trunks have acted as if they were but one, and only sent spreading branches out where they will help to form the external spheroid of foliage," but what follows is new and worthy of careful consideration. "This has always been said to be due to the action of light—that the shady interiors, receiving so little light, have not been able to produce branches. This does not seem to me, adds our author, to be a necessary conclusion, for a voluntary abstention on the part of the tree, will equally account for the fact; and if the tree as a whole, knows how to place its leaves peripherally, the same power will enable the group to stop off the branches and leaves where they could be of so little avail." So it is not the light but the tree itself which directs the growth of its branches, and in the group it is the combined action, concerted action we might say of the several members of the group, which determines its shape under these peculiar difficulties, and how each is to conform itself to the one required end. Who has not seen numberless instances of this, to the cause of which perhaps their attention has not hitherto been directed. The author illustrated the reading of his paper by drawings and photographs: but in the country we have illustrations on every side. He takes the case of an elm and a beech growing side by side, but the elm has overtopped the beech and grown over it. Had the beech when overshadowed by the elm continued its upward growth it would have run into the elm, but before reaching it, it began to turn aside and practically flattened itself out, and then he justly adds, "the small difference of light at this place surely could not produce so great a result."

So may we observe where quick and slow-growing trees, like poplars and chestnuts, are planted side by side, when the poplars overtop the chestnuts, the latter always modify their growth.

Still more striking is the illustration another case afforded of two trees, one younger than the other. The young tree bent right away from the old one, but when the overhanging



branch of the old tree was cut down it immediately began to straighten itself, and in five years righted itself, as an illustration shows, rising into the vertical through an angle of about sixty degrees!

This power of branch curvature is very curious, and our author gives several interesting experiments of its action under difficulties which he himself devised; how it seems to study each particular case and to meet it, or rather we might say, how the superintending tree itself sees the need of special action and sends to the point of attack its orders and power to carry them into effect. But first let us consider this branch curvature under ordinary and not under exceptional circumstances. As we cannot fail to have observed, the growing points of a tree-branch almost invariably curve upwards. Ruskin, who has taught us so many things incidentally, has not failed to point out this characteristic, and when once observed it can scarcely be forgotten. Now while the horse-chestnuts are in bloom, may we see the stately candelabra-like aspect of its upturned blossoms which this branch curvature brings about. But here arises a difficulty. If this curvature continue, the branch as it grows will curve more and more and will soon become circular in its form. How does the tree meet and overcome this difficulty? "The tree has the power to straighten out its once curved parts, and it does so in the one and two year old wood." What is the object the tree has in view in turning up the ends of its branches? Evidently to bring the new leaves and the young wood on those ends under the immediate influence of the light: but if the curvature was permanent, the new ends with new curves upwards in succeeding years would in the prolonged curve, bend in just the opposite direction, and the purposed exposure would be completely frustrated. So year by year the tree straightens out the older wood and leaves the curving to the new growth which thereby seeks and finds the light which is its life. And this shows us something more perhaps than we first expected, for does it not prove that "the so-called solid wood is capable of motion;" a proper motion of its own by which it can uncurve itself when the curvature is no longer wanted, when indeed it would do

harm instead of good; and is not our author justified in saying that "this motion often looks suspiciously like voluntary motion." In illustration he gives a picture of how a chestnut branch which had been placed horizontally, righted itself in three days, when the whole of the leaves had bent themselves into the proper position by what looks like a great and very intelligent movement. Another instance seems to us to show still more intelligence; for here the tree not only makes the needful difficulty for itself but deals with it precisely as an intelligent engineer would do. A plane tree threw out a branch forty-five feet long, and its reason for such an unusual stretch seemed to be to gain an extra amount of light; for all the little branches were stopped off, (of course by its own action,) until the end only is loaded with foliage. But the branch would not be able to support its own weight when of so great a required length. What does the tree do?

When it has grown thirty feet long and is reaching the limit that it can sustain, it makes a remarkable bend, which, acting like a trussed girder, enables it to sustain the needful remaining fifteen feet and these give fifty per cent. more light and air, and at the same time of course enable the tree to extend its roots a corresponding fifteen feet.

And now let us note some of the author's illustrations of what he calls "intelligent movements" which the tree makes when he has himself interposed obstacles in the line of growth of the branches or when obstacles naturally come in the way.

In both cases alike, the branches have to take a new direction, and to contrive, may we not say skilfully, to avoid the obstacle and to take care not to injure other shoots and branches.

The result of his many and prolonged observations shows, he says "that all plants endeavour, and a great many succeed in avoiding obstacles, and that the action takes place before the branch touches the obstacle." And this last fact is especially worthy of note, because it shows that the obstacle does not offer a physical impediment, as it of course would do did it press against the growing branch and so force it out of its path. No: the tree seems to be conscious of what the growth is approaching, and keeps clear of the stumbling

block, by changing its course in due time; it resembles not a blind but a far-seeing intelligent man.

Go under a horse-chestnut and look up into its branches, and you will be astonished, as we have been, in seeing the evidence of design in that seeming confusion of interlacing branches and shoots, great and small. "Mark the power it evidently possesses and exercises of altering the length of its petioles and the angles at which they spring off, in order to avoid contact either with their brother leaves of the same bud or external obstacles." This has generally been attributed to the action of light, but our author shows it is not so, by various experiments, which are detailed too minutely for our space to permit them to be given, but without which details the value of the proof could not be estimated. How the vigorous growing shoots avoided boards and stumps, so placed in their way that they must hit them in the ordinary course of events, the author gives several illustrations. "In all cases," he says, "a strong effort was made to avoid the obstacle, and in some cases the branch died at the end before touching the obstacle, and threw out lateral shoots which avoided it." Another set of experiments were made by "tying down plants and trees in different ways, but always in pairs, so that the growing points would meet. In no case did they do so, but invariably bent away from each other before touching."

The result of experiments on climbing plants was very conclusive. "A number of *tropæolums* were trained up a network in a greenhouse, and appeared to exercise a selection in the character of their supports. It was found easy to get them to climb on the wires or on other plants, but they persistently refused to climb on each other."

Dr. Dallinger, the distinguished microscopist, in a recent lecture in Dublin, drew attention to this fact as illustrated by certain tropical plants, which not only refused to climb up the same tree with one another, but would climb, each by itself, only a particular kind of tree, and would traverse a considerable distance along the ground, passing on the way all other kinds of support, until the especial species was met with, up which, and up which only it would climb, and that singly.



One more instance must be quoted from our author in which a stephanotis gave some curious results of, shall we say consideration for a weaker brother and thoughtful skill in carrying its kind intention into effect.

Our author thus relates the charming narrative. "Two shoots were trained along a wire in a greenhouse, and tied with their growing points within half an inch and facing each other. This was done in February, 1883. One shoot was stronger than the other, but both were healthy and steadily growing. The weaker shoot stopped growing up till April 7th, but meanwhile the other had increased two feet in length. It bent inwards towards the house away from the light so as not to touch the weaker shoot, leaving the wire and making an angle of forty-five degrees. It then stretched upwards to an iron bar a foot above the wire, clasping it and bent back again towards the light, being now above the other shoot. As soon as it had got hold of the bar, the weaker shoot started growing, and by May 21st, was eighteen inches long. It, too, deserted the wire, and grew downwards till it reached another support, and then throve well."

With respect to the question of protoplasmic continuity, which is briefly treated in the concluding portion of the paper, it will suffice to say that our author finds in it an explanation of his observations which he seems to be unable to find elsewhere. He says "The above records of some of my observations serve, I think, to establish the facts that plants have an individuality, and work as individuals and not merely as aggregates of cells; and secondly, that many of their movements are suspiciously like intelligence. Now for any body, plant or animal, that acts by subordination of its parts to the good of the whole, some controlling influence must exist, or chaos instead of discipline must result. How this discipline is effected we do not know, but the researches of Mr. G. Masee and others seem to my mind, to show us clearly the mechanism by which co-ordination is brought about—I allude to the discovery of the continuity of protoplasm between cells."

Mr. Masee assured him that this continuity was brought

about in two ways—in very fine and delicate tissues the cell-wall is saturated with protoplasm, and only in the denser tissues is the continuity maintained by means of threads as in sieve plates: and upon which he remarks; if this should prove to be true, it emphasizes the importance of protoplasmic continuity, by showing that in the development of plant-life from soft to hard tissues, so essential is the maintenance of the continuity that strength has to be sacrificed to allow of the protoplasm to pass, otherwise the parts of the plant would become, as it were, paralysed by being cut out of the vital circuit.

The Editor in his preface to the Paper says, that this was strongly objected to when the Paper was read in December, 1884: but adds that “in less than six months this question (of protoplasmic continuity) had passed from the stormy waters of adverse criticism to the Pacific Ocean of accepted truth.”

It is but fair to our author to give his summary of conclusions in his own words, lest any conclusions of our own should be attributed to him.

The principles which underlie this paper are, the individuality of plants, the necessity for some co-ordinating system to enable the parts to act in concert, and the probability that this also necessitates the admission that plants have a dim sort of intelligence.

It is shown that a tree, for example, is something more than an aggregation of tissues, but is a complex being performing acts as a whole, and not merely responsive to the direct influence of light, &c. The tree knows more than its branches, as the species knows more than the individual, the community is wiser than the unit—in the multitude of counsellors there is wisdom. Moreover, inasmuch as my experiments show that many plants and trees possess the power of adapting themselves to unfamiliar circumstances such as, for instance, avoiding obstacles by bending aside before touching, or by altering the leaf arrangement, it seems probable that at least as much voluntary power must be accorded to such plants as to certain lowly organized animals.

Finally, a connecting system, by means of which combined movements take place, is found in the threads of protoplasm

which unite the various cells, and which I have now shown to exist even in the world of trees.

Here then we give an outline of our author's observations and the conclusions he draws from them; and leave our readers to judge for themselves how far the latter follow from the former and are borne out by them.

HENRY BEDFORD.

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## THE GERMAN UNIVERSITIES.—II.

IN the last number of the RECORD we pointed out, in examination of Père Didon's work, the one solitary instance, in which his opinions on University training differ from those of Cardinal Newman, and the majority of English educational experts. In this paper it is our purpose to show some broader lines of divergence between our author and Cardinal Newman's contemporary—the well-known Professor of Hebrew in Oxford University. We single out his evidence from a pile of literature on this important subject, because he appears to be by far the ablest exponent of popular and generally-received ideas about the condition of German religious thought; and singularly enough, the Anglican professor writes of it in tones of despair, and the French Dominican sees in it nothing alarming or disquieting, but everything yielding bright hopes and promises for the future of religion in that country.

Within thirty years two distinct Commissions for the Universities both of England and Scotland have been held; and according to the Reports submitted by these Commissions to Parliament, enactments have been made for the better ordering and governing of these State institutions. The first of these Commissions for England was held about the year 1852; and a vast mass of evidence was accumulated from various and important sources. A Report was duly drawn up and presented to Government, containing a great deal of thought, and an immense variety of suggestions from



those whom public and University opinion marked as leading men in their own departments, and best qualified by experience and intelligence to notice defects in University organisation, and suggest the remedies to be applied.

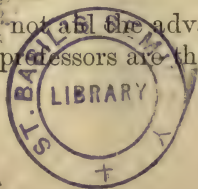
Amongst these experts Dr. Pusey was probably the one to whose opinions most deference was paid, partly owing to his personal eminence, but principally from his wide acquaintance with the history of Universities, both in his own country, and on the Continent of Europe. His evidence, however, brought him into a sharp controversy with Professor Vaughan, the main issue being—the advisability of substituting, as far as possible, tutorial or catechetical teaching for the professorial, which partly obtained at Oxford, and was almost universal in Scotland and Germany. By the professorial system Dr. Pusey meant, “that in which the professor is himself in fact the living book, and imparts knowledge, original and instructive, but still wholly from without, to the mind of his pupil.” By the tutorial system is meant, “that by which the mind of the young man is brought into direct contact with the mind of his instructor, intellectually by the catechetical form of imparting knowledge, wherein the mind of the young man having been previously employed upon some solid text-book has its thoughts corrected, expanded, developed, enlarged by one of maturer mind and thought, who also brings to bear on the subject knowledge and reflection which the pupil cannot be supposed to have.” In other words, the professorial is the system of lectures orally delivered, whilst the students take notes, and the tutorial is the system of question and answer. The whole thesis of Dr. Pusey, as formulated by Professor Vaughan, and admitted with some very important modifications, by his opponent, is summed up in five propositions, as follows:—

1st—Professorial lectures do not communicate knowledge well.

2nd—Professorial lectures do not give a discipline to the faculties.

3rd—Professors do not aid the advancement of truth.

4th—Theological professors are the causes of heresy and scepticism.



5th—Professors are the causes of immorality in the Universities to which they are attached.<sup>1</sup>

With one of these only have we to deal, because in the attempt to maintain it, Dr. Pusey largely relies on his knowledge and experience of the German Universities, and his evidence is almost in direct opposition to that of Père Didon. It is the fourth proposition, that "Theological Professors are the causes of heresy and scepticism." In support of this, Dr. Pusey offers many examples to show that in Germany the Professors of Divinity have taught and produced Rationalistic theology. There cannot be a doubt that Dr. Pusey was very well qualified to write upon such a subject. He had given to the study of it a great part of the best years of his life. In 1827, nearly half a century before the Commission was held which elicited the evidence to which we have referred, he had published a work entitled, "An Enquiry into the causes of German Rationalism," a fair liberal inquisition into the state of religion in Germany, made by a pious and patient mind, which went beneath the surface into the depths of those mystic philosophies from which he thought Rationalism had taken its rise, and which was able to distinguish what was good and hopeful from what was evil and pernicious in those transcendental theories which had taken such hold of the German mind. And whatever other value attaches to his evidence, it has at least the merit of consistency. His ideas in 1827 do not materially differ from those of 1853, and they are the ideas that have gone abroad and filled the public mind for half a century, until religiously minded people, when speaking of Germany, are always tempted to apply the Scriptural question: "Can any good come out of Nazareth?"

Dr. Pusey takes it as proved then that Rationalism has taken a firm hold of the mind of Germany; and although in 1827 he concluded his inquiry with a hope, that the nation would return to a belief in Revelation, and its central doctrine of the Incarnation, he is forced to admit in 1854

<sup>1</sup> Dr. Pusey's statement is very different from this. He says, "Negatively, the professorial system is wholly destitute of any moral training."

that his hopes have not been realised. "It is true," he says, "that I have been disappointed. I watched with many a heart ache over the struggles of the faith in Germany, and came to see how hard a thing it is for the intellectual mind of a country, which has once broken away from the faith, to be again won to it in its integrity." But if his hopes are disappointed, his opinions are unchanged as to the causes which have led up to such a sad condition of things. They are three: The traditional orthodoxy (1) which, transferred as to its objects from the ancient Church to the doctrines of Luther, maintained a rigid conservatism, without history, philology, or biblical criticism to sustain it. This gradually led to a system of Pietism, (2) which furnished a "well-prepared soil for the seeds of unbelief, under whatever immediate circumstances it might be planted." The sowers came, not, let it be remembered, from Germany, but from England. Rationalism was not the product of German soil. Nay, at the very time that the German Universities were seats of orthodoxy, so far as the great mysteries of the Christian faith were concerned, and the German households were pietistic and puritanical to a degree never reached in England, this latter country was the home of a school of Deistic philosophers, (3) whose influence on the cultured minds of Germany was pernicious in the extreme. It was an age of metaphysical theories. From the highest summits of Catholic thought down to the dimmest abysses of materialism, every shade of religious or psychological thought was represented. But by far the most potent, dissolving factor was that English Deism, of which Blount, Chubb, Collins, Lord Herbert of Cherbury, Hobbes, Morgan, Tindal, Toland, were, if not the originators,<sup>1</sup> at least, the abettors, which was afterwards so successfully developed by the Encyclopedists of France, and cloaked in light sarcasm, or panoplied in weighty argument, was introduced into the Universities of Germany, and fostered there into that natural religion which ushered in the bald atheism of our century. Yet Deism, though it took its rise in England, never got a firm foothold there. Why?

<sup>1</sup> *Vide* Kahn's "History of German Protestantism," p. 32.



Nowhere was scepticism so audacious. Compared with the timidity of the Scottish and German schools, the English was as positive and aggressive as the French. The disciples of Locke, who, like those of Descartes, pushed his theories to extremes from which he would have shrunk, either flatly denied that anything was immortal or immaterial, thus shadowing forth the ideas with which we are now so familiar, or preached a false spiritualism, which directed in safer and narrower channels, became the basis of the moral theories of the Scottish school. But Deism never took root in England, Dr. Pusey says, because of the independence of the English intellect, particularly in the Universities, where schools of philosophy formed on the teachings of individuals never existed. He might, perhaps, have added, that there never has been much taste for such subjects in England—that the practical English mind is absolutely opposed to metaphysical speculations of any kind—that not only has there never been a school of philosophy in England, but even very few thinkers who could be ranked as great philosophers; and with regard to the Universities, their faith, such as it is, has been preserved not by its absolute firmness, established by deep, protracted and enlightened study, but by the very indifference to metaphysical speculations, which if sometimes sublime in reach, and sweep, and magnitude, are not always safe in their subtleties. Deism, then, took no root in England, because the vast masses of the population neither knew nor cared for such things; and the lordlings of the two Universities thought more of the conflicts between town and gown, than of the disputes between the Nominalists and the Realists. And if Deism, taking its rise in England, had its reign in Germany, we must not forget that religious and metaphysical ideas were always subjects of supreme interest for the German people, and that there were twenty Universities in Germany, thronged with students, poor, like those of Scotland, and cultivating science “*tenui avenâ*,” but restless, speculative, inquiring, piling Pelion upon Ossa to enter the homes of the immortals. But we are anticipating. Deism, sprung from Orthodoxism and Pietism, and introduced from England, had its reign in Germany, because of the professorial system in the Universities.

“Now, long before the times of Rationalism, the professorial system in Germany had exercised a power, enslaving the intellect. We are accustomed to think of the Germans as powerful, original thinkers. I myself respect and love the Germans. Yet intellectual writers of their own, Lessing and Herder, upbraided them with their imitativeness. It often showed itself in a strange submission to lawlessness of mind. We are of the same stock. Yet the English mind has been independent; the German has been imitative. We have had no schools; among the Germans from the Reformation downwards, there have been successive schools. These schools existed in Philosophy, as well as Theology. Englishmen have been proud of Locke, but Locke left no school. Wolf, Kant, Fichte, Schelling, Hegel, exercised by turns an almost undisputed sway. Everything for a time became Wolfian, Kantian, Hegelian. Theology, as well as Philosophy, became Wolfian. Sermons or catechisms bore the stamp of Wolfian Philosophy. I spoke, not of the value of that philosophy, but of its transient autocracy. Why had it so extensive and absolute a sway, when yet, after a while, it was to resign its sceptre to another monarch over the German intellect, as absolute and as transient? Systems of philosophy were like fashions of dress; first, absolute, then obsolete. Like Jonah’s gourd, ‘the son of a night, perished in a night.’”

Is it not the irony of history after all we have been listening to during all these years of Papal autocracy centring in itself not only supreme authority that must be obeyed, but supreme intelligence, which demands the fullest submission of the intellect, that an English Protestant should be found to complain that in Germany, the home of Protestantism, there has been such slavish subjection to individuals—such indiscriminate adhesion to fashions of thought that existed, but to pass away? But if these bold Scriptural criticisms and consequent weakening of faith belonged only to the Universities, and never spread amongst the people, whose pastors clung tenaciously to ancient orthodoxies, it cannot be true that Rationalism obtained a firm foothold in Germany. And if it be true that the Universities showed such slavish submission to the professors

whose theories were dominant in the schools, a simple remedy might have been found, the appointment of orthodox professors, whose righteous interpretations of Scripture, and such dogmas as Protestantism maintains would be as blindly followed as the teachings of those, who tried bolder flights in those speculations of which the Protestant faith does not wholly disapprove. In truth, Protestantism was put upon its trial in Germany and found wanting; and the professors were not entirely to blame. The substitution of Luther for the Vicar of Christ, of the Bible for a living authority, of successive philosophers and their tenets for those who went before them, reduced Christian dogma to such a minimum in Germany, that the educated classes were forced to be sceptical, and it is to the honour of that country that it has not completely drifted away from supernatural faith of every kind, when we consider how relentlessly the German mind pursues a course of reasoning, and does not shrink from its conclusions, at least speculatively, when it finds them. Rigid Lutheran orthodoxy, which commenced with the subversion of the cardinal principles of Christianity, was itself put on trial; and the Scriptures, to which the Protestant mind has always attached a kind of talismanic effect upon the soul, were brought under the severe tests of Science, without an external authority to safeguard them by wholesome interpretations of their meanings and mysteries. What can be thought of a religion that, as Dr. Pusey says, fell to pieces before criticism? Wolf made certain speculations about Homer. "This introduced two wrong principles—the disregard of traditional evidence, and the theory that a minute verbal criticism could suffice to dissect works, which had descended to us as wholes, into various compound parts." The criticism on Homer introduced criticism on the Old Testament, and Protestantism collapsed.

Whilst, however, strongly maintaining the position he had assumed, Dr. Pusey makes a singular admission, which reflects a kind of qualified praise on the professors and philosophers of Germany, and at least attributes to them the singular merit of having preserved to their country some broad beliefs and general reverence for religion at a time



when the other countries of Europe were rapidly passing from timid scepticism into aggressive infidelity. "Professor Vaughan says of my former work: 'The transcendental Professors, by demolishing the low popular philosophy to which England had given birth in earnest error, and which France soon cultivated in a spirit of satire and corrupt mockery, were then thought to have at least shown, on its promulgation, the necessity of faith, and to have assisted directly to restore the sway of those fundamental truths of conscience, which the mere understanding could never demonstrate.' I think the same now. Of Kant's philosophy I have lately said, 'it was on its positive side a gain, in that it awoke the conscience and exposed the shallowness of a system, more hopelessly irreligious and self-satisfied. But, on its negative side, it strengthened Rationalism, and gave it its definite form.' 'The Kantian *αὐτονομία* of reason,' says Twisten, 'left room for the Deity, but not for a Revelation, in the sense of the Christian believer.'"<sup>1</sup>

Looking back, now, through the perspective of history, at these systems of philosophical thought, which, considering their ephemeral effect on contemporary religious beliefs, and the rapid pace at which modern ideas are travelling, seem to belong to a far remote period, we think there are very few leaders of Christian thought, in our own age, who will not acquit Germany of the sad reproach of having been mother and mistress of all modern infidelity. We have Dr. Pusey's admission that that country was saved from blank atheism by the action of its philosophers. We admit that it lapsed into temporary Rationalism through the action of its

<sup>1</sup> Compare with this the following paragraph which appears in an article on "George Eliot," written by Lord Acton in the *Nineteenth Century* for March, 1885. "For some years her mind travelled in search of rest, and like most students of German thought before the middle of the century she paid a passing tribute to Pantheism. But from Jonathan Edwards to Spinoza she went over at one step. The abrupt transition may be accounted for by the probable action of Kant, who had not then become a *buttress of Christianity*. Out of ten Englishmen, if there were ten, who read him in 1841, nine got no further than the *Critique of Pure Reason*, and knew him as the dreaded assailant of popular evidences. When George Eliot stood before his statue at Berlin, she was seized with a burst of gratitude, but she hardly became familiar with his latest works."

Scriptural professors. There has been a singular confusion of thought about the teachings and doctrinal consequences of the Transcendental philosophers on the one hand, and the Biblical expositors on the other, in Germany. It has been generally supposed that their teachings about Christianity were identical, or that their systems so dovetailed into each other, that the rejection of Revelation, which was openly professed by Biblical scholars, was the inevitable outcome of the metaphysical theories of the Transcendentalists. But their systems of thought, the objects they proposed to themselves, and the deductions at which they arrived, are as distinct as the philosophical teachings of Mill or Hamilton, and the Scriptural exegesis that is taught in a Protestant seminary. The work of the former was positive; of the latter, consciously or unconsciously, negative, and, if you will, destructive. The philosophers aimed at constructing a philosophy of Christianity. Utterly dissatisfied with Christian doctrine, as it was taught in their churches, and unwilling to believe that the crude and uncouth form, in which its sublimest doctrines were submitted to their congregations by the pastors and theologians of the Lutheran Church, was the only presentation that could be made of a religion which, in the sublimity of its origin, and the perfect adaptation of its moral code to the wants of men, was manifestly divine; and not being able to realise the idea of a living Church, with a voice that interpreted unerringly the Revelation of God to the world, they attempted to create a system of philosophy, founded on pure reason, which eventually would embrace the fundamental doctrines of Christianity. A similar attempt was made by Coleridge in England. In a work, on which he intended his fame should rest, but which he did not live to perfect, he tried to prove that Christianity was not only not opposed to reason, but was its highest embodiment from a doctrinal and ethical point of view. His work, like that of the German philosophers, has come to naught—has failed as utterly as that of the Gnostics in the early days of Christianity. One after another, the greatest German thinkers developed their ideas as to the meaning of the universe, and the destiny of the human soul, only to find that

they were moving in a circle in the end. But let it be said that each commenced with a perfect faith in the existence of God and of the soul, and the absolute necessity of religion. And if, by the exercise of pure reason, they did not reach these high truths which Eternal Wisdom alone could reveal, at least it must be said that the spirit in which they approached the consideration of such sacred problems, was in no wise a spirit of hostility to Christianity, and that the conclusions at which they arrived may have fallen far short of our perfect Revelation, but did not absolutely reject or deny it. We might safely put into their mouths the complaints of the ancient philosophers in the first circle of the Inferno :

“ Per tai difetti, e non per altro rio  
Semo perduti, e sol di tanto offesi  
Che senza speme vivemo in disio.”

Nor would it be altogether unworthy of a Christian to feel as the great poet felt :

“ Gran duol mi prese al cor, quando lo’ntesi:  
Perocchè gente di molto valore  
Conobbi, che’n quel Limbo eran sospesi.”

The commentators, on the other hand, whilst coquetting with philosophy, and professing themselves disciples of one or other master or system, directed all their attention to the critical examination of the Sacred Books. Philology was the science they brought to the study of Revelation, and, finally, into conflict with it, just as geology, in later times, and later still, biology, have been considered its antagonists. Nothing narrows the human mind so much as exclusive devotion to one science. Germany became hypercritical; and, as usual, German *savans*, compressing their ideas within the limits of one faculty, grew cramped and illiberal in the pursuit of knowledge, “That sublime and devouring curiosity,” man’s first passion—the weakness on which the fatal temptation fell—even still leads men beyond their depth. And so, by the morbid development of the critical faculty, the Germans fell into this fatal, but, we are sure, transient error. “They somehow lost faith in the Bible as a supernatural product; and it had become to them more a great and transcendent classic, than a living Revelation.”



And there is one fact of pregnant meaning which Dr. Pusey has not noticed, and which has had a most important bearing on the attitude of reverence which Germany has always held towards religion. In Biblical criticisms, in controversies on religious dogmas, in all the heat and passion of polemical strife, there has ever been, with a few latter-day notorious exceptions, a total absence of that contempt and savage satire which the French and English philosophers and scientists have levelled against religion. Of the exalted tone which the German philosophers assumed, in dealing with religious mysteries, we have already spoken. It must be also admitted that the German expositors set about the work of studying and interpreting the Sacred Books, not with an *a priori* belief in their inherent inconsistencies, but with a fully-formed and acknowledged faith that their critical and conscientious searchings into the meaning of Holy Writ would result in decided advantages to the cause of religion and truth. It was not with them, as with the French and English sceptics—a crusade against religion and against God. That contemptuous tone, with which modern materialists put completely out of the domain of logic and common sense metaphysical questions of any kind, as only fit for fetish worshippers, is conspicuously absent in philosophical or exegetical works produced by Germans. These works were, for the most part, written as a kind of unconscious protest against the Protestant doctrine that the Bible was the sole rule of faith; and the analyses of texts and their meanings are what logicians would expect from too acute and too learned reasoning, unassisted by authoritative interpretation, and losing the spirit of the Divine Word in too critical an examination of the letter. But the handling of the Inspired Text was never irreverent. When Lessing published the famous “Wolfenbüttel Fragments,” which had passed into his hands from the daughter of Reimarus, their author, a storm of indignation against him arose throughout Germany. He explained:

“What has the Christian to do with the hypotheses, explanations, and evidences of the theologian? To him the Christianity he feels to be so true, and wherein he feels himself so happy, is there once for

all. If the palsied individual experiences the beneficent shock of the electric spark, what matters to him whether Nollet or Franklin, or neither, be right? In short, the letter is not the spirit, and the Bible is not religion. Consequently, charges against the letter and the Bible, do not also imply charges against the spirit and religion."

A very inconsequential conclusion, and, from a Catholic standpoint, a heretical and condemnable opinion, inasmuch as it altogether denies the dogmatic factor in religion; but who shall say it is a breach of Protestant orthodoxy? Such opinions are held to-day, without ban of Church or clamour of clergy, amongst the most highly-favoured Protestant divines, who do not always express their opinions with the reverence of Lessing. And Bahrdt, one of the first of the representatives of Popular Rationalism in Germany, whilst unhappily rejecting the whole doctrine of man's redemption, can yet write of Our Divine Saviour:

"O, Thou great Godlike Soul! no mortal can name Thy name without bending the knee; and in reverence and admiration, feeling Thy unapproachable greatness! Where is the people amongst whom a man of this stamp has ever been born? How I envy you, ye descendants of Israel! Alas! that you do not feel the pride which we, who call ourselves Christians, feel, on account of One so incomparable being sprung from your race! That soul is most depraved that knows Jesus, and does not love Him!"<sup>1</sup>

And what a contrast between that "progenies viperarum," the French Encyclopedists, and the German Transcendental philosophers! Voltaire's sneering admission, "*Si Dieu n'existait pas, il faudrait l'inventer*," and the more savage candour of "*Ecrasez l'infame*;" Rousseau, advocating a return to primitive barbarism; Diderot's profane apologue to the Deity, "*Of Thee, Supreme Being, I demand nothing*;" the sensual d'Alembert, excusing the ambiguity of the *Encyclopédie*, "*Time will make people distinguish what we have in our minds from what we have said*;" and, on the other hand, Leibnitz, straining his mighty knowledge of mathematics, and declaring that, behind the rules of geometry and physics, he discerned the very nature and attributes of God, and that the source of all philosophy lay for him, not in his knowledge of things, but in the Divine attributes; Hegel,

<sup>1</sup> Bahrdt, "*Moralische Religion*," vol.i., p. 71.

developing his mysterious philosophy of the spirit, until he finds that the apogee of all moral sentiment is Christianity or absolute religion; Kant, called by his admirers "the Christian philosopher of his century," drawing a most reverent picture of Our Blessed Saviour, and declaring, even in his earliest works, that the Bible is, in a certain and very high sense, a Revelation; Richter, in his divine fancies, as of the soul that went wandering through the spheres, and that terrible "Dream," which, it is said, did more to preserve men's faith in God in Germany, than the arguments of its countless theologians—all these Transcendentalists have been, in the end, decided, if unconscious, allies of Christian faith in Germany, whose example and influence were all the more powerful, because they had lost themselves in the mazes of free thought, and reached such light and truth as were vouchsafed them, not by the quick flight of faith, but by the laborious and circuitous route of patient investigation, and the steady advance from principle to principle, guided by the slender thread of inductive reasoning, and buoyed by the consciousness that, somehow or other, the God of Truth would not fail them in the end. They set out on their toilsome journey, declining the guidance of religion, only to find her majestic figure before them at the end. We might reverse the saying of Cicero about the Roman augurs, and say of them: "*Verbis (in)scii tollunt, re ponunt Deos.*"

On what other theory can we explain the fact that to-day Positivist and Materialistic opinions have no followers in Germany? That, although philosophy holds as high a place in public esteem, and is considered quite as essential a branch of education, as it was in the days of Kant or Hegel, infidelity is making no headway amongst any class in Germany? That reverence for the illustrious dead, and even philosophic faith in the stupendous systems that were founded, is not considered at all incompatible with the fullest adhesion to what Protestants call the fundamental truths of Christianity? That, with the exception of four or five,<sup>1</sup> not a single German professor has signed the broad schedules of scientific unbelief? And that the most trusted leaders of German scientific

<sup>1</sup> Buchner, Vogt, Moleschott, Fischer, Haeckel.



thought, have neither abandoned metaphysical and religious science for the more concrete studies of the museum and laboratory, nor believed that the mighty questions of the soul and its destinies can be resolved into problems which the chemist can solve, nor even sought to reconcile the established teachings of religion with the conjectural hypotheses of physical science; but, with decided predilections for the former, have steadily aimed to keep the latter in its place as "the younger child"—babbling, hesitating, wilful, dreamy, and erratic, if not controlled by the calm wisdom, and discipline, and experience of her sister, who, with the halo of sixty centuries around her, has yet the freshness of youth, because of her promise of immortality. And if for a time Rationalism did take a hold of the German mind, its reign was transient and temporary. The very school which originated it, that of Tübingen, was the very first to destroy it.

But all this time we are forgetting Père Didon, whose testimony, on these very disputed questions, is eminently interesting.

He first then declares that although the professorial system still obtains in Germany its influence in determining religious opinion by creating schools of thought has passed away.

"The era of masters is over. None can now be said to have opened a new school; none, as in the days of Kant, of Wolf, of Hegel, of Fichte, or of Schelling, exercise sway over a whole generation."

The professorial system, therefore, for full fifty years (Schelling died in 1831) has not had that dominant and pernicious influence which has been ascribed to it.

But is there still philosophical thought in Germany? Yes:

"And it is still dominated, and its bearings directed by three great geniuses—Spinoza, Leibnitz, and Kant. Pantheistic tendencies which seek results at all costs, and delight in erecting a system, belong to Spinoza. The prevalence of vast erudition, and a conciliating eclecticism is inspired by Leibnitz. As for psychological, and critical problems, they originated with Kant, whose mighty works ponderously weigh upon the intellects which they divide into two contrary schools—the idealists, who, scorning experience, consider, like Hegel, their superb theories as the absolute measure of things—the realists, who, subordinating the subjective to the objective,

borrow from reality the rule of their speculations. I fancy that to-day the University youth, which to-morrow will form the ruling opinion of this country, inclines to realism, to a certain unconscious pantheism, from which German minds scarcely ever liberate themselves; and above all to a certain eclecticism, based upon serious erudition."

One unacquainted with the strange paradoxes which are to be met at every step in the history of this powerful nation would now rush confidently to the conclusion that with such determined proclivities to realism, the whole bent of modern German thought would be directed in our age to the positivism of Comte, or the blank materialism of Buchner and Haeckel. Not at all.

"These misguided intellects (Buchner, Vogt, Moleschott, Fischer) have succeeded less in leading German youth than in providing learned French materialists<sup>1</sup> with weapons at a time when it was fashionable with us to believe in the infallibility of German science. In high University chairs, materialist or positive doctrines are left unrepresented. The rash speculations of thought are not nowadays viewed with high favour: philosophical tradition is, however, faithfully preserved."

But at least this philosophical tradition must be unfavourable to religious science? No.

"Religious science holds a distinguished place in most Universities, not only because it occupies the leading place in programmes, *but also, and above all, because under the influence of esteemed, and often famous teachers, it rallies a youth numerous and ardent.* There are 4,000 theological students in Germany, scattered among the twenty-two Universities of the Empire, who in the mass of students form the most serious and diligent group."

This statement thus made by the most recent authority on the subject, is the direct negative, both as to causes and effects, of the ideas generally entertained on this subject.

P. A. SHEEHAN.

(To be continued.)

<sup>1</sup>For example, Ernest Renan, who was fond of tracing that "esprit critique" which led him into infidelity to the writings of Ewald and Gesenius, although his contemporary at St. Sulpice is of opinion that he was a freethinker long before he had acquired a knowledge of German or Hebrew. "Or, á cette époque (en recevant la tonsure) il ne savait ni l'hebreu, ni l'allemand; il n'avait traversé ni Gesenius, ni Ewald, ni l'exégèse allemande; sa critique historique était à naître." "M. Renan, hier et aujourd'hui" par M. L'Abbé Cognat.

## THE PHILOSOPHY OF PRAYER.

AS there never was a time when the world found itself without a religion, so there never was a time when prayer was unknown or when men did not practise it. For prayer is an active element in the religious economy of the world, whatever form religion may assume. Even Comte finds a place for it in the machinery of that curious and novel form of religion which he has the notoriety of having devised, and in which his Positivist disciples worship Humanity as the only object to which man owes homage. Not less strange, it has even the approval of Professor Tyndall, provided, however, that a form of it be devised "in which the heart might express itself without putting the intellect to shame," whatever that means. I suppose he means by it that, whilst prayer considered as a power in the physical or moral world is a superstition from which the intellect revolts, it may nevertheless be useful as a kind of safety-valve by which the feelings of the heart may be poured out, and that this outpouring may have a reactionary influence whereby the heart may be purified and the sentiments stirred up. In other words, prayer may be tolerated on the principle on which some mothers nowadays send their children to Sunday school—because although, of course, religion is only a fancy, it does the "little ones" good, it keeps them together and teaches them to be neat and tidy.

This admission of prayer as something worth retaining in some sense or for some purpose, is but a feeble echo of the voice of humanity coming down to us through all time. It is a want of our nature, and therefore it is a craving that comes out spontaneously from the soul. It is inborn in us like religion, with which it is inseparably bound up. Religion may appear and has appeared under different forms; grotesque, irrational, contradictory, these forms may be, but there never yet has been a religion in which prayer of some kind has not been given an important place and admitted as an essential element. With Pagan and Christian, Jew and Gentile, it is



all the same. In one of his Notre Dame conferences, Lacordaire says:—

“All religions called sacrifices, ceremonies, and prayer, to the help of the soul striving to tend towards God. Homer immolates victims with the liturgy of Leviticus; Delphos commands expiations in the same language which Benares speaks; the Etruscan augury blesses the Roman hills as the Druid consecrated the forests of Gaul; and above all those living rites of invincible custom the sacrament of prayer rises towards God to demand miracles of Him in the name of all grief that hopes, and of all weakness that believes. Doubtless, prayer has not always known God under the same name; it has not everywhere known His true and eternal history; but the want was everywhere the same, the aspiration similar, and when the heart was sincere, prayer did not fail to be efficacious.”<sup>1</sup>

And the same author, speaking of the supernatural intercourse between God and man, says:

“Those among the sages who, like Plato, have left a religious memory were all penetrated with serious respect for the vestiges of a tradition whose history they ignored. They avowed the infirmity of human thought left to its own resources, and endeavoured to raise themselves towards God by the irrational effort of prayer. They belonged to the party of saints by desire, to the party of sages by ignorance.” “Mahomet,” he says elsewhere, “made prayer the practical foundation of his religious edifice.”<sup>2</sup>

Who that has read ever so little of Greek or Roman literature, has not over and over again met with references to libations and vows and prayers to the gods of paganism? Homer, speaking of propitiatory sacrifices to the offended deities, thus expresses his own and the belief of his time:

“Offending man their high compassion wins  
And daily prayers atone for daily sins.”

Let Pythagoras give evidence for the philosophers. He says:—

“In all thou dost, first let thy prayers ascend,  
And to the gods thy labours first commend;  
From them implore success, and hope a prosperous end,”

Plutarch, writing against the Epicureans, says that nobody ever found a people who had not their gods to whom

<sup>1</sup> “Two Objections against the Supernatural Intercourse between God and Man.”

<sup>2</sup> “The Supernatural Intercourse between God and Man.”

they offered sacrifices and prayers, to obtain benefits and to avert evils.

Here then we have prayer running unmistakably through every form of religion and forming an important element in each; and there never has been a people without a religion of some kind. A fact so universal, so constant, must be accounted for. Whence comes it? It cannot be attributed to the choice or caprice of individuals or peoples; and that for the very reason of its universality and constant presence in the history of every religion in every age. We must go back further, then, and search for the reason of it in the nature of man. We must see if it be not an office that springs naturally and at once from his conscience, teaching him the duty and necessity of prayer apart from and independently of any positive law of Divine revelation.

It is necessary now to bear in mind that prayer implies more than its ordinarily received meaning. Praying is petitioning God, as we commonly understand it. But it includes, moreover, adoration and thanksgiving; and a petition to God may be either for the pardon of faults or the granting of favours.

There is nothing more natural to us than to be enraptured by the beautiful, to admire the sublime, to honour goodness and wisdom, to reverence greatness and power. One instinctively regards with reverence the genius of Aristotle, St. Augustine, St. Thomas Aquinas, or other great intellects that have arisen in the world's history from time to time, however he may differ from their principles or teaching. So it is with warriors, painters, poets, sculptors, &c.—Alexander, Napoleon, Michael Angelo, Raphael, Shakespeare, or Dante. A man may dislike the men, but he must admire their genius. Do we not, not merely feel, but give spontaneous expression to our feelings in the presence of the sublime or the beautiful in nature or in art? Clearly, it was this that made men turn to the sun and the moon, to rivers and to mountains, and worship them, when dulled by sin and passion, they had turned from and had forgotten the one true God. It is not true, as it has been said, that by a law of indefinite progress, monotheism was the outcome of polytheism. The reverse is

true ; or rather it is true that polytheism stepped in where monotheism had died out. Men should have some form of religion, something to worship ; and having lost their primitive faith in the one true God, they turned to other objects of worship, each according to his fancy or choice. It is under the same inborn influence that certain philosophers of the present day who ignore a personal God, turn to humanity and make it the object of their homage. All this unmistakably points to an instinctive craving in us for something to worship and to the creation of feelings in us corresponding to the influence that objects are calculated to excite. Now, we have our intellect, and it reasons back from effect to cause and declares that there is a God. It cannot fathom the nature of God, it cannot comprehend Him ; but it can and must know that there must be a Personal God. It inquires as far as it may into the nature and attributes of such a Being, and finds that a Being existing of necessity must be infinitely perfect and the principle of all perfection, infinitely powerful and the principle of all power, infinitely wise and beautiful and the principle of all wisdom and beauty. It knows that itself, and everything we have, and everything that is, has come from God. Under this consciousness the intellect cannot remain unmoved ; having come to the knowledge of God and His attributes, it bows down in homage before the power, wisdom, and beauty from which all power, wisdom and beauty springs—before the creative power from which everything that is has come. This is the prayer of adoration.

But again there is the heart of man. The intellect knows the goodness of God ; it sees it manifested in the creation, and also in the Providence by which God preserves, governs and guides everything, even the least that He has created.

“ Each little flower that opens,  
Each little bird that sings,  
He made their glowing colours,  
He made their tiny wings ”

says the nursery rhyme. Now there are no persons we more despise than the ungrateful. This shows an innate persuasion in us that ingratitude ought not find a place in the human



heart ; that it is an exotic that ought not to be there ; that, if there, it ought to be plucked up, and gratitude sown in its stead. Man is by nature disposed to gratitude for benefits received ; ingratitude is a contraband import that the law of his nature prohibits him from admitting. And as the knowledge of God and of His attributes calls forth the prayer of adoration, gratitude for the blessing of creation and for the untold benefits administered and disposed by the Providence of God in the natural and in the supernatural order, calls forth the prayer of thanksgiving. Again, the intellect knows that mercy is an attribute of God, and trusting to His mercy we are most naturally moved to petition Him for the pardon of our faults. We know that goodness is an attribute of His, and we ask Him to manifest His Providence in our behalf in the way of granting spiritual and temporal favours that we need, or of averting spiritual or temporal evils that we fear.

Looked at, then, in the light of natural religion, prayer is both a duty and a necessity ; and the necessity enforces the duty. Other considerations may be made use of, and the argument we have used, if drawn out at greater length, would show itself more forcible and convincing.

Enough has, however, been said for our purpose. Viewed directly and with the light of sound philosophy the way appears quite clear. But another philosophy throws another light upon it and makes impediments appear, or rather casts them in the way ; and these it is our purpose to remove or rather to show that they are not what they appear to be. We have abstained too from strengthening our position by the aid of Revealed Religion, because, with the exception of some illogical persons, those who deny the use or the necessity of prayer, deny also that there is a Revealed Religion. So unmistakably does Revelation inculcate prayer, that one is perforce driven into the admission or denial of both together. Of course we at the same time claim the aid and evidence of Holy Scripture as an historical witness to the belief of men from the very beginning, that the need of prayer is involved in our intercourse with God.

Although prayer, as we have seen, ought to hold and has

always held an important place in any system of religion worthy the name, it does not constitute religion. That was the error of the Messalinians, a sect partly pagan and partly Christian, that flourished for a time in the East. They taught that the disposition of Divine Providence is variable and may be changed by prayer; also that every man has a devil attached to him from his birth, and that only prayer can banish him. These and other absurdities that they taught are exceeded in absurdity by the practices of their lives. On the other hand, there are those with whom prayer of any kind would be illogical and meaningless, even the prayer of adoration and thanksgiving. Such are atheists and pantheists; the former, because they admit no object they might pray to, the latter because they themselves form an essential part of a necessary whole, which, therefore, for obvious reasons it would be folly for them to adore or praise, and useless to petition for good or against evil. To those must be added a large number of pseudo-philosophers of the present day whose avowed principles, whatever be their professions, logically merge into one or the other. Beyond this the question turns exclusively on the prayer of petition; and those who ignore or repudiate it as a thing absurd or at least useless, do so for various reasons. To allow it any efficacious influence, and therefore any meaning, it is necessary to recognise Divine Providence, to begin with. That is a preliminary position, without which prayer would necessarily be without effect and without a purpose. When one prays, he prays for something to be obtained or averted, and this implies a belief that the prayer may be heard and the desired result produced. Prayer offered for no definite purpose, and without a hope or any reason for hoping that any good may come of it, would be irrational, unless one may set himself to pray for pastime. But if God having created the universe, stopped there and let it thenceforth take its course, like a watchmaker, who having made a timepiece, set its mechanism in motion and sold it, troubles himself no more about it; in other words if there be no Providence governing the world, prayer becomes an impious mockery, or at best a purposeless trifling. Hence, into that school of theism that would have

God take no concern about the world, prayer can never enter. To these, as to the last-mentioned class, we have nothing now to say. The ground of their denial of prayer is their denial of Providence; and to prove the efficacy of the former against them we should begin by establishing the reality of the latter. But that is outside our purpose. Besides, after we had asserted the Providence of God, the difficulty may not, and likely would not end there. For, granted that the universe is governed by Providence, what are we to understand by Providence? Different theorists attach different meanings to it, and some of them seem as utterly incompatible with the influence of prayer as no Providence at all. Indeed Providence, in the sense in which it is understood and explained by some, is really no Providence at all.

We will take up then and consider a few of the leading difficulties which unbelievers in the reasonableness of prayer throw out to justify their position, according to their respective notions of Divine Providence. Other difficulties, such as disbelief in any interference on the part of God with the course and order of the world, lead the way to and ultimately end in that one. The nucleus of the difficulty lies in showing that the incompatibility of prayer with God's action on secondary causes is only apparent, not real. When repulsed from other positions they will fly to this; and it is the last battleground they can take up.

Now, then, they urge the untenableness of prayer because of its incompatibility with the unchangeableness, knowledge and goodness of God on the one hand, and with the system of laws devised by Him for the government of the world on the other. "Do what we can," says Jules Simon, "it is impossible to take away from God His immutability and eternity. Prayer brings us no other good than to draw us nearer to God by meditation and love."<sup>1</sup> Moreover, is not God all-seeing, and does He not know our desires and our needs? Is He not infinitely good, and will He not, knowing them, satisfy the one if it be good for us, and provide for the

<sup>1</sup> "Natural Religion," chap. i.



other if they be real? But the theory of prayer implies either that we may have wants and wishes that God may not know, or that knowing them, His goodness may possibly not provide for them without the importunity of our prayers.

We have, on the other hand, to deal with the alleged incompatibility of prayer with the uniformity that science has discovered in the laws of nature. Say that it has come by design, by chance, or from necessity, just as it pleases you; that it has been pre-arranged by a Personal God, or that it is the outcome of nature existing always; one thing is certain, they say, namely, that the universe is governed by an unvarying law which it would be vain to attempt to break or disturb. This is a scientific certainty; and anything opposed to it must be unscientific and untrue. It implies therefore the unreasonableness of prayer, because it deprives it of an office and a purpose. It ignores it as a thing silly and unsubstantial, leaving it no scientific basis on which to rest. And this invariableness of the laws of nature seems to confront prayer from every side to which its influence is directed. For we pray either (*a*) for temporal blessings, or the averting of temporal evils, such as rain, fine weather, the cessation of a pestilence or the curing of a fever; (*b*) for spiritual blessings or the averting of spiritual evils, such as, an increase of grace, protection from temptation, &c.; or (*c*) for social blessings or the averting of social evils, such as that sounder principles may govern the political life of the nation, that principles opposed to public morality and the public weal may be discountenanced and checked. But there is this uniform law governing the physical, the mental, and the social world, and frustrating the assumed power of prayer, or rather denying that it has any. In the first instance, prayer finds its opponents in a certain class of physicists who are remarkable for arrogating to themselves a monopoly of knowledge in physical science, as if nobody else knew anything about it. "They ask for fair weather and for rain," says Professor Tyndall, "but they do not ask that water may run up a hill, while the man of science clearly sees that the granting of one petition would be just as much an infringement of the law of conservation

as the granting of the other. Holding the law to be permanent he prays for neither." Perhaps it was a similar belief that drew from Lord Palmerston his well-known reply to a deputation that waited on him, on the occasion of an outbreak of cholera in London, to ask him to have public prayers said, that the pestilence may cease: "Don't mind your prayers," said he, "but cleanse your drains." In the second place, according to a certain school of psychologists, mental phenomena are under laws quite as fixed as those that govern the physical world; and hence it is no less irrational to pray for grace or against temptation than for fine weather or against a plague. From this the distance is very short and easy to the third ground of opposition, namely, that peoples no less than individuals are guided and governed by an inflexible law. The philosophy of history has been taught by many on this hypothesis. The theory as held by Buckle is summarized in the following words by Justin McCarthy in his "History of our own Times":<sup>1</sup>—

"All the movements of history, and indeed of human life through all its processes are regulated by fixed physical laws as certain as those which rule the motions of the waves and the changes of the weather, and of which we could arrive at a sound and trustworthy knowledge if we were content to study their phenomena as we do the phenomena of the seas and the skies." It is therefore useless, indeed in a certain sense impious, to pray for, let us say, the extirpation of socialism or the conversion of England. We may here observe, that under the second class may logically be brought, Calvinists, Jansenists, Wickliffites, and all, in a word, who must on principle address God in the words of Burns:—

"Oh Thou, wha in the heavens dost dwell,  
Wha, as it pleases best Thyself,  
Sends one to heaven and ten to hell,  
A' for Thy glory,  
And no' for any good or ill  
They've done afore Thee!"

These difficulties we will consider in a future paper.

M. O'RIORDAN.

<sup>1</sup> Vol. iv., page 300,

## THE IRISH IN BELGIUM.—IV.

## DOCTORS AND PROFESSORS AT LOUVAIN.

“I cannot but highly esteem those gentlemen of Ireland, who, with all the disadvantages of being exiles and strangers, have been able to distinguish themselves in so many parts of Europe, I think, above all other nations.”—SWIFT.

IN the Introduction to this series of Papers the state of Ireland during the sixteenth, seventeenth, and eighteenth centuries was briefly outlined. The resumé showed that learning and the practice of their religion were denied the people; and that exile amongst strangers was preferable to fierce persecution at home. Touching those centuries, Charles O’Conor writes:

“It is not from the hunted remains of a conquered people, thus persecuted, that we are to form an idea of its genius, or its manners. To have a fair view of the native Irish, \* \* \*, we must follow their nobility and gentry in their exile to those countries where they were allowed to exercise their abilities. There we find them, whether in an ecclesiastical, military, or mercantile capacity, triumphing over indigence, and rivalling the most illustrious geniuses of France, Spain, Italy and Germany, without riches to command notice, or patronage to create esteem.”

The glory won on Belgian soil at Ramillies and at Fontenoy shall ever shine brightly over these battle-fields, celebrated in fiery verses and in graceful songs by Davis and Downing, who have made them familiar as household words, but the glory won in the academic Halls of Louvain is unlike that glory of the battle-field,

“Which never ceaseth to enlarge itself.”

Few poets have immortalized this glory; and no political or military movement awakens the memories thereof in the minds of the people. It is true scholars have written of it; and learned tomes, both in Ireland and on the Continent, tell the bright story; but the dust is often thick upon these tomes, and many are wholly forgotten by or unknown to the Irish of to-day. Yet these volumes and manuscripts hold within them a glory brighter for our race, than the glory of



the battle-field. So long ago as the year 1617, the learned Bishop Rothe pointed to this hidden treasure; "multa etiam in antiquis bibliothecis recondita esse possunt quae, si lucem aspiciant, mirum quantum illustrabunt Hiberniam." Many do not care to search for this hidden light and ancient glory; and from the pen of Goethe we hear an echo,

"FAUST. To us my friend, the times that are gone by,  
Are a mysterious book, sealed with seven seals:

\* \* \*

Oh! often what a toilsome thing it is  
This study of thine, at the first glance we fly it.  
A mass of things confusedly heaped together;  
A lumber room of dusty documents,  
Furnished with all approved court precedents,  
And old traditional maxims! \* \*  
Are mouldy records, then, the holy springs,  
Whose healing waters still the thirst within?

WAGNER. Pardon me—but you will at least confess  
That 'tis delightful to transfuse yourself  
Into the spirit of the ages past:  
To see how wise men thought in olden time  
And how far we outstep their march in knowledge.

\* \* \*

The search of knowledge is a weary one,  
And life how short! *Ars longa, vita brevis!*"

Amongst the alumni of Louvain, who, as successful searchers in the weary path to knowledge, received the sanction of the Doctor's cap and ring, the first in the order of time is, I. Dermot O'Hurley (Anno 1551); but an account of his academic career can best be given in the paper dealing with the alumni promoted to the episcopal dignity. The same course will be followed with regard to the Doctors or Professors who were similarly promoted.

Anno 1551. II.—Richard Creagh, *Limericensis*, Archbishop of Armagh.

Anno 1575. III.—Peter Lombard, *Waterfordiensis*, Archbishop of Armagh.

Anno 1576. IV.—Nicholas Quemerford, *Waterfordiensis*.

After this entry the Bax MS. has the following: "venit Lovanium, Anno 1565. Renunciatus fuit Doctor Sacrae Theologiae, 23 Oct. 1575." From the Memoir of Most Rev. Peter Lombard, prefixed by Cardinal Moran to his edition of *De Regno Hiberniae*,

we learn further particulars. The Lord President of Munster, Sir William Drury, wrote to Walsingham, from Waterford, in 1577, a vivid account of the desolate condition of Protestantism in that city. \* \* \* He then mentions James Archer of Kilkenny, Dr. Quemerford of Waterford, and Chaunter Walshe, as the other principal agents of the Holy See: and he adds that the Catholic cause was mainly supported by the students of Waterford educated at Louvain, by whom and by some others aforesaid, the proud and undutiful inhabitants of this town are so cankered in Popery, undutiful to her Majesty, slandering the Gospel publicly. \* \* \* Masses infinite they have in their several churches every morning, without any fear. I have spied them, for I chanced to arrive last Sunday at five of the clock in the morning, and saw them resort out of the churches by heaps. This is shameful in a reformed city."

"Amongst his (Archbishop Lombard) companions in Louvain was Dr. Quemerford (now written Comerford), whom Sir William Drury honoured with special mention in the passage cited above. This worthy priest had laboured for some years on the mission in Waterford; but, as Anthony à Wood narrates, 'was turned out of whatever preferences he had, because he would not conform himself to the established religion.' He then proceeded to Louvain to perfect himself still more in his theological studies, and, on the 23rd June, 1575, was promoted to the degree of Doctor of Divinity. On this happy promotion of his friend and fellow-citizen, Peter Lombard composed a Latin poem, which was printed with the title, '*Carmen heroicum in Doctoratum Nicolai Quemerfordi.*'"<sup>1</sup>

Circ. 1562. V.—Patrick Quemerford. The insertion of this Doctor rests entirely upon the authority of Brenan (*Eccl. Hist.*.. XVI. century, chap. iii.) It is possible that the learned author meant Nicholas, and I make the supposition because the Bax MS. has no mention of Patrick:—

"Patrick Quemerford, a native of Waterford, and a distinguished alumnus of the University of Oxford, was about the same time pursued by the intolerant spirit of the laws, and obliged to take refuge in a foreign land. Soon after his ordination, in 1562, he removed to Louvain, where he renewed his studies with such brilliant success, that, after some time, he took out a degree of Doctor of Divinity, and became one of the most eminent lecturers in the University. The desire which he had always cherished of combining the religious with the literary life, had at length induced him to become a member of the Society of the Jesuits; accordingly, he removed to Spain, where he was honourably employed for many years, and obtained unbounded applause in some of the most celebrated Colleges of that kingdom. He is said to have written many learned tracts on philosophical and

<sup>1</sup> *De Regno Hiberniae*, pp. 6–8.

theological subjects. During his residence in Ireland he published a treatise entitled, 'Answers to Certain Questions propounded by the Citizens of Waterford; together with a collection of Sermons; likewise, 'Carmina in laudem Comitiss Ormondiaë.'

1583. VI.—Francis Levalle (*Levallerius*), was Professor of Philosophy in the *Paedagogium Falconis*, in 1583. On resigning his Chair he joined the Capuchin Order.

1622. VII.—Mathew Theige, *Imolacensis*. Took out the Bachelorship in Arts, anno 1622; and the Doctor's Degree in Theology, on the 23rd November, 1638. Further particulars regarding him will be given when treating of the Presidents of the Irish Pastoral College.

1625. VIII.—John Shinnick, *Corcagiensis*. As he rose to the crowning honour of Rector *Magnificus Academiae*, his memoir will be given later on.

1648. IX.—Charles Breyn, *Corcagiensis*. He belonged to the Congregation of the Oratory, and taught Theology in the House of his Order, at Brussels. The Bax MS. contains no further information regarding him. Although it says he taught at Brussels, it has his name under the heading—"Hiberni Doctores, vel Professores in Universitate Lovaniensi."

1659. X.—Thomas Stapleton, *Casseliensis*. As this distinguished man was Rector *Magnificus*, his memoir will be given later on.

1670. XI.—John Barry, *Corcagiensis*. Mentioned in the list of Doctors and Professors (Bax MS.), but no reference is made to his academic course, or Chair. The MS. has the following notice:—

"John Barry of Cork, son of Thomas and Johanna Shinnick, Pastor of the Church of Our Lady at Deynse (in Donza), in the Diocese of Glent. He was Rural Dean, and died on the 11th of December, 1710."

1682. XII.—John O'Sullivan, *Donkieranensis Hibernus*. He was one of the most distinguished alumni at Louvain. He belonged to the branch of the O'Sullivan Bear, which is represented in Belgium at present by the Princess de Loos-Corswarem, and the O'Sullivans of Terdank, one of whom is Colonel of the 1st Life Guards at Brussels; and another, Controller in the *Travaux-Publics*. As John O'Sullivan,



S.T.D., was President of the Collegium Pastorale, his memoir will be given in connection with that institution.

1694. XIII.—Maurice Faber (Fabricius), *Casseliensis*. In the list of graduates, anno 1671, there is mentioned Gulielmus Fabricius, Fiderdiensis, who was probably related to Maurice. Touching Maurice the Bax MS. has the following:—

“Maurice Faber, an Irishman, and a priest, *juris utriusque* Licentiate, was appointed after the death of Doctor Thomas Stapleton, President of the College of Luxembourg, at Louvain.”

Maurice was not quite successful as an *économé* and President—which can be gathered from the Bax MS., and also from the *Analectes* of Reussens and Barbier (2nd series, vol. iii.) The following is from the *Analectes*:—

“Ob inhabilitatem et malam administrationem primum receptura hujus collegii privatur, receptorque constituitur 10 Januarii, 1702, dominus Alardus van den Steen; tunc collegium, quin et Lovanium, deserere coactus, se recepit in Helvetiam. Praesidentia simul et receptura a 4 Aprilis concreditur prænominato Alardo van den Steen.”

On the 26th of February, 1703, Maurice resigned his office to a fellow countryman, Martin Caddan, *Kilkenniensis*, who was a Licentiate of Theology, President of the Irish College, Antwerp, and “anno 1678, in artibus e Lelio 50°.” A memoir of Caddan will appear in connection with the Irish College of Antwerp. The further history of Maurice is commonplace. In 1724, he was chaplain in the neighbourhood of Antwerp. The full title of his chaplaincy, as given in the MS., may be more curious than intelligible: “van de capelrye van de Zuytkoor binnen Beveren.” From *Histoire Chronologique* of Hellin, we learn that he resigned his stall in the Chapter of St. Bavo at Ghent, to which he had been nominated in 1693.

1698. XIV.—Florence O’Sullivan, *Donkieranensis*, S.T.D. He was brother to John O’Sullivan, mentioned above, and as he was President of the Irish Pastoral College, his memoir is deferred.

1767. XV.—Peter MacWaugh (Macve), *Kilmoriensis*. His memoir will appear in connection with the Irish Pastoral College, of which he was President.

1778. XVI.—John Kent, *Waterfordiensis*. He was President of the Pastoral College, and in his time had the unsought-for honour of having his name current as an addition to the Latin phrases used at Louvain. In fact, he was the pioneer of the movement which added so many Irishmen's names to various languages. His memoir will be given with the list of Presidents.

1780. XVII.—Peter MacWaugh (Macve), *Kilmoriensis*. As he and the graduate following next were Presidents of the Pastoral College, notices of them are deferred.

1793. XVIII.—Francis O'Hearn, *Lismorensis*. The French Invasion drove him out of Belgium. He died Parish Priest of St. Thomas' Parish at Waterford in 1801.

1793. XIX.—Thomas Flinn, *Lismorensis*. Touching him, the Bax MS. has the following:—

“Thomas Flinn, of Lismore, an Irishman. In the year 1783 he obtained the first place in Rhetoric in the College of the Holy Trinity at Louvain. After taking his degree of Master in Arts he entered for Theology. On the 16th of May, 1791, he was elected Professor of Syntax in the aforesaid College, and put upon the Council of the Faculty. Afterwards, on the resignation of Professor O'Hearn, he was appointed Professor of Rhetoric. In the year 1793, on the invasion of Belgium by the French troops, he withdrew to Ireland, where he was appointed Parish Priest of St. Thomas', at Waterford, on the death of his uncle, the Rev. Francis O'Hearn, which occurred on the 21st October, 1801.”

As Daniel O'Connell was a student of the College of the Holy Trinity during the Professorship of Thomas Flinn, it is probable that he learned his Rhetoric, or at least his Syntax, from the future Parish Priest of St. Thomas.

*Versus* 1706. XX.—John O'Heyne, O.P. He graduated S.T.D.; was Prior, or Regens Primarius, of his Convent at Louvain. He joined the Order in the Convent at Athenry, County Galway, and is known to the Irish historical world by his rare work, the *Epilogus Chronologicus*, which was printed at Louvain. It may be necessary to remark that the distinguished men of the various religious orders will be noticed when treating of the houses of their respective orders at Louvain. A full memoir of O'Heyne, and a notice of his works, will be given in connection with the Convent of the

Holy Cross. As the Irish Augustinians had no house in connection with the University at Louvain, the present paper will close with a memoir of a distinguished graduate of that Order.

*Versus* 1760. XXI.—William Gahan, O.S.A. His name is familiar to all Irish Catholics, through the medium of his Volume of Sermons, which have done much service for the Church in Ireland. To appreciate the volume we must remember that the people were deprived of the ordinary sources of information which we now enjoy, and that the spirit of inquiry was aroused by the relaxing of the Penal Code. He arose like a tower of strength, and his works spread with his fame amongst the people. He was born in the Parish of St. Nicholas, in Dublin, on the 5th June, 1730. After joining the Order of St. Augustine, he proceeded to Louvain, where he attended lectures during eleven years. He took out his several degrees, and his Doctorate in 1760. He returned to Ireland in 1761.

“In the metropolis the supply of parochial clergy was limited, a circumstance which induced Doctor Gahan to accede to the wishes of his Archbishop, the Most Rev. John Linegar, and undertake the arduous duties of a Curate in the Parish of St. Paul, in the City of Dublin. After three years spent in the discharge of these duties, he retired to the Convent of his Order in St. John's-street, Dublin, where he commenced a new career of labours, and completed those inimitable works which remain to this day as so many memorials of his talents and piety.”<sup>1</sup>

The following is a list of his works:—

(1) “Sermons on Various Subjects;” (2) “A History of the Christian Church;” (3) “A Short and Plain Exposition of the Catechism;” (4) “The Christian Guide to Heaven;” (5) “Catholic Devotion;” (6) “A Short and Easy Method to Discern the True Religion from all the Sects which undeservedly assume that Name;” (7) “Youth Instructed in the Grounds of the True Religion;” (8) “The Devout Communicant;” (9) “A Translation of the ‘Spiritual Retreat,’ from the French of Bourdaloue;” (10) “An Abridgment of the History of the Old and New Testament;” (11) “A Tour through England, France, and Italy in 1786.” This work is in MS.”

It was at this period he made the acquaintance of Doctor John Butler, Bishop of Cork, and afterwards too famous as

<sup>1</sup> Brennan's *Eccl. Hist.* XIX. Century, chap. iii.



Lord Dunboyne. In 1800 Lord Dunboyne was dangerously ill, and wrote to Dr. Troy, Archbishop of Dublin, to be re-admitted into the Church. Dr. Gahan was directed to proceed to Dunboyne Castle, and did so.

During his illness Lord Dunboyne bequeathed an estate to the trustees of the College of Maynooth, and another to his sister and heir-at-law, Catherine O'Brien Butler. It is needless to enter into particulars of the bequests, or the law-suits and proceedings which ensued. It suffices to say that Lord Kilwarden committed Dr. Gahan to a week's imprisonment in Trim gaol for contempt of court, and that Dr. Gahan assured his lordship "that, like Eleazar of old, he would sooner lay his head on a block, and forfeit his life, than reveal the secrets which had been disclosed to him in the ministerial discharge of his duty."

Doctor Gahan died in his Convent on the 6th of December, 1804, in the seventy-fourth year of his age.

JOSEPH P. SPELMAN.

## THEOLOGICAL QUESTIONS.

### CONDITIONAL BAPTISM.

"I have recently met a case in which an infant, *qui partim egressus est ab utero sed nondum natus est*, was baptized by the medical attendant, who is a conscientious man and a good *practical* Catholic. When I interrogated him about the matter he stated that, notwithstanding the circumstance above referred to, the infant's head was quite within reach, and he poured the water thereon. He was quite confident that the baptism was valid. Should I re-baptize conditionally in this case? Should I do so, had the child been born at the time baptism was first administered? A former alumnus of Maynooth informs me that a distinguished professor there in his time taught that every child baptized by a lay person should be re-baptized conditionally by the priest. Kindly state in next number of the RECORD if such an opinion is held, or has been held, by any

of the Maynooth professors. In a recent number of the RECORD you speak of the 'medical attendant's possible unreliableness as a minister of the sacrament.' This *seems* to favour the teaching to which I have referred, and which appears to me to be at variance with the common teaching of theologians, who lay down that we are to re-baptize conditionally *ONLY* when there is a reasonable doubt of the validity of the former baptism. I am quite certain that I have heard an ecclesiastic of very high position state, that the priest should always re-baptize conditionally when the child has been already baptized by the midwife, &c., because in cases of this kind the anxiety, confusion, &c., under which such persons usually act, are enough to cause a *reasonable* doubt about the validity of the baptism, no matter how conscientious or well instructed such persons may be. But it appears to me that there are no grounds for this *reasonable* doubt when the medical attendant who baptizes, is a *good practical Catholic*, and when he states positively that he has no doubt whatever about the validity of the baptism which he has given. If we must give conditional baptism in such a case, then we must hold that no baptism given by a lay person is certain, and hence that a child, baptized by any such lay person, must be re-baptized conditionally; but as I have stated this appears to me to be contrary to the teaching of theologians. If you would kindly enlighten me on those points you would much oblige.—A SUBSCRIBER."

We desire to say at once in reply to our respected correspondent that we never heard of anyone who would hold that Baptism should be repeated conditionally *whenever* it is found to have been administered in the first instance by a layman. Assuredly it is not beyond the grasp of the lay mind to understand all that is required for validity, nor beyond a layman's power to carry out this little undoubtably, so as leave no reasonable ground for questioning the perfection of the essential duty. "Chirurgi" and "obstetrices" there are, whose intelligence, care, conscientiousness, and self-command leave nothing to be desired. Now in such cases no one will think of re-baptizing conditionally. There is no *dubium prudens* about validity, and when the doubt is for certain only *leve* at most, it would be unfair to the sacraments and inconsistent with sound principles of human conduct to apply again in any way this medium of grace, despite the terrible necessity of its valid reception at one time or other.

Such alone are the college traditions we have inherited or heard of.

But the question of fact remains. Is private Baptism so administered as to leave no reasonable ground for doubt? This is a question which, whatever we may think of the average result, must be separately answered for each case. Hence the Synod of Maynooth (pp. 76-77) says—"Baptizari sub conditione volumus infantes expositos a parentibus, atque etiam eos qui a nutricibus aut obstetricibus in domibus privatis abluti sunt, nisi similiter fide dignis testimoniis constet baptismum fuisse rite collatum."

In reference to the particular difficulty mentioned in our correspondent's letter, it is well to remember that the case decided by the Sacred Congregation, was one in which the water duly reached the infant's head. Still, "*quia in utero delituit*," the child was afterwards conditionally re-baptized. The Roman Ritual seems to mention the one event, after which baptism should not be conditionally repeated—"Si infans caput emisit et periculum mortis immineat, baptizetur in capite, nec postea, si vivus evaserit, erit iterum baptizandus." Those, then, who question the validity of baptism *in utero*, on the ground that one must be *natus* before being *renatus*, should admit partial nativity to be sufficient for receiving the sacrament.

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#### JURISDICTION FOR RESERVED CASES "SEDE VACANTE."

"A confessor, who requires for a particular penitent faculties which he does not generally possess, is sometimes at a loss to know to whom he should apply, when the Bishop dies. How is he to act if a Vicar Capitular has not yet been appointed?"

If there be a Chapter in the diocese, the Bishop's ordinary jurisdiction passes to it at his death, and may be exercised through the immediate agency of any member it chooses to commission for this purpose. From the person thus selected a confessor may procure faculties for diocesan reserved cases. But, for a reason that will soon appear, there is a more ready way of attaining the end in view than by applying to the Chapter or to such a representative. Of course



the Vicar Capitular, as soon as he is appointed, will absorb the Chapter's jurisdiction.

It must not, however, be supposed that priests, who possess extensive faculties during the Bishop's lifetime, are necessarily deprived of them at his death. The Vicars General, whose jurisdiction is ordinary, no doubt die with the Bishop. But delegated faculties for diocesan reservations, just like the jurisdiction of curates to hear confessions, will continue as before, if given absolutely.

Moreover, the faculties of the *Formula Sexta*, are preserved by a special arrangement. For Bishops are expressly directed to communicate these powers *pro tempore mortis*. Hence, by applying to the Dean, or any of the former Vicars, a confessor can procure the faculties he requires, or at least learn to whom he should apply for them, in the interval before the appointment of a Vicar-Capitular or his receiving a fresh copy of the "Formula Sexta" from Propaganda.

#### THE MATERIA REQUIRED FOR ABSOLUTION.

"May I trouble you for an answer on a matter that occasionally is of practical importance in hearing confessions? Not seldom one meets cases among those who go often to confession where the *materia* is not *sufficiens* for absolution. Wishing to give absolution, you ask for something— a *verum peccatum*, of course—from the past. You get, 'I was in a passion,' or 'I was disobedient,' &c. I would ask, can you then, in all cases, give absolution right off? Please remark, I am alluding to the nature only of the *materia* supplied from the past—its sufficiency.

"I know there are priests who absolve right off. I also know there are some who hesitate. The former say the *materia* is *sufficiens*, because, in the Sacrament of Penance, from its nature, much must necessarily be presumed: a *certitudo moralis in lato sensu* is all one can look for, and this '*in lato*' *sensu* is gathered *ex communiter contingentibus*: therefore, when you get an accusation of passion, disobedience, &c., you can assume, what no doubt happens in nine cases out of ten, that there was with the passion, &c., the *aliqua advertentia* and the *aliquis consensus* necessary for a venial sin. On the other side, they, who hesitate, say: you may assume too much—not to speak of the poorer people, who so often mistakingly accuse them-

selves of Masses lost for which they were no way blamable—and you cannot even well think them to have had at the time a *conscientia erronea*. Now, many penitents comprehend not the meaning of the word ‘wilful,’ as applied to sin, confound temptation with consent, and know no difference between *motus primo-primi* or natural human infirmity, and sin. How many pious adult penitents also, late in life, have their attention drawn, by sermons or reading, to early peccadillos, which were not sins at the time, through want of advertence or somehow, and then come to submit them, when asked, as *vera peccata* from the past. I suppose, if the penitent confesses, from the past, ‘a habit of anger,’ &c., one should not hesitate.

“I know some shirk the difficulty in this matter by not pronouncing absolution, or, by acting on the opinion allowing monthly conditional absolution. If the modern opinion, urging the sufficiency of generic accusation of venial sins, and which Lehmkühl says may be acted on ‘*aliquando*,’ were of free use, the difficulty should be easily got over.

“May I trouble you to supplement your reply by saying what one may safely do for children who cannot give sufficient matter in confession, or only *dubie sufficiens* from all their life, *i.e.*, how often may one absolve them. For, here, too, I know there is not unanimity of opinion.—SACERDOS.”

Our respected correspondent raises questions of much practical interest. He will, however, find some of them fully treated in the RECORD of past years. We refer him to pp. 384-98, year 1882, for “confession of sin *in genere*,” and to pp. 288-90, year 1882, for “what one may safely do for children who . . . . give only *dubie sufficiens materia* from all their life.”

But the point on which he lays most stress still remains. May one take “I was in a passion,” or “I was disobedient,” as confession of a *verum peccatum*, when he asks the penitent for a sin of his past life, in order to be certain of the *materia circa quam*? Is this acknowledgment sufficient to justify the confessor in absolving without further anxiety in regard to sin and its proper declaration?

Observe, there is no *direct* doubt about the contrition as such. Of its presence the confessor has ordinary evidence. His only ground for hesitancy is that the act, confessed as sinful, may not be a sin at all. Now, notwithstanding the

very great probability that absolution is valid whenever true sorrow for sin, with a purpose of amendment, is extenuated by one who has no necessary matter to confess, there is no doubt that in practice a confessor should endeavour to obtain the confession of a particular sin or habit to which that sorrow extends. Indeed otherwise contrition, even of the generic kind, would remain very doubtful in several cases.

Our correspondent puts with much clearness the reasons for and against receiving "I was in a passion," as a confession of sin from the past. For our own part, prescind from special reasons to the contrary in a particular case, we should, as a general rule, be content with this declaration. From the very nature of the sacramental judgment, a priest cannot require the same degree of certainty, even with regard to the dispositions of his penitent, as he does in the matter of the other sacraments, if the Sacred Tribunal is to remain an inviting fountain of mercy to repentant sinners. *A fortiori* this is so for the confession of individual sin.

What, then, is the probability of the "passion" having been a sin. Alas! it is very easy to commit a venial fault. The smallest transgression of the dictates of right reason with a scintilla of wilfulness in the act will tarnish its moral character. If so, how few fits of passion are free from sin? Provided then the penitent, who has no certain matter since last confession, shows ordinary signs of contrition, and confesses "being in a passion," "disobedience to parents," "a habit of anger," or something of a like kind from his past life, we think that *per se* absolution may be given.

P. O'D.

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## DOCUMENTS.

## EX S. CONGREGATIONE INDULGENTIARUM.

## SUMMARY.

Decrees relating to certain General Indults which Mgr. Mermillod asked for, when Bishop of Hebron and Apostolic Administrator of Geneva.

## LAUSANEN. ET GENEVEN.

QUOAD NONNULLA GENERALIA INDULTA PRO INDULGENTIARUM  
CONSECUTIONE.

Illmus. ac Revmus. D. Gaspar Mermillod, Episcopus Lausanensis et Genevensis, quum adhuc Episcopus erat Hebronensis et Genevae Apostolicus Administrator, S. Congregationi Indulgentiis Sacrisque Reliquiis praepositae, pro obtinendis nonnullis generalibus Indultis ad Indulgentias lucrandas, sequentia *Postulata* exhibebat :

I. *Ut conditio visitandi Ecclesiam pro lucrandis Indulgentiis, generice saepe praescripta, adimpleri possit a personis utriusque sexus in communitate et sub regula viventibus, visitando Oratorium domesticum.*

II. *Ut infirmi aut senio confecti in communitate et sub regula viventes, qui Ecclesias aut Oratoria visitare aliave pro Indulgentiis praescripta exequi non possunt, Indulgentias nihilominus lucrari valeant adimplendo alia pia opera Confessarii arbitrio praescribenda.*

III. *Ut in casu, quo morale aliquod impedimentum adsit, prudenti Confessarii arbitrio diiudicandum, visitandi aliquam Ecclesiam (ex. gr. Regularium aut Parochialem), quae de iure visitanda foret ad aliquam Indulgentiam lucrandam, haec visitatio designatae Ecclesiae arbitrio Confessarii commutari possit in aliud pium opus (ex. gr. in visitationem alterius Ecclesiae).*

IV. *Ut 1° aliqua Indulgentia concedatur Christifidelibus pie ac devote recipientibus benedictionem a Sacerdotibus, praesertim neomystis ; et 2° ut aliqua pariter Indulgentia concedatur pie ac devote assistentibus primae Missae Neosacerdotum.*

Post Emorum. et Revmorum. Patrum Cardinalium responsiones in Congregatione diei 13 Decembris, 1885, in Aedibus Vaticanis datas, SSmus. D. N. Leo Papa XIII. in Audientia ab infrascripto Secretario habita die 16 Ianuarii, 1886, ad *Postulata* supra exposita benigne annuit modo sequenti :

Ad I<sup>m</sup>. *Non expedire.*

Ad II<sup>m</sup>. *Affirmative.*

Ad III<sup>m</sup>. *Negative.*

Ad IV<sup>m</sup>. *Ad primam partem, Negative: ad secundam partem concedere dignatus est, servatis de iure servandis, Indulgentiam Plenariam Sacerdoti primum Sacrum facienti eiusque consanguineis ad tertium usque gradum inclusive, qui primo eidem Sacro interfuerint; ceteris vero Christifidelibus adstantibus Indulgentiam septem annorum totidemque quadragenarum.*

Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria S. Congregationis Indulgentiarum et SS. Reliquiarum die 16 Ianuarii, 1886.

I. B. CARD. FRANZELIN, *Praefectus.*

FRANCISCUS DELLA VOLPE, *Secretarius.*

## EX S. CONGREGATIONE INDULGENTIARUM.

### SUMMARY.

What is meant by the habit of Weekly Confession which suffices to gain the Indulgences occurring in the course of the week.

### URBIS ET ORBIS.

### QUOD CONFSSIONEM FACIENDAM PER SINGULAS HEBDOMADAS ET ACQUIRENDAS INDULGENTIAS PLENARIAS.

Ad dubia, quae proposuit R. D. D. Episcopus Leucensis et Vicarius Capitularis Friburgensis, quod attinet ad sacramentalem Confessionem, quae necessaria est ad acquirendas Indulgentias plenarias intra hebdomadam, aut binas continuas hebdomadas occurrentes, nimirum: I. Utrum Confessio praescripta *per singulas hebdomadas* peragi debeat infra septem, vel potius infra octo dies? II. An verba *infra duas hebdomadas* stricte interpretanda sint, ita ut Confessio peragi debeat infra quatuordecim dies, vel potius sufficiat bina confessio in mense? Sacra Congregatio Indulgentiis Sacrisque Reliquiis praeposita respondit die 25 Novembris, 1878: Ad I. Affirmative ad primam partem, id est praescriptam Confessionem peragi debere quolibet decurrente septem dierum spatio; Negative ad secundam partem. Ad II. Affirmative ad primam partem, id est praescriptam Confessionem peragi debere quolibet decurrente quatuordecim dierum spatio; Negative ad secundam partem.

Ad maiorem hujus rei declarationem quaeritur modo:

I. Utrum Christifidelis, qui singulis hebdomadis et stato die, ex. gr. Sabbato, confessionem peragere solet, satisfaciat oneri praescriptae Confessionis?

II. Utrum oneri praescriptae confessionis satisfaciat Christifidelis,

qui iis in locis pro quibus viget Indultum, alternis hebdomadis et stato die, ex. gr. Sabbato, Confessionem peragere solet?

Sacra Congregatio Indulgentiis Sacrisque Reliquiis praeposita die 25 Februarii, 1886, ad supra relata dubia respondit :

Ad I<sup>m</sup>. *Affirmative.*

Ad II<sup>m</sup>. *Affirmative.*

Datum Romae ex secretaria ejusdem S. Congregationis die 25 Februarii, 1886.

I. B. Card FRANZELIN, *Praefectus.*

F. DELLA VOLPE, *Secretarius.*

## INDULGENCES GRANTED TO MAYNOOTH COLLEGE BY POPE GREGORY XVI.

### SUMMARY.

Privilege granted by Pope Gregory XVI. to the inmates of St. Patrick's College, Maynooth, of gaining a plenary Indulgence on certain Feasts on the usual conditions, except that the visit may be made to the College Chapel or Oratory.

EX AUDIENTIA SS<sup>mi</sup> HABITA DIE 27 APRILIS, 1834.

SS<sup>mus</sup> Dominus noster Gregorius divina Providentia P.P. XVI., referente me infrascripto Sac. Congreg. de Propaganda fide Secretario, omnibus et singulis fidelibus degentibus in Collegio de Maynooth Diocesis Dubliniensis, qui vere penitentes, confessi, ac Sacra Communione refecti, aliquam Ecclesiam, vel oratorium, aut capellam devote visitaverint diebus festis sequentibus, scilicet, Nativitatis, Circumcisionis, Epiphani, Resurrectionis, Ascensionis Domini nostri Jesu Christi, Pentecostis, SS<sup>mi</sup> Corporis Christi, Omnium Sanctorum, Annuntiationis, Assumptionis, Conceptionis, Nativitatis ac Purificationis Beatae Mariae Virginis, cum facultate transferendi ad Dominicas sequentes duas postremas festivitates, ibique per aliquod temporis spatium pias ad Deum preces effuderint pro sanctae fidei propagatione, Plenariam Indulgentiam, applicabilem quoque per modum suffragii animabus in Purgatorio detentis, benigne concedit, atque in Domino misericorditer impertitur et in perpetuum valituram.

Datum Romae ex aedibus dictae Sac. Congreg. die et anno quibus supra.

ANGELUS MAIUS, *Secret.*



## CORRESPONDENCE.

## CATHOLIC RELICS IN DENMARK.

IN a Lecture on Newfoundland, by the late Bishop of that place, Dr. Mullock, which was published in one of the *Annals of All Hallows' College*, a publication which it is to be regretted has long since ceased to appear, the good Bishop dwells considerably on matters connected with the above heading, and informs us, amongst other things, that many of the songs of the *Skalds*, or Scandinavian poets, collected by Professor Rafn, have been translated into English by Mr. Beamish, of Cork. I feel sure that not only I, but many other readers of Mr. O'Byrne's paper bearing the above title, in the June number of the *RECORD*, would be very glad if some of the Professors at All Hallows could say where these translations were published.—I am, Sir, yours &c.,

J. COLEMAN, *Southampton*.

[I am indebted to the kindness of the Very Rev. the President of All Hallows' College for the following reply to the above inquiry.—ED. I. E. R.]

*"The Discovery of America by the Northmen in the Tenth Century, with Notices of the Early Settlement of the Irish in the Western Hemisphere.* By N. L. Beamish, Member of the Royal Danish Society of N. Antiquarians. London: Published by T. and W. Boone, New Bond-street. Date, 1841. Price 10s. 8vo.

The Preface is dated from Cork.

It is not likely that this book has been reprinted. It purports to be a cheap and compendious presentation of a large work of Professor Rafn, and is designed to show that North America was discovered and colonized by Northmen over 500 years before the time of Columbus and Cabot."

## NOTICES OF BOOKS.

PRAELECTIONES JURIS CANONICI QUAS JUXTA ORDINEM DECRETALIU GREGORII IX. TRADEBAT IN SCHOLIS PONT. SEMINARI ROMANI Franciscus Santi, Professor. Romæ, &c.

WE need new books on Canon Law for two reasons. In the first place each fresh effort helps to push forward the scientific treatment of ecclesiastical legislation beyond the old lines in one or more

directions. Secondly, the law itself, by reason of its daily expansions, requires further explanation where additions have been made or changes introduced, in order that we may know what it really implies in our own times and surroundings. Anyone who gives even slight thought to the complexity of the matter will admit the vast importance of both these objects, and we bear willing witness that Dr. Santi has attained considerable success in their pursuit.

His book is a short treatise full of valuable information on the usual questions and capable of receiving large development in the lectures of a professor. It is studded over with recent decisions, and written in a quiet becoming style. As regards method it follows the order of Gregory IX.'s Decretals, which accordingly are taken as a basis for the edifice of exposition. The Decretals, we need hardly say, occupy the second volume of the *Corpus Juris Canonici*, and unlike the *Decretum Gratiani* or first volume, possess at least extrinsic authority. The fact that Gregory IX. ordered them to be used in ecclesiastical trials makes this advantage clear.

But if the first volume lacks extrinsic confirmation, sufficient to impart the character of Papal law, and contains several documents of no intrinsic weight, it may be fairly contended that its division into "De Personis," "De Judiciis," and "De Rebus Sacris," is more scientific in design and affords a better outline for methodic treatment of Canon Law than the division of the Decretals into five books, versified as "Judex, Judicium, Clerus, Connubia, Crimen." However this may be, the Decretals are the backbone of authentic Church legislation, and the convenience of following their order is enhanced by the fact that many subsequent decrees, such as those contained in Boniface VIII.'s "Textus Decretalium," are similarly arranged.

The high official position of the author, will combine with its intrinsic merits to secure for Professor Santi's book a wide circulation in schools of Theology and Canon Law.—P. O'D.

CURSUS SCRIPTURÆ SACRÆ. Auctoribus R. Cornely, T. Knabenbauer, Fr. de Hummelauer aliisque Societatis Jesu Presbyteris. Historica et Critica Introductio in U. T. Libros Sacros. Volumen I. Introductio Generalis. Auctore R. Cornely. Parisiis: 1885, Lethielleux.

THIS first instalment of a "Complete Course on Scripture," has been followed by the Introduction to the New Testament by the same

author; by the "Commentaries on the Book of Job and the Minor Prophets," by Fr. Knabenbauer; while a "Commentary on the Two First Books of Kings" is in the press. The want of modern Commentaries, especially on the Old Testament, and of a General Introduction to the Sacred Books, has been long felt. The excellent works of Bonfrerius, Lamy, Dixon, are incomplete, and in many points antiquated; even the more modern work of Herbst Welte is not abreast to modern research; while the more recent Introduction of Ubaldo Ubaldi is faulty in its method, inaccurate in its statements, and neglects modern writers. The "Einleitung in die heilige Schrift," by Franz Kaulen, far surpasses its predecessors; but is unfortunately written in German, and adapted to the wants of German students. The work of Fr. Cornely is much fuller than that of Kaulen, who treats the history of the Canon very shortly, and omits hermeneutics and the history of interpretation altogether. Both Introductions have, in common, an intimate knowledge of ancient and modern literature, calmness of judgment, and strict orthodoxy of teaching. The great praise that has been bestowed on the books of both by reviewers in all Catholic periodicals, shows that they have supplied a want long felt.

The first dissertation (p. 37-228), gives the history of the Canon from Esdras down to the Council of Trent, and shows clearly that the Tridentine Fathers, when fixing the Canon, did not act hastily and define a question that ought to have remained an open one. Even in England, where the Deuterocanonical books had been treated with utter contempt, impartial judges, as W. Deane, in his "Commentary on the Book of Wisdom," have confessed that these books are a connecting link between the Old and New Testaments; that they have developed the theology of the Old Testament, and are in full agreement with the New Testament. The second dissertation treats of the Hebrew text and its alphabet, which is derived from the hieroglyphics, and of its history, until the text was fixed by the Masorethae. Protestants, like Delitzsch, Keil, attach too much importance to this text, which is far from being correct; while they depreciate the Greek Translation of the Septuagint and the Vulgate. Others, like Thenius, Welhausen, go too far in correcting the Hebrew text according to the Greek or Latin translation. The Fathers have accused the Jews of having corrupted Messianic texts; Fr. Cornely shows that this is not the case, although they have sometimes given preference to readings unfavourable to the Christians. This chapter gives much valuable information not found elsewhere.



The most interesting chapter of the book is the History of the Vulgate, and the discussion on the authority of it, which may be summed up thus:—

(1) By the Decree of the Council of Trent, the Vulgate has not been preferred either to any other authorized translation, or to the original text. (2) The Vulgate has not been declared free from every fault in points not concerning faith and morals; (3) but has been declared to be a genuine source of revelation.

Fr. Cornely is careful to point out, that only the Vulgate *in genere*, not any specific edition, was approved by the Council of Trent, and that not every reading of the Clementine edition offers the genuine text of the Vulgate. Instructive are also the rules on the use of the Vulgate, which we shall quote:—

1. A theologian can always safely employ the Vulgate as genuine source of revelation, and draw an argument from all those dogmatic texts that have been constantly employed to prove a dogma.

2. He may also base his argument on the original text, or an ancient translation that has been in use in the Church; and this argument has the same weight as an argument based on the Vulgate.

3. If the text of the Vulgate agrees with the original text, and is clear and without ambiguity, then it is a full Scripture proof.

4. If the words of the Vulgate are ambiguous, they must be explained by the original text; if, on the other hand, the original text is ambiguous, and the Vulgate is clear, the latter is a commentary on the former.

5. A text of the Vulgate, found neither in the original nor in the ancient versions, can only then be employed as Scripture proof, if it has been constantly adduced as proof (p. 459).

It is well known how Sixtus V. published an edition of the Vulgate, and how this edition had to be withdrawn on account of faults that had crept in. Kaulen, in his "History of the Vulgate," maintains that the Pope exceeded his power, because he wished to define and settle a point which was not within his power. Yet, if we examine the words of Sixtus V., when he calls his edition "optime emendatam, quantum fieri potuit," it is manifest that he does not claim infallibility, and does not speak *ex cathedra*.

Our limited space does not allow us to say much on the hermeneutical rules, and the history of the interpretation of Scripture. We may only remark, that the reader of this dissertation will learn that the age after the Reformation was the golden age of Scripture interpretation, and that the secular clergy, as well as the religious

orders, produced great interpreters, far superior to the Protestants who largely borrowed from them, mostly without acknowledging it.

Undoubtedly the work deserves high praise, being the mature fruit of more than fifteen years spent in studying and teaching Scripture first at Maria Laach, and then at the Gregorian University at Rome.

COMMENTARIUS IN LIBRUM JOB, auctore F. Knabenbauer.  
Parisiis, Lethielleux, 1885.

THIS new Commentary on Job belongs to the same series as the General Introduction of Fr. Cornely. The author of this book, Professor of Scripture at Ditton Hall, is well known by his many reviews and dissertations that have been published in *Stimmen von Maria Laach*, and his German commentary on *Isaias* that has been recommended by Fr. Delitzsch. A characteristic of this commentary is, that the old Catholic authors are more extensively quoted than has been done in modern commentaries, and that special care is bestowed on showing the connection of ideas. Protestant writers are sadly deficient in this respect, their notes give much curious information on history and philology, but contribute little to the elucidation of the text. Fr. Knabenbauer may have gone too far in explaining and giving the opinions of ancient interpreters where no comment is needed, but it is a fault on the good side, and makes his commentary more clear and intelligible. No one who knows the value and importance of the Vulgate will find fault with Father Knabenbauer for using as his basis the Latin text, which is illustrated and explained by continual reference to the Hebrew text and the ancient translations, especially to that of the Septuagint.

The "Book of Job," which is deservedly praised by Catholic and Protestant interpreters as a poetical work of the highest order, has been assailed by Renan, Reuss and others, as repeating always the same thoughts, as being wanting in evolution; the prologue and the speeches of Elihu have been rejected by others, or declared as interpretations added to the original by the poet himself. Fr. Knabenbauer shows that the prologue and the speeches of Elihu are quite necessary, and that without them the poem would be unintelligible. The "Book of Job" is not strictly a drama, there is no complicated plot, as we might find it in the tragedies of Sophocles, there are not even a number of events, which vary the great drama of Aeschylus, the Prometheus; we see described the internal struggle of a great sufferer, who is goaded on by his ill-advised friends, and almost driven into despair, but who overcomes all difficulties and deserves to be enlightened by God.

Even Catholic interpreters, like Kschokze, have been very unfair to Job, and charge him with impiety ; yet it is clear that such a charge cannot be maintained, and rests only on false interpretation, for it is in manifest contradiction to the prologue and the approval of Job's conduct by God. In the agony of woes that almost overwhelm him, exposed to the fiercest attacks of his former friends, the poet could not exhibit Job as a meek and tame disputant, who balances all his words and expressions, he had to show him struggling against the thoughts and desires that were rising in his soul, and overcoming them. The author of Job is not a didactic writer, but a true poet, the great problem that at that time had occupied so many men is fully treated in this poem. It is shown that misfortunes and suffering are not only a punishment for our open or hidden sins, but are sent by God for wise purposes. It is true the full light was thrown on this question only by Jesus Christ, of whom Job himself is a type. Having so far vindicated the character of Job, let us examine the arguments against the genuineness of the prologue and the speeches of Elihu. The argument that the Greek dramas have no prologues proves nothing, and is besides untrue, for the dramas of Euripides, who dwells so much on the description of internal struggles, have prologues. If the author of Job wishes us to appreciate the conduct of Job, to have compassion and sympathy with him in spite of the many harsh expressions he utters, and the seeming despair which he manifests, in spite of the grave accusations of his former friends, it was necessary to show that this great sufferer was innocent and dear to God. How could people with their undefined and obscure ideas about the divine retribution listen to the speeches of Job, unless they knew that he was innocent. Having the prologue they could judge the case of Job fairly ; not so the friends who did not know the plan of God with regard to Job. We find a similar instance in the *Oedipus Tyrannus*, the great play of Sophocles ; we know that the pestilence in Thebes is caused on account of the murder of Laius by Oedipus, while Oedipus is more and more implicated in difficulties, and utters harsh and unjust words against his true friends because of his ignorance.

The reasons for rejecting the speeches of Elihu are well refuted by Fr. Knabenbauer, who shows that these speeches, so far from interrupting the connection, are presupposed in the speech of God, that the speech of God illustrates and confirms the arguments of Elihu, that if we regard these speeches as interpolated, no reasons are given why man has to suffer. It is Elihu alone who shows that



the just are afflicted by God to preserve them from sin, and to lead them on to progress in virtue. The objection that it was more poetical, merely to suggest the solution of the question, and to leave the rest to thoughtful meditation of the reader and humble submission to the will of God, is simply ridiculous. Others find fault with the poet, that in spite of the speeches of Elihu no full solution is given, and show thereby that the poet has chosen the golden mean of suggesting the true solution and directing the attention of the reader to further consideration and meditation on this great problem of life without saying too much. The "Book of Job" is one of the *Libri Sapientiales* that contains the fruitful germs of so many practical truths to be developed by later writers, and well deserves a careful study on the part of the priests, who will derive greater fruit for their sermons from studying a commentary like that of Fr. Knabenbauer, than from books of sermons. Scripture must ever be the mine where the true gold is found.

A HISTORICAL INTRODUCTION TO THE STUDY OF THE NEW TESTAMENT. By George Salmon. London: Murray, 1885.

CURSUS SCRIPTURAE SACRAE HISTORICA ET CRITICA INTRODUCTIO IN U. T. Libros Sacros. Volumen III. INTRODUCTIO SPECIALIS IN SINGULOS NOVI TESTAMENTI Libros. Auctore R. Cornely. Parisiis: Lethielleux.

A DEFENCE of the traditional belief in the authenticity and integrity of the Sacred Books of the New Testament by a writer of such ability as Dr. Salmon must be welcome. Though his work is apologetic, he has fairly grappled with the difficulties, and refuted the objections of his opponents. Dr. Salmon is acquainted with the works of Protestant interpreters of Germany, but takes no notice of Catholic interpreters, in whose books he might have found far better arguments against the rationalistic views of the modern school of criticism than are his own. Too much attention has been paid to Baur, and the Neo-Tubingian school, since their theories have been given up by most theologians, while critical remarks on the text and analyses of the Sacred Books are wanting.

The book is divided into twenty-five lectures, of which the first three are introductory. Lectures IV.-VII. discuss the reception of the Gospels in the early Church; Lectures VIII.-XII. are devoted to the Synoptical Gospels; Lectures XIII.-XVII. to the Johannine

Books ; Lectures XVIII.—XIX to the Acts of the Apostles ; and only one Lecture to the Pauline Epistles ; while the remaining Lectures deal with the Epistle to the Hebrews and the Epistles of SS. James, Peter, and Jude. Dr. Salmon has included also the Apocryphal Gospels, Acts, and Epistles, but treated the controversial points so shortly that this part of his book is of little value. We shall now point out some parts which seem to us well done, and where he supplements the Introduction of Cornely. Both authors show that Justinus was acquainted with the Gospel of St. John (Salmon, p. 82 ; Cornely, p. 220) and that the ideas, and even some words, cannot be accounted for unless he drew his information from the Gospel. Yet there are still some varieties which may cause doubt. Here Dr. Salmon, referring to Sanday, “Gospels in the Second Century,” shows that no greater exactness of quotation is found in the Fathers than in the Apostles quoting the Old Testament—that they looked much more to the meaning than to the identical words ; moreover, that Justinus, in every one of his variations from the text of the New Testament, has several Fathers following him. Not only is Justinus’ *Logos* Theory entirely derived from St. John, but a similar coincidence is also found in Justinus’ Exposition of the Blessed Eucharist. Dr. Salmon admits that the sixth chapter of St. John is a much more clear and full statement of the Eucharistic doctrine than is found in any other passage. Quoting Dr. Hobart, “The Medical Language of St. Luke,” Dr. Salmon shows, p. 172, that the Gospel of St. Luke and the Acts have in common the use of technical medical terms.

The great differences of style to be found in the Epistles of St. Paul have ever been employed by rationalistic writers as proof against the genuineness of some of his writings. Dr. Salmon (p. 470) gives a very good reason for this by comparing St. Paul to Xenophon, whose vocabulary was so much modified by travelling. While the first and second books of the “Hellenica” are written in pure Attic, and contain few Doricisms and Ionicisms, the latter books are full of un-Attic words picked up from his changing surroundings. He also refers to Dr. Stanley-Leathes, who shows that a different vocabulary is by no means a proof of different authorship, as is seen by comparing the vocabulary of Milton’s *Allegro* to the *Penseroso* and to *Lycidas*. By applying these principles, he vindicates to St. Paul the Epistles of the Ephesians, Collossians, and others, pointing out carefully the similarity of style and argumentation. We cannot see why the authorship of St. Paul might not be maintained with regard to the Epistle to the Hebrews, and why Dr. Salmon should attribute this

letter to Barnabas. The remarks of Dr. Salmon on the Epistles of St. Peter are very much to the point, while granting great similarity with the Epistles to the Ephesians and Romans, he proves that, "In spite of his borrowings, this letter bears a distinct stamp of originality and individuality. The second Epistle has met with more numerous and fierce assailants, who try to prove that this Epistle is unworthy of St. Peter, that the style is quite different, that it has only five quotations from the Old Testament against thirty-one quotations of the First Epistle, that the particle *ὡς* is used differently." These arguments have little weight against the fact that many words which are not found elsewhere in the New Testament are common to the two Epistles of St. Peter and to his speeches in Acts. For instance, *λαγχάνω*, to obtain, in Acts i. 17 and 2 Peter i. 1; *ἐνσεβία* in Acts iii. 12 and 2 Peter i. 7; *ἐνσεβής* in Acts x. 27 and 2 Peter ii. 9." Having quoted so much of what is good in Dr. Salmon's book, we may as well point out some of the inaccuracies and deficiencies. The historical part of the book is incomplete. We find no history of the lives of the writers, no characteristics of the men and their styles, no analyses of their books; the reader is not furnished with sufficient details so as to be able to judge for himself. The account of the origin of the Synoptic Gospels is singularly defective. Dr. Salmon rejects the theory that the three evangelists borrowed from the *Λόγια*, a primitive document containing the speeches of Our Lord, because they would in that case have adopted the same order and arrangement, and yet admits that one sacred writer has borrowed from the other. He scarcely touches on the most important point—that the Gospels arose from catechetical instructions. Thus he fails to account for the difference of their aim and purpose, and hence for the difference of matter, together with great similarity. The assertion that the brothers of Jesus were not cousins of Our Lord, but sons of Joseph from a former marriage, is unfounded. The Apostles, especially St. Peter on the Day of Pentecost, did not preach in Greek, but as Neubauer, in the "*Studia Biblica*" (Oxford, 1885), has pointed out, in Aramaic, the language spoken in Galilee. Greek was little known in Palestine, as can be clearly proved from history; only very few of the educated Jews were acquainted with this language, and did not speak a pure Greek. Only in the Second Century the study of this language was more cultivated. This is also proved by the fact that so few Greek words are found in the Midrash. The statement that St. Matthew wrote his Gospel in Greek is not only contrary to common tradition, but also to the fact that thus he would not have been understood by his country-



men. There are here and there some hard sayings against the Catholics, some too great concessions to the rationalistic writers, but the book will, no doubt, contribute to preserve among Protestants reverence for the New Testament.

The Critical Introduction of Father Cornely has, in common with Dr. Salmon, the defence of the authority of the Sacred Book. The arguments that the Church from early time has reckoned these books as canonical, that the Fathers have quoted them as Sacred Scripture, that on account of the care and vigilance of the Church it was impossible that a spurious book should pass as an inspired writing, are handled with great ability. Dr. Salmon naturally does not urge this last argument, but insists more on the internal arguments for the authenticity and integrity of the Sacred Books.

Father Cornely divides the Sacred Books into Historical Books, the Gospels, and Acts, which are treated in five chapters (pp. 3-348); Individual Books—the Epistles of St. Paul and the Catholic Epistles (pp. 349-688); and into Prophetical Books—the Apocalypse (pp. 689-755.)

Professor Schanz in his review of the first volume of this work, "*Tübinger Quartalschrift*, 1886," the author of excellent commentaries on the Gospels, has given due praise to Fr. Cornely for his acquaintance with ancient and modern literature, for his mature judgment for the way in which he arrives at his results. He has shown that labour bestowed on the proof of truths, established already by the definition of the Church, is not lost, but is of great importance for the fuller understanding of the difficult problems, which are offered to us in the Sacred Books of the New Testament. The attacks of the enemies of the Church and of those who deny the divinity of Christ were until lately far more directed against the New than against the Old Testament. Not only infidels like Strauss, Renan, but also Protestant theologians of all shades and schools joined the fight, each tried for himself to pull down and demolish some of the sacred writings, or at least some chapters and verses. The New Testament Dictionaries, the Concordance, the writings of Philo, Flavius Josephus, were examined, the Apocryphal Books of the Old and New Testament were studied in order to show that the authors of the New Testament writings had borrowed their ideas, words and phrases from them. Since the inventions and fictions of these men have been popularised, and are constantly employed against the authority of Scripture, an Introduction must answer at least the most important objections, and furnish the proofs which will enable the readers to answer also other

arguments that might be brought forward. The way in which Fr. Cornely treats this point is very satisfactory. The objections are generally given in the author's own words, and fairly answered, since most of them arise from misinterpretation, or because the passage is not considered in its context, very careful analyses of the Sacred Books are given, which we doubt not will be in more than one respect welcome to the priests, and enlighten them about difficult points. The "Harmony of the Gospels," 285-302, which is preceded by a very complete list of Catholic writers on the same subject is also very well done. The author agrees in many points with Grimm, Coleridge, Tillion, Holzamner, Lohmann: "Many of the difficulties brought forward by our opponents rest on the supposition that different narrators must of necessity mention the same details, and the same circumstances, that whenever there is a discrepancy the one writer refutes the other, or we have some legendary account. By this method Meyer in his commentary on the Gospels, which have been translated into English, finds many contradictions, which in his judgment cannot be explained away by the harmonists, who must be unscientific, because they do not bow to the rules of the critical school. However simple the solution may be, it is rejected, if it is against the theory a writer has conceived in his mind. Thus, for instance, it cannot be admitted that the Jews put off the eating of the paschal lamb from Thursday to Friday, though this custom is attested by the Talmud, because it removes some difficulty, and because it is no more possible to attack the credibility either of St. John or the Synoptics. Two quite different events that are narrated in two Gospels, must be the same because it serves a purpose. St. Luke cannot have followed the chronological order, because, either Matthew or Mark are in the opinion of some author strictly historical. Fr. Cornely gives many instances of such arbitrary perversion of facts. To quote only one example of thoughtlessness on the part of the objector. Dr. Ezra Abbot makes St. John write his Gospel, "because it truthfully protests against the thaumaturgic tendency of the Church by exhibiting Jesus principally as worker of spiritual, not material miracles." If this be true, why does Abbot add the word "principally" which modifies the meaning of the sentence? Did he look out for a subterfuge, if any one should mention the raising of Lazarus from the dead, and the healing of the man born blind?

Much has been written on the aim and purpose of the different Gospels. On some points there is agreement, on many others the

opinions even of Catholic interpreters are divided. There can be no doubt that St. Matthew wrote his Gospel in Hebrew, and for the Hebrews, to prove that Christ is the Messiah promised in the Old Testament, and that the Christian religion is the fulfilment of Judaism. This explains the omission of so many events and parables, which are found in Luke, who wrote for the Gentiles, and who dwelled especially on those events, which brought out the idea that Christ was the Saviour of mankind. In order to account for the similarity of the speeches of our Lord, for the way in which some events are told by two Evangelists, in which they leave the historical order, many interpreters have either supposed that the three Synoptics borrowed from one common document, which they *Λόγια* call, or that Luke and Mark have borrowed from Matthew, or Matthew and Luke from Mark. Both theories are insufficient, for if those *Λόγια* had ever existed, we should learn some thing of them; if one of the Synoptics had known the Gospel of the others, it is simply inexplicable why he should have written a Gospel at all, and not have been satisfied with making some additions. All the difficulties disappear, if we admit the well-established tradition which tells us that the Gospel of St. Mark contains the catechetical instructions of St. Peter, and that of St. Luke those of St. Paul. Surely the Apostles were able to retain the impressive speeches and doctrines of our Lord, and by being continually repeating in their discourses, they acquired an individuality and character of their own. They were moulded by the preacher and adapted to their audience, and for that very reason so similar in some points, and so divergent in others. The Gospel of St. John had an aim distinct from that of the Synoptics, and was meant to supply them. Since the sacred author wished to shew how Christ is the Eternal Son of God and the Word Incarnate, how he is received by the pious and rejected by the wicked, how the people of Israel have forfeited the Divine Grace, the arrangement of the subject matter and the treatment were quite different from the Synoptics. Our limited space does not allow us to enter more fully on this and other points treated by F. Cornely. His defence of the disputed passages in the Gospels of St. Mark and St. John is very successful, with regard to the First Epistle of St. John, 5, 7, he gives the arguments *pro et contra*, with a strong leaning against the genuineness of the passage.

The author is not only well acquainted with German and French but also with English literature. Some books however have been passed over, as the "Commentaries" of Dr. M'Carthy, "The



Harmony of the Holy Week," by Dr. Walsh, Archbishop of Dublin. Dewilly, instead of M'Evilly, is manifestly a misprint. The second volume, "Introduction to the Old Testament," is to follow soon, and will contain a thorough examination of the theories of Wellhausen and Reuss. We can only wish that the study of books, like that of Fr. Cornely, should promote the study of Scripture and direct the industry and talent of many among the clergy to the cultivation of this branch of theology.—F. ZIMMERMAN, S.J.

DISCOURSES ON THE DIVINITY OF JESUS CHRIST. By the Abbé Freppel, Professor of Sacred Eloquence at the Sorbonne, now Bishop of Angers. London: James Masterson, 48, South-street, Grosvenor-square.

THESE discourses were delivered by the present Bishop of Angers to the students of the Sorbonne when Professor of Sacred Eloquence in that University, and, as we might expect, they are distinguished by a rare degree of excellence. Introducing his subject by a discourse on the expectation of a Deliverer which was entertained by all the nations of the earth, by Gentile and Jew alike, Dr. Freppel proceeds to prove the Divinity of Our Lord from the following facts. First, His birth had been anticipated for four thousand years, His coming had been the object of the vows and prayers of the Patriarchs and Prophets of the Old Law. Secondly, when the time appointed by the Divine decree had elapsed, and the long-expected Messiah manifested Himself to the world, His words of heavenly wisdom, designed for the instruction not alone of those who heard Him, but of the whole human race, afford ample proof of his Divinity: the wonderful miraculous power which He exercises over the physical world, and the not less wonderful authority with which He swayed the hearts and minds of men, prove the same truth. Thirdly, the sufferings of His Passion endured with a silence and a dignity more than human, His Death foretold long before, His glorious Resurrection unique in the world's history, clearly demonstrate Our Lord's Divinity. Finally, Our Saviour's Divinity is proved, even after His Death, by "the kingdom of faith, mysterious and invincible, established in the minds of men;" by "the kingdom of charity, deep, widely extended, and never-failing, established in the hearts of men;" and by "the kingdom of worship, of adoration, universal and unceasing, established in the souls of men."

The conclusion is evident. "Either then we must doubt everything, we must despair of everything, we must deny everything, or we must admit that, if there is on this earth one truth certain, evident, incontestible, it is that Jesus Christ is God."

We have but outlined in the briefest possible way the proofs which the very eloquent and distinguished author of these discourses has treated in a most exhaustive and interesting style, showing that he has a thorough and masterly knowledge of theology, philosophy, and history. The discourses are well translated.

THE SODALITY MANUAL; or a Collection of Prayers and Spiritual Exercises for the Members of the Sodality of the Blessed Virgin Mary.

THIS very complete little book, though intended primarily for students, will be found extremely serviceable to the clergy and laity generally. As a prayer-book, containing almost all the prayers and devotions in familiar use by Catholics, arranged in an orderly and intelligible manner, it deserves very high commendation. It is however, we think, likely to prove more especially useful to persons engaged in founding or directing Sodalities, as the rules of such societies and the duties of the several officers, are clearly and distinctly stated. The adoption of these authorised rules and formulæ by Sodalities generally would conduce much to their uniformity. Amongst other matter of much interest we notice a history of the Sodality of the Blessed Virgin Mary as it has existed for the last three hundred years in Jesuit Colleges, brief explanations of the ceremonies of the Mass, and of the principal Festivals, and a clear and concise statement of the doctrine of Indulgences. The compiler is a well known member of the illustrious Order of St. Ignatius, and is, we may state, an eloquent and zealous advocate of total abstinence in Ireland. The printing and general appearance of the work reflect much credit on the publishers, Messrs. M. H. Gill & Son, of O'Connell-street.—A. B.

A SHORT ACCOUNT OF THE SHRINE OF GENAZZANO AND OF THE DEVOTION TO THE MOTHER OF GOOD COUNSEL. By Monsignor Gadd. London: Burns & Oates.

DEVOTION to our Lady of Good Counsel commends itself in a special way to all who are entrusted with the care and instruction of others; to priests whose principal duty it is to direct and instruct the faithful; to parents who are the guardians and guides of the children with whom God has blessed them. If all have not a full and accurate knowledge of this devotion, it is certainly not due to the want of excellent little pamphlets treating of the subject. The one before us furnishes us with an admirable account, in a very short space, of the

Shrine of our Lady of Good Counsel at Genazzano, of the miraculous transference of the Sacred Picture from Scutari, and of some of the many miraculous cures wrought at this Sanctuary. In an Appendix, the conditions of Membership of the Association known as the Pious Union, with the Indulgences and privileges attached to it, are fully explained. The little book is well suited for distribution amongst the faithful.

WHAT IS THE HOLY CINCTURE? By the Compiler of "The Augustinian Manual," &c. Dublin: Gill & Son.

UNDER this title the Compiler of the excellent "Augustinian Manual" has published a neat little penny pamphlet containing a brief but clear exposition of the Archconfraternity of the Sacred Cincture of SS. Augustine and Monica, its rules and obligations, and the almost innumerable indulgences and privileges with which it is endowed.

ROBINSON CRUSOE. Edited by Rosa Mulholland. Dublin: Gill & Son.

ANOTHER is added to the many ties of gratitude which should bind our children to Miss Mulholland. This gifted lady has placed her extraordinary talents very largely at the service of our little ones. She has not considered it a task unworthy of her eminent abilities to endeavour to supply our Catholic children with an amusing, harmless literature. She has written numerous stories, she has composed many songs to enliven those little ones almost from their cradle hours, while she has carefully compiled an elegant little prayer-book admirably adapted to their undeveloped minds. But we are more nearly concerned with the book before us.

Of the literary merit of Defoe's "Robinson Crusoe" it is scarcely necessary to speak. Its claim to be regarded as one of the standard works in English literature has never been denied. In the latest, and perhaps the best, criterion of such works it has found a prominent place. Sir John Lubbock has put "Robinson Crusoe" in a distinguished position on his list of "The Best Hundred Books," nor has any amongst his many critics questioned its right to be thus honoured. With the youth of these countries "Robinson" has always been an especial favourite; there are in its pages a charm and a fascination which they find irresistible, whilst the seeming truth and feasibility of the occurrences give an intense interest to the narrative. These youthful admirers will, no doubt, be increased a hundred fold



by the beautiful illustrated edition prepared by Miss Mulholland. In the preface Miss Mulholland tells us in a few words her reasons for publishing this edition: in "The Life and Adventures of Robinson Crusoe," as told by Daniel Defoe, there are many passages which render the book not quite desirable reading for little ones of a faith different from that of the author. Under the careful supervision of Miss Mulholland all such passages have been eliminated, and though we might view any omissions with regret, the safety of our children's faith being of paramount importance readily reconciles us to them. After passing under the censorship of Miss Mulholland, the most careful parent, we are quite sure, will not question the propriety of allowing his children the free use of this book.

Externally the book is a model of chaste, artistic decoration, even in those days of elegant bookbinding, and reflects great credit on the well-known firm in O'Connell-street.—J. M. H.

ENGLISH CATHOLIC NONJURORS OF 1715. Edited by the Very Rev. Edgar Estcourt, M.A., F.S.A., and John Orlebar Payne, M.A. London: Burns & Oates.

AFTER the unfortunate rebellion of 1715, George I. and his government resolved that English Catholics and others, who were disaffected towards the house of Hanover, should be compelled to "contribute a large share to all such extraordinary expenses as are, or shall be brought upon this kingdom by their treachery and instigation." An Act was passed to oblige Papists who refused to take the oaths, to register their names and real estates; "to the end that their estates may be certainly known and discovered for the purpose aforesaid, or for such other ends as Parliament shall think reasonable." The book before us gives a summary of this register, with much supplementary information derived from many interesting documents.

The book is excellently brought out, and cannot fail to be highly interesting to English Catholics. Indeed such a mass of information about the best and noblest of English Catholics, who gave up so much for the faith, might well excite feelings of warm interest in any breast.

A. M.

# THE IRISH ECCLESIASTICAL RECORD.

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AUGUST, 1886.

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## DUTIES AND RIGHTS OF CANONS.

IT is a maxim of wise policy in government to make privilege and responsibility go hand in hand. The principle lies so close to the foundation of the public welfare that neither Church nor State can safely overlook its importance. History tells how neglect of it has sapped the structure of many powerful commonwealths. Its practical application, albeit the middle ages from extrinsic causes offer some sad exceptions to the general tendency, is one of the human means through which the Church's indestructibility is preserved. That distinction should be conferred for a public rather than a private purpose is an axiom of her daily life, which works like a general law through the vast system of ecclesiastical government. Rights and duties, privileges and responsibilities, are carefully interlaced in the proportion which is thought aptest to relieve and dignify the most arduous employments without attempting to dispense with their intrinsic laboriousness.

Of this we need no better illustration than Cathedral Chapters afford. They held and still hold many special privileges to sustain the heavy duties belonging to their office; and, if it be said that with them power and place have made a long descent from their meridian greatness, it should also be allowed that there has been a corresponding relief from the incessant tasks of former times. Nor was the change undesirable. Chapters had become too powerful and too independent. Instead of forming a friendly senate to

aid the Bishop in administration, Canons frequently contrived to thwart the most useful measures of reform.

It is unnecessary to go into the details of this long struggle. Faults there were on both sides. But in the end it became plain that schism between the head and members could be effectively prevented only by curtailing some of the privileges which the latter had contrived to acquire. The discontinuance of the Archdeacons' powers was the first great blow to their influence; and whatever else remained abnormal or injurious to the general good in their privileges and independence was fully remedied by the control assigned to bishops in various chapters of the Council of Trent.

In this matter as in so many others the Tridentine fathers laboured with success to heal the wounds that long ages of conflict had left bleeding. For several centuries, especially during the eleventh and twelfth, a constant struggle went on between Bishops and Chapters, more particularly on the question of common property and common canonical life. Unfortunately for themselves and for the Church in those unsettled times the canons very frequently succeeded in resisting the wise discipline enacted by several councils on this subject; and it was to punish this resistance and stop further inroads on episcopal power that Bishops ceased to ask for the advice or consent of their Chapters to the same extent as before, and began to appoint Vicars-General and other representatives, *ad nutum revocabiles*, to the exclusion of the Archdeacon and capitular officials. It was chiefly at this stage, when the struggle threatened to become even more acute than previously, that a wall of peace was erected between the conflicting parties by the grant to Chapters of certain well-defined *Immunities*.

But immunity could prove no permanent settlement of a question whose difficulties mainly arose from the excess of existing privilege. Hence the Council of Trent completely swept away such exemptions and immunities as seriously interfered with bishops in discharge of their supreme duties as pastors of their dioceses. Thus, in Sess. VI., C. IV., the right of visitation and correction is amply asserted.



By this provision and others of a like kind the natural harmony between the Bishop and his senate was restored. Obviously, indeed, the Council placed Bishops in a stronger position than they had occupied for centuries. But it would be a grave mistake to suppose that Chapters were deprived of any prerogative which christian equity would allow them to retain. It scarcely need be said that, speaking generally, the right of *visiting* and *correcting* all his subjects in spiritual matters should be actively inherent in a Bishop's office. Now what the Tridentine Fathers did was to declare and enforce this salutary power. Many, no doubt, lament the decrease of capitular influence in diocesan administration. But for this the Council is not responsible. It did not set aside the Bishop's obligation to consult his Canons in matters of great moment and abide by their views on certain questions. If this restriction on episcopal authority has been in large measure removed, the change is directly due, not to Tridentine legislation, but to post-Tridentine customs, for which, it must be said, the unreasonable opposition of Chapters in some countries to the reformatory decrees of the Council should be chiefly held responsible.

Besides, no shortcoming of this kind can weigh down the enormous advantage in peace and union which have been steadily increasing since the sixteenth century. We can measure the value of this harmony best by looking at the state of things in the Anglican Church where of course the law of *visitation* and *correction* never took effect. For the convenience of those who cannot spare time to examine the proceedings of the Commissions that recently sat in England it may be well to subjoin a note on the subject from the *Catholic Dictionary*.<sup>1</sup>

<sup>1</sup> In England in consequence of the Elizabethan schism, the reforming influence of the Council of Trent could not assert itself; and hence though the Chapters were left, no attempt was made to bring back their action and authority into that harmony with those of the bishops which primitive piety required. Thus the present singular state of things gradually arose. The Dean and Chapter of an Anglican Cathedral have their own separate property, the bishop of the same Cathedral has his, and neither side interferes with the other. The Chapter, say of Worcester Cathedral, has complete power over the church itself, with the exceptions presently to be mentioned, but there its connection with the diocese ceases. It has no

## DUTIES.

The obligations of Canons might be conveniently divided under certain heads if it were intended to go into minute details; but as our object is to present a general summary of their duties, we shall attend to enumeration alone, and follow a definite order only so far to begin with such as are due to the Bishop:—

1. He receives the first place in choir, chapter, processions, &c., and the chief authority in whatever is done by him and his Canons together. (*Conc. Trid. Sess. XXV., c. 6*).

2. The Canons are bound to attend him when celebrating solemnly or pontificating, or preaching in the Cathedral, and even in other churches of his Episcopal City, but in smaller numbers. (*Conc. Trid. Sess. XXIV., c. 12*).

3. Two of them may be constantly kept at the Bishop's side to aid in diocesan management. But these are not entitled to the daily distributions, if absent from choir.

4. The Chapter is obliged to meet him outside, and conduct him processionally to the Cathedral when he comes *in cappa magna* for a solemn function.

5. When duly convened by him, or his Vicar commissioned for the purpose, the Chapter is bound to aid the Bishop by its counsel in diocesan affairs.

6. Again, it supplies the place of a deceased Bishop until a Vicar-Capitular is appointed, and helps the latter by proper advice, when summoned to render this service.

7. Each Canon makes a profession of Faith before the

more to do with its government by the bishop than the Chapter of Munich has. At a vacancy of the See, indeed, the Chapter meets to go through the mockery of electing a new bishop; but as every one knows, in the *congé d'élire* sent down to them from London, the name of the Crown nominee is specified and the Chapter is not at liberty to reject it. On the other hand, the bishop has a legal right to a chair or throne in the Cathedral and to hold confirmation in it, and here his powers end. He has no authority to summon meetings of the Chapter for any purpose whatever, nor to control the dean or the canons in any way, except so far as in their merely clerical capacity they may become amenable to his jurisdiction. The result is that an Anglican Chapter has entirely lost the primitive character of the "Senatus Episcopi," and is generally regarded as a convenient institution by which a Government can pension and reward its clerical supporters. *Art. Chapter, Cathedral.*

Bishop and in Chapter within two months after receiving possession.

8. Residence is of obligation, except during the three months which the common law allows for vacation. Local statutes may assign a much shorter time of absence. But in these countries, since Canons are usually Parish Priests or Pastors, the law of residence binds them, not to the Cathedral, but to the district in which their charge is situate. This, of course, is parochial residence, the canonic obligation remaining in necessary abeyance. Where, however, no like cause interferes to prevent residence in the Cathedral City, violations of the law involve proportionate forfeitures of the fruits of the benefice. Plainly, too, it would not be allowable for many members of a Chapter to be absent at the same time on vacation.

9. The Canons are by common law bound to sing the daily Conventual Mass in turn. It is always applied for the benefactors. Nay, sometimes so many as three Masses are of obligation in the day. Occasionally permission is given for a Low Mass, except on Sundays and Holidays.

10. *De jure communi* there is an obligation of chanting, or at least reciting, the whole Office in a distinct and audible manner. A Canon may, however, provide a substitute from within the Chapter, but not a stranger. There are several reasons which justify absence. But absence will involve the loss of daily distributions, unless it be due to "*infirmetas, rationabilis necessitas, vel ecclesiae utilitas.*" In many countries only a portion of the Office is said each day. Here, in Ireland, as in England, the Canons can meet for Choir Service only on certain specified solemnities.

11. Canons are bound by common law to attend the Lent and Advent sermons.

12. Finally, they are obliged to be present at Capitular meetings when duly convened by either the *principal* or *numeral head*.

It is almost needless to add that in these countries we are to look to local arrangements if we wish to know what proportion of the above duties are binding on non-residential Canons.



## RIGHTS.

The privileges of Canons are both numerous and interesting. It may be well to begin with their meetings.

These are held in some part of the Cathedral selected as suitable for the purpose, and not elsewhere, unless on the strength of ancient custom or licence specially given. The summons to attend issues from the first dignitary, when purely capitular affairs are to be discussed. It comes from the Bishop or his Vicar-General if diocesan matters require attention from the Chapter. In either case the right of presiding goes with that of convocation. In assemblies of the latter class the President takes the votes, but *de jure communi* does not vote himself. Nay, he is supposed to be absent when the Chapter is discussing questions affecting his interests as Bishop.

*Per se* neither the Bishop nor his Vicar takes part in meetings of the former kind. By special arrangement, however, the Bishop may enjoy even a cumulative vote in all elections and nominations appertaining to the Chapter. The Concordat with Spain furnishes a striking illustration of this species of settlement.

Whether episcopal permission is or is not required for meetings in regard of purely capitular business, must depend on local usage and statutes. At the same time, it is certain that the Bishop may, from a very urgent motive, entirely prohibit a particular assembly of the Canons.

For ordinary meetings on fixed days no special notice is needed, unless something difficult and unexpected requires consideration. But timely intimation of extraordinary gatherings, on days not fixed, is naturally enough of obligation in respect of each member. In England there must be a regular summons before all meetings. The Provost, too, must convene the Canons if asked to do so by a majority of the members. But when they meet, on a day not fixed for the purpose, it must be *de consensu episcopi*.

Those who are far away need not *de jure communi* be summoned to extraordinary meetings unless,

1° To elect a prelate.

2° To take part in the collation of prebends and benefices.

3° To proclaim a *cessatio a divinis*.

4° To transact other difficult business of a like character.

Provision is frequently made for affording Canons, who are unavoidably absent, means of voting either through a procurator or in a sealed envelope, addressed to the person who presides. In the assembly itself some form of suffrage is the usual way for ascertaining the views of those present, rather than the method of *compromise* or *quasi imperation*. But how far the voting may be public, and if private, alone, what penalty is attached to a breach of secrecy, are questions very differently solved in different chapters.

If all who have a right to attend are duly invited a bare majority of votes suffices to carry a motion. Anyone unfairly passed over may rescind the proceedings within a term of six months, on the good principle that “plus in talibus consuevit contemptus unius obesse quam plurium contradictio in praesenti.” By this right of an action *de contemptu* fraudulent dealing is effectively guarded against. But here a further question suggests itself as to whether one who has as a matter of fact been irregularly passed over, may in every case allow the proceedings to stand. Bouix says the transactions in such circumstances are void *ab initio*, unless two-thirds of those who can attend are actually present<sup>1</sup>, while Santi seems to insist on this proportion only, when no one of those at the meeting has a right to convene the Chapter.

An absolute majority of those present is required. Hence, a Vicar Capitular is not elected until he has received more votes than all the others. In capitular assemblies no casting vote is allowed the president unless by special statute.

Sometimes<sup>2</sup> unanimity is prescribed. This is so when a considerable favour is granted by the Canons. It is likewise needed to pass a motion which directly affects the Canons in their individual interests. For Rule xxix. says “quod omnes tangit, ab omnibus debet approbari.” Their interests,

<sup>1</sup> Cf. Bouix, De Capitulis, p. 183.    <sup>2</sup> De Angelis, Lib. iii., T. xi., p. 249.

however, *jure collegii*, may be interfered with by a majority, to meet the necessities of the cathedral or diocesan seminary.

Occasionally it is stated that, for resolutions to take effect, they must be supported by the *major et sanior pars*. But in secret voting, which is much the more common, this distinction has at present no practical application.<sup>1</sup> If the balloting be open, an appeal will have a suspensive effect only when some flagrant irregularity is alleged; and in every case the *sanior pars* must make good its contention of improper influence or corruption before the judge of appeal in order to have the capitular proceedings annulled.

Where it is necessary to obtain the Bishop's permission for holding a purely capitular meeting, it must not be supposed that he can demand a copy of the *agenda*. His power in this respect is limited to authoritative inspection of the Chapter's *acta*. But these he can always supervise. He can also enact decrees to bind the Chapter, provided he keeps strictly within what the law allows and does not trench on approved customs.

But each Chapter has its own statutes or constitutions enacted very often by the Capitular body itself.<sup>2</sup> Is there then a second diocesan power with law-giving capacity? Many answer by saying that to secure the ends for which Chapters are intended they have competence to make and modify laws binding on their members. But much the more common opinion maintains the general necessity of episcopal or papal approval before capitular ordinances can bind as laws. No doubt in matters of little moment it will suffice if the Bishop looks through the minutes and abstains from disapproval. Doubtless, too, a Canon on being inducted may bind himself to observe all constitutions framed by the Chapter. But, in the absence of episcopal sanction, the obligation thence arising will in practice be one of fidelity or possibly religion, not of obedience or legal justice.

This distinction is of some importance in a somewhat different context. We have supposed such approval as would give legal force to the various decrees. This form of

<sup>1</sup> Cf. Bouix, p. 184. <sup>2</sup> Cf. Icard, vol. ii. p. 165.



confirmation is termed *essential*.<sup>1</sup> There is, however, another kind which amounts only to commendation of the ordinances and receives accordingly the qualifying adjective *accidental*. Now, approval of this sort, coming from a Bishop, or even from the Pope, however it may enhance the dignity or splendour of capitular decrees, adds no intrinsic force to make them binding as laws. As a consequence, the Chapter can change them afterwards at discretion. Obviously, too, on the other hand, papal confirmation, if given *in forma speciali*, will prevent any inferior power from making subsequent alterations.

From the right to enact capitular decrees the transition is natural to another right of equal public import. Bishops are placed by the Holy Ghost to direct and control in the spiritual order the faithful committed to their charge. The Divine Law insists on no association of others with them in Church Government. But it was thoroughly in accordance with the spirit of the Church's constitution that they should receive aid and counsel from their clergy in the discharge of so many onerous duties. From whom could such assistance come but from the *presbyterium* of ancient times or the *capitulum* of more recent, if still very remote, development? It is almost surprising at what an early date the consent of the *presbyterium* was required in certain matters. But only when various points of disagreement began to crop up between Bishops and Chapters did the Law definitely settle how far the Bishop was bound to consult his senate, and how far he was further under the necessity of acting with its consent.

Obviously no small restriction is implied in the obligation to consult the Canons. Even their *opinion* expressed by a strong majority a Bishop would not lightly disregard. A consultative vote from such a body should be of the greatest weight. A deliberative vote was of course final. Now, when we speak of matters in which the Bishop acts *de consilio capituli* we mean that he must consult the Canons without being obliged to follow their advice. They enjoy a consultative vote. Where,

<sup>1</sup> Cf. Icard, vol. ii., pp. 184-85.

on the other hand, he is bound to act *de consensu capituli*, the *Canons* have each a deliberative or definitive vote.

The latter obligation is not so extensive as the former.<sup>1</sup> In general terms it extends to affairs of very great moment in which the interests of the See, Cathedral, or Chapter might be seriously prejudiced. This consent is required :

1°. For alienating, pledging or incumbrancing real property, belonging to the Cathedral, or even its movable property if of considerable value :

2°. For annexing a parish to a monastery :

3°. In uniting, dismembering or suppressing benefices :

4°. In demanding an extraordinary collection (*subsidium charitativum*) :

5°. To inflict perpetual suspensions and depositions :

6°. In appointing prosynodal examiners.

If these provisions<sup>2</sup> were generally in force at present we should delay to offer some brief explanation of what they separately imply. But since custom has almost everywhere removed or largely modified the necessity for capitular consent in diocesan affairs, we may pass at once to another department having a similar history.

Just as in business of very great moment, the Chapter's consent was necessary, so in a far larger class of cases, in everything, indeed, to which the word *arduum* would apply, its opinion was asked under pain of nullity. The chief headings are :—<sup>3</sup>

1°. Ordering and arranging processions and decreeing solemn supplications :

2°. Publishing statutes in a diocesan synod :

3°. Severe sentences, condemnations, and privations imposed on clerics.

But here again custom has very generally left the Bishop independent. For, though quite recently the Holy See has spoken of Chapters as true episcopal senates, with rights to give necessary counsel as prescribed by law, it must be said that all this is to be understood in the light of local custom, and that

<sup>1</sup> Bouix, p. 387 ; Craisson, vol. ii., pp. 375-76.

<sup>2</sup> Craisson ; *ibid.*, &c., Bouix, *ibid.*, &c. ; Icard, vol. ii., p. 161.

<sup>3</sup> Cf. Craisson, vol. ii., p. 376.

accordingly, in the absence of special provisions, it in most places remains optional with the Bishop to say how far he will consult his Chapter. At the same time it is plain the Holy See does not contemplate such loss of ancient privileges as would imply that the Chapter had ceased to be a true *senatus episcopi* or the Canons his real advisers.<sup>1</sup>

Perhaps it may be well to give the views of eminent Canonists on this subject.

Cardinal Lambertini (afterwards Benedict XIV.) speaking of the necessity of Capitular consent in his own day, states “*asserì posse hodie titulum DE HIS QUAE FIUNT A PRAELATIS SINE CONSENSU CAPITULI, recessisse ab aula, si quidem hodie Episcopi fere omnia expediunt sine consensu capituli.*”<sup>2</sup>

On the same question De Angelis says “*Putarem proinde hodie in hac re nos non vivere jure scripto sed jure consuetudinario.*”<sup>3</sup>

Lastly Santi concludes his statement as follows :—

Adnotant autem auctores titulum praesentem ferme recessisse a moribus hodiernis cum episcopi fere omnia negotia solent expedire sine consensu Capituli. Verum haud facile admitterem consuetudinem contra ea quae in materia tituli praesentis decernit Conc. Tridentinum. Nam S. Sedes, praesertim per organum S. Cong. Conc. Episcopis jugiter inculcat observantiam legum Tridentinarum.<sup>4</sup>

The Canonists seem to suppose that the obligation of consulting the Chapter has not suffered so much from contrary customs as that of acting with their consent. But, where the prebendaries are spread over a large diocese, obviously it is very easy for the privilege even of exercising a consultative vote to drop largely into disuse. Besides we must remember that the Bishop could always act independently when discharging any office as delegate of the Holy See.

The English statutes suppose consultation with the Chapter. But the administration of the Cathedral, which *de jure communi* belongs conjointly to Bishop and Chapter is assigned exclusively to the Bishop.

<sup>1</sup> Bouix, pp. 380, &c.; Santi, L. iii. pp. 134, &c.

<sup>2</sup> De tuenda pace, Pars. iv., n. 215.

<sup>3</sup> L. iii. T. V. P. 241.

<sup>4</sup> Santi Lib. iii., pp. 135-36.



Passing now from this department in which so much depends on custom, we come to other privileges of less importance, but much greater definiteness.

Chapters have a right to be represented at provincial synods. Their procurators, however, enjoy only consultative votes. But *sede vacante*, the Vicar Capitular has a definitive voice.<sup>1</sup>

Chapters are also represented by two members on Commissions for the management of seminaries. The Council of Trent mentions three, or as some maintain only two such Commissions. They are, 1° one for general direction of the spiritual and intellectual work, 2° a second for temporalities, and 3° a third for audits and accounts.

It is unnecessary to dwell on the rights of precedence which Cathedral Canons enjoy. To claim it, they must be present *capitulariter*, or as a deputation from their Chapter, or in attendance on their bishop. Taken in any of these ways they come before parish priests and Canons collegiate. The Vicar-General, however, in vicarial apparel, takes precedence of the Canons and dignitaries, unless they are in sacred vestments. In Canonic dress he retains his place as a Canon. The Canonic dress is in itself another privilege.

From a very early period, perhaps from their origin, Canons used a distinctive habit. But it is an established maxim in this matter, that they cannot assume even the usual *insignia* without special permission from Rome. Most probably it was always deemed a privilege to be allowed to wear the Roman dress, or any part of it. Hence comes the pontifical reservation in regard to its use.

Besides, Canons are not allowed their special habit, except in their own Church or when they are present elsewhere *capitulariter*. Even in the Cathedral they must use stole and surplice, when administering the Sacraments. In England, by Papal indult, Canons wear their Canonical dress in the Churches which belong to them as pastors. But apart from such special concessions, the only custom, which the Holy See seems to allow, is limited to the case of a Canon preaching in another Church before his Bishop.

<sup>1</sup> Craisson, vol. ii., p. 388.

On the Continent of Europe some venerable Chapters enjoy the use of pontificals. Their long history and majestic splendour vividly remind one of the august body of Cardinals in Rome. In truth, in external glory they have followed the same order of progress, and their essential functions have the same visible, palpable, unmistakable connection and identity with those of ancient times.

Have the Milanese broken with St. Ambrose or do those Canons but mimic his clergy? When and where was the cleavage or the change. Priests and people feel and live in unbroken continuity with the Church of the Fathers, and a stranger who will not see the fact either closes his eyes, or has not read the past.

We began these papers with a quotation from Nardi. We wish to conclude them with a prophecy of his. It is that the institution of chapters, so ancient in its origin, so useful in its character, and so naturally springing from the Christian constitution, will remain to the end and share in the Church's indestructibility.

PATRICK O'DONNELL.

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### GERMAN UNIVERSITIES.—III.

WE closed the last paper on this subject in the RECORD<sup>1</sup> by the statement, that the German people had maintained the main principles of Christian tradition and belief against all adverse influences. It must have occurred to anyone, particularly to a French priest, who had seen very serious and terrible consequences in his own land arising from much simpler and less potent causes, that there must be something in the genius of this nation that thus preserved faith and a passion for theological science amongst them. Our author, from a careful study of the German people, soon discovered a curious trait in their character, which we have not seen attributed to any other race. He considers the Germans what he calls a *bicephalic* nation—thinking, dreaming,

<sup>1</sup> I. E. RECORD, July, 1886, p. 631.

speculating with one mind, but always acting with another. It is the combination of pure reason and practical reason on which Kant built up his mighty philosophy; and the principles which he applied to religion, as deduced from the operations of pure reason on the one hand, and practical reason on the other, are the same principles with which educated German thinkers theorize and speculate, and then abandon in real life those creations of fancy, for the more positive wisdom of practical good sense. For just as Kant in his *Critique of Pure Reason*, taught nothing of absolute reality, but a purely ideal speculative world, and in his later treatises laid down laws subordinating man's mind and conscience to God and the Divine and natural laws, so the ordinary German loves wander in the broad fields of metaphysical thought, creating, conjecturing, and poetising; but in every-day life he is as shrewd and practical a thinker as the ancient Greek or the modern American. This dualism of the mind enters into every department of thought and life. It is the prevailing national idiosyncrasy in education, religion, and political science; and the contrast between ancient and well-preserved tradition, and the fullest acknowledgment and acceptance of new and everchanging ideas and systems is very striking. Up here in the cloudland is some mediæval city, gray and battlemented, the ivy wreathed around its fortifications long since disused, and stretching its tendrils across the mouths of cannon long since antiquated and useless; and strolling through its streets in undress cap and jacket are dreamy, metaphysical Teutons, pondering weighty mysteries of time and space, and in the contemplation of the infinitude around and above them, seemingly oblivious of the petty concerns that agitate the multitude beneath them in the white villages and towns that dot the landscape from the Weser to the Rhine. Below in the valley is a row of buildings, granite-hewn, square-cut, uniform, and stern, and the quadrangles are bristling with black guns, the latest invention of German military science; and through the barrack squares march grim bands of warriors, as gray and stiff as the granite of the walls, and many of them a few months ago were, and many a few months hence will be, gay, rollicking students, talking



high science over pipe and glass away up in the cloudland. It is a type of the education—military and academical—through which the Fatherland insists all its children shall pass, and of the liberty and discipline which prevail side by side in all State institutions. Absolute freedom in speculation—obedience as absolute as that of a Carthusian in practical life; toleration of the wildest vagaries in academical halls—unceasing vigilance over act or word that might be inimical to the Fatherland; freedom as glorious as that of Rousseau's barbarian in the University, discipline as unbending as that of Sparta's soldiers in the barrack—such is life in Germany to the young. Hence there is no restriction on books, or programmes, or studies. Every field of thought is opened up to the student, and he is encouraged to explore it. Every invention of modern science is put before him to stimulate his ambition to improve it, and make it obsolete. Whatever the genius of other lands has effected he is at perfect liberty to study, and turn to practical uses. But never is his cold sluggish blood stirred into enthusiasm by victories of science achieved by other nations; nor will his home and college prejudices yield for a moment to admiration of talents which, with sublime pride and exclusiveness, he believes to have been specially created for the benefit of his race. If French scientific class-books are carefully noted and studied in Germany no one is very much the wiser. The French with the interest and curiosity peculiar to their race, study the habits of the English and Germans, and candidly acknowledge their virtues and excellences whilst politely laughing at their eccentricities. But no German is ever troubled about his neighbours, except to draw maps of their fortresses and sketches of their ironclads. No de Stäel or Didon will ever come from the German land. Wrapt in sublime security, which in any other nation would be sublime conceit, they believe that the world was made for the Fatherland. Never a whisper of admiration passes German lips for Milton, or Dante, or Racine—for Locke, or Descartes, or Mill. Goëthe and Schiller are the greatest poets that have yet appeared on this planet; and Kant and Spinoza are the intellectual giants of the

modern world, as Plato and Aristotle were in times of old. The same national peculiarity is observable in the religious beliefs of the people. "Protesting strongly and repeatedly against authoritative teaching, they are the slaves of synods and consistories." In theory, the free-thinkers of the world, they are really as dogmatic and exclusive as Puritans. Forever soaring in the high empyrean of abstract thought, they never lose touch of the solid earth. And, on the other hand, however logical in thought and accurate in scholarship they may be, they cannot descend into the abysses of that realism where less dreamy and imaginative races fall and abide. The strong tendency to idealism, which is such a peculiar characteristic of the people, saves them from lapsing into abject error. It was a noticeable feature in their philosophers; and even the masses of the people are so imbued with it, that it seems a kind of impossibility that they should ever adopt that crude, hard materialism which comes so easy to the genius of other nations. The Frenchman concentrates all thought and feeling within one faculty—the reason, and the senses as its ministers; and whatever refuses to come within its domain is instantly rejected. Strangely enthusiastic and impulsive, he has not a particle of imagination. His poetry is little more than rhymed prose—his fiction is never successful until it becomes realistic and morbid. Two and two make four; therefore, he argues, there is no God. Here is the surgeon's scalpel—find the soul if it exists. But the faculties of the German mind are so well balanced, that there is a perpetual protest between the two extremes of thought—excessive fancy and excessive logic—idealism and materialism, and the mind is kept in that happy mean where each faculty has its full sweep of exercise without the peril of losing itself in the abysses above, or the darker abysses of vulgar materialism beneath. Hence, the free thought of Germany is ridiculed by the more robust atheism of other countries as yielding and puerile. "Quand un Allemand," says E. Renan, "se vante d'être impie, il ne faut jamais le croire sur parole. L'Allemand n'est pas capable d'être irréligieux. La religion, c'est à dire, l'aspiration du monde idéal, est le fond même de sa nature. Quand il

veut être athée, il l'est dévotement, et avec une sorte d'onction."<sup>1</sup>

This taste for metaphysical studies is the safety valve of free-thought in Germany. No nation can long remain either rationalistic or infidel so long as this fancy for abstract thought is a national characteristic. And whatever value may be set by this too prosaic age on the works of positivists, the lasting verdict of the world will be given in favour of the authors to whom great ideas were more important than the greatest facts or deeds accomplished in the history of our little race. Nay, even those who spurned metaphysics as a delusion have been forced either by the want of material machinery, or by the free working of the intellect, into realms of thought, to which they wished to remain for ever strangers. Goethe, a sensualist and realist in a moral and literary sense, could say of Jacobi, that "God afflicted him with metaphysics as with a thorn in the flesh." Yet, what is the second part of "Faust" and the greater part of the first, but an admission that without supernatural elements even that strange jumble of thought could not, with all the efforts of his own unquestionable genius, cohere in legitimate dramatic unity? Whatever philosophic system, therefore, prevails in the halls of German Universities, the religious creed of the students is as definite and dogmatic as Protestantism can permit. It could not be otherwise if we consider the programmes that are issued by the Minister of Public Instruction in Germany, and which are obligatory on teachers and pupils alike. Here is the programme for High Schools, issued March 17th, 1882:—

"Religious instruction shall comprise—1st, The History of the Bible, but chiefly of the New Testament. 2nd, The Catechism, with the Scriptural passages and traditions which explain it. 3rd, The Ecclesiastical Year-Book, and complete knowledge of the principal hymns. 4th, Knowledge of the main facts contained in the Scriptures, chiefly in the New Testament (reading of various passages selected from the *original text*.) 5th, Fundamental points of dogma and morality. 6th, Knowledge of the most important dates of the history

<sup>1</sup> Etudes d'Histoire Religieuse, p. 417.



of the Church, of eminent personages, and of the lives of the principal saints."

And in the diploma which each student in the Gymnasia receives, when he has passed his final examination, are found the words :

"We hereby testify that the pupil of the Catholic—or Evangelic faith—is efficient in religious knowledge." But it is in the Universities that chief prominence is given to religious science, and that it occupies the foremost place in the activity of trained and matured intellects.

"The activity of theological science cannot be denied. Every professor treats at least two different subjects. And as the smallest faculty of theology does not possess fewer than six professors, there are thus at least twelve lectures. At Leipzig, where the faculty of theology numbered fourteen professors, twenty-five subjects were being treated in the same half-year. These are the titles of the various subjects studied during the Summer vacation of 1882 :—

History of the Church.  
Epistle to the Hebrews.  
Moral Theology.  
Epistle of St. James.  
Compared Symbolics.  
The Psalms.  
The Messianic Prophecies.  
Epistle to the Romans.  
Life and doctrine of Schleiermacher  
Introduction to the Old Testament  
System of Practical Theology.  
Biblical Theology of the New  
Testament.  
Messianic prophecies of the Old,  
and their fulfilment in the New  
Testament.

The Prophet Isaiah.  
The idea of the Covenant in the  
New Testament.  
The minor prophets before the  
exile.  
Hebrew Poetry.  
History of worship among the  
Hebrews, and its bearings upon  
the criticism of the Penta-  
teuch.  
History of Christian archi-  
tecture compared with the  
requirements of the present  
time.  
Gospel of St. John.

"Add to this the practical labours accomplished in the various associations of theological students, and some idea may be formed of the prodigious intellectual movement of which in Germany every faculty of theology is a centre. The encyclopedia of religious science is thus approached from on all sides ; and the students who are excited by an ardent wish for study, live under the cross fire of the thousand rays of the same science."

Lastly, in political science in Germany, similar effects of the dualism of the national character are observable. The most strenuous liberal and democrat in France or America, whose life is one passionate dream of a universal brotherhood of nations, "in the parliament of man—the federation of the world," is not so enthusiastic as the German student, who is prepared to clasp hands in cosmopolitan friendship with every other nationality. So say their poets—their philosophers. Yet we know that they love their mountains and rivers and forests with a partiality that seems narrow and illiberal, that the glory of the Fatherland is the everpresent dream of every German, no matter what his religion may be, and that Germany is a huge barrack where every adult must pass through the ordeal of a severe and rigid discipline to form part eventually of a colossal and irresistible force that may crush the French on the one hand, and the Slav on the other. This is all the more wonderful, because there is no nation in the world composed of such heterogeneous elements in origin, race and religion.

Though for the most part descended from the Gothic tribes that swept Europe at the dismemberment of the Roman Empire, the Germans occupy such a central position that a large Latin element from the south has entered into the composition of their nationhood, and the Slavs from the east and the Tartars from the north have added their distinctive characteristics to the race. It is cut up also into principalities and kingdoms as different in size and configuration as if the poles were between them. And though the Catholic and Lutheran religions predominate, there is a large variety of small sects differing from one another on some point of religion which is only made important by controversy. Yet, notwithstanding these elements of disruption, the fact remains that the German Empire is to-day consolidated into a whole more concrete and unified than empires whose people kneel at the same altar, and whose flag floats over one race claiming the same origin and birthright. Still more strange is it that politics in the sense of differences of opinion in reference to the common welfare,

is an unknown science in Germany. The great central idea of German unity pervades all classes; and to that idea everything must be sacrificed. And the German Universities are undoubtedly the places where that dominant idea is engendered and developed. "In closely studying German youth I soon came to the conclusion that the love of the mother country, the consciousness of its doctrines, and the ambition of its future glories have been chiefly developed in its Universities." This national feeling is promoted by the patriotic clubs of the Universities; and, let us add, by the spirit of the professors themselves. "This lecture," said Fichte during the Napoleonic invasion, "will be deferred until the issue of the campaign. We shall resume it when our country has recovered its liberty or—we shall have fallen dead for the defence of her freedom."

So far, then, as we can see in two great departments of human thought, academical education and political science, the German Universities exercise the most wholesome influences; and even in religious science the spirit of these valuable institutions is a main support of Christianity. What conclusions, therefore, shall we draw, or how shall we apply the practical lessons of this book of Père Didon's to our own country? We may, perhaps, state that the peculiarities of the Teutonic and Celtic races are so utterly dissimilar that it would be impossible to create or maintain a University system in Ireland after the model which we have studied. We have neither the traditions that consecrate to the minds of German youth the ancient seats of learning in their land, nor great names to whose memory is attached that national reverence which is so freely given to those who have marked some intellectual epoch in the history of their country, nor governmental patronage such as that bestowed on Berlin, nor even the universal homage to learning, which is the sweetest guerdon of the protracted vigil, and the laborious task of unearthing dead centuries for their treasures. Neither have we as yet that peculiar virtue of pursuing knowledge for its own sake, which is the soul and inspiration of a University. It is in this matter that the book we have studied is specially valuable. With a firm hand our



Dominican draws a decidedly unfavourable contrast between his own country and Germany, points out distinctly the faults of the French educational system, and suggests a total reconstruction of that system on German principles, adapted of course to French ideas and temperament. And there is such an affinity between the French and Irish nations that we may safely apply all his strictures and suggestions to ourselves. To understand them we must take his standpoint, for it is not too much to say that his own nation and Germany are half a century ahead of us in this matter of education, and with them the whole system is not feebly tentative as with us, but has been tried by the fullest tests of time and experience.

The great central idea of the book is that Universities are the brains of a nation, that whatever excellence has to be obtained must be obtained through them, and that any kind of prosperity, intellectual or other, that does not proceed from them, is hollow and unstable, and must eventually collapse. A favourite idea in the Church is, that men of prayer are more powerful agents for good than men of action; that the cowed Carthusian whose earthly vision is bounded by the white wall of his cell on the one hand, and the white wall of his garden on the other, has more influence on the Church's destinies than the girded apostle who goes forth "*in fines orbis terræ*." Now, it is the creed of our author that it is by great ideas a nation is created and strengthened, and that Universities are the homes of such ideas. He thinks, therefore, the increase in the number and efficiency of Universities a healthy proof of the vitality and energy of a people; the decline of Universities, and the increase of High Schools for special subjects a certain sign of a nation's degeneracy. Yet, he says, this is the universal tendency of the world at the present time: "The fashion to-day is professional and high schools. All nations, Germany excepted, seem to obey that fashion. Everywhere in England, in America, in Italy, in France, in Russia, high schools are founded and multiplied." What is the result? "If we observe this intellectual impulse of contemporary society, we shall soon come to the conclusion that it will eventually and fatally result in the breaking up

of the vast unity of general knowledge; and that in fostering too energetically the practical application of science, it will gradually dry up the inspiration of genius, to which theoretical science alone can give wings and flight." What he condemns, therefore, is the undue and forced exaltation of high schools at the expense of Universities. In Germany the former are never suffered to lose their preparatory character; in France they are permitted to encroach too much on the domain of Universities, with the result that University teaching in France is only the shadow of a great name, and the high schools are "hotbeds of irreligion, positivism, and eighteen year old philosophers." These latter are formed by the undue development of the critical faculty. The natural powers of the mind require the following sequence in the course of education:—gradual strengthening of the memory by filling but not over-burthening it with facts or principles—gradual development of the intellect by the collation of such facts and the application of such principles, as we see in the study of mathematics—finally, the training in just criticism, when the judgment is matured, and the memory and intellect combine to help it in forming correct ideas and practical principles of action. Now, in France, this last branch of education is usurped by the Lycées or public schools, where the young pedant is instructed to sit in judgment on the universe, like Browning's diner-out:—

Who wants a doctrine for a chopping-block  
To try the edge of his faculty upon,  
Prove how much common-sense he'll hack and hew,  
In the critical minute 'twixt the soup and fish.

With that prematurely developed critical faculty he roams through the realms of thought, and nothing is too high or sacred to escape him. Setting aside reverence of every kind as a kind of exploded superstition, he flings the full searching light of this wonderful faculty into every corner and cranny of the universe of science, flashing it from the inaccessible heights of heaven to the lowest depths of animal or vegetable physiology. Whatever escapes this white light, or is unrevealed to it, is to him non-existent; and the budding philosopher through the medium of his language, which if useless

as a vehicle of high thought or poetry, is splendidly adapted for the more servile purposes of satire, annihilates to his own fancy creeds as old as the world, and hopes that are stronger than death. So it was with ancient Greece. The philosophers were followed by rhetoricians and sophists, who inducted the youth committed to their charge into all the secrets of science, yet made eloquence of language and rhetorical display their highest ambition in the end. But their appearance marked the decline of Grecian learning. From that time we date the transference to the Latin races of the wand of intellectual superiority. And it is not altogether beyond our own experience to find youth of our own age, who can sing the litany of the kings and queens of England, and mark the dates of battles with the mechanical uniformity of a chronometer, deem themselves qualified to sit in high places, and stare and wonder at teachings which are too simple or too sublime for forced and weakened intellects.

For the same reason, our second conclusion shall be, that the crown of all teaching in a Catholic University should be the perfect grounding of the students in a system of mental philosophy, strictly in accordance with the teachings of the Church, but neither too restricted in its scope, nor too illiberal in its applications. Theology is justly the queen of sciences to the inmates of a Catholic Ecclesiastical College. Its place in a University would be justly filled by Philosophy. The whole course of modern literature, varied and complex as it is, is for-ever touching the fringe of this latter science. The finest poem of modern times, the "In Memoriam" of Tennyson, is purely philosophical from beginning to end; and if the perfect hope of the Christian's belief is clearly professed in its splendid prologue, the doubts and difficulties that beset it, are indicated in minor keys throughout the poem and are silenced, but do not entirely vanish, in the "Higher Pantheism." And, through the brilliant warp and woof of George Eliot's works, is there not discernible the dark thread of her negative and melancholy philosophy? So with science. Whether looking for a universe of worlds through the telescope, or through a microscope for a universe of atoms, the mind of man is for ever tormented by metaphysical



questionings. There is no use in trying to silence them. Positivism may lay down peremptorily its dogmas, and warn its disciples to waste no more time in futile searches after that which can never be known. But the ceaseless curiosity of the mind cannot be stilled, till the stars are quenched and the mechanism of the universe loses its obedience to the Divine Mind that controls it. To bring vigorous and active intellects under a mental discipline so perfect, that the chafing and irritation of such doubts and questionings are soothed by a science, to which the highest intellects have been consecrated, and which is as perfect and flawless in its workings as the most scrupulous mechanic could desire, this ought to be the ultimate aim of a University. And for the same reason, the study of philosophy ought to be deferred to the end of the University course, when the mind is trained to understand its intricacies, and pass freely from problem to problem, which would appear to it in a less matured condition barren and empty formulae. "Eighteen-year-old" classical scholars are intelligible; "eighteen-year-old" mathematicians are not forced and unnatural creations; but "eighteen-year-old" philosophers imply a deordination in the process of education, which is irrational and absurd. We hasten from this point to say that it is evident that in a University the science should be taught in the vernacular, and that its history, as well as its doctrines, should be made familiar.<sup>1</sup> For, after all, it is the history of human thought. Physical science was practically unknown up to our own time. What occupied the minds of men for twenty centuries? The mighty issues of the human soul, its capabilities, its destiny. In porches and gardens under Grecian skies, in halls of rhetoric in the days of Ambrose and Augustine, in academies and Universities in mediæval times, and in our own days in that great arena of modern thought—the press, the same vital questions are discussed. The advocates of freethought in every shape, and in every age, sit under the bust of Plato; and the statue of Aristotle is enshrined in Christian

<sup>1</sup> Not to burthen our pages with quotations, we refer the reader to Père Didon's work, page 174, for the programme in the faculty of philosophy for 1882.

schools near that of the great apostle of intellect, Aquinas. Yet, we do not speak of the former with horror, nay, many of our best Christian scholars have thought it in no wise heterodox to quote him. And surely, Kantism does not mean unutterable things: nor is Spinoza quite a synonyme for Satan.

Thirdly, the professorial system should be maintained in the most conservative manner in an Irish University, partly, because no other provision can be made by us for great specialists; principally, because, under any other system, learning shall never become honourable amongst us. However efficient a tutorial system may be in preparing youth for professional examinations, it can never be successful in the higher object of making them thoroughly educated men. The instrument may answer its purpose well, but it never becomes more than an instrument, to be cast aside when used. It is clear that reverence for knowledge in the persons of its possessors can never have for its cause or object those who use it as a means to an end less noble than itself. These only command respect for learning who are consecrated to its service, and who win worship for their goddess by their exclusive devotion to her service.

Finally, with all our indebtedness to Père Didon, we borrow from him one last idea:—"No national life is possible for a people, if, at the same time, it be not taken up with the pursuit of some grand ideal." What ideal should be put before a University of Irish students who hold their country's destinies in their hands? We pass by political aphorisms too menacing, too flattering, or too enthusiastic, and say that the only true ideal for Ireland is to be once more, what it was of old, a nation of saintly scholars. "To the English," it was said, "was given the empire of the sea; to the French, the empire of the land; to the Germans, the empire of the air." What a sublime destiny it would be, if with these latter, we could share the dominion over human thought, if utilising to the utmost, the varied and inexhaustible treasures of talent that lie hidden around us, we could explore unknown fields of thought, and garner intellectual wealth till the nations of the world cried out with envy; if we could open up our sanctuaries of science to

strangers, and send apostles of intellect, as we send to-day apostles of faith, to nations that hail the rising, or sadden under the setting sun! And all this intellectual glory, whilst the deposit of faith remains intact, the past and eternal glory of Ireland's fidelity to religion undimmed, whilst her science is not the litter of dead philosophies dug from the past as the members of a mutilated statue, but the perfection of the fair and living figure that woke to music and immortality when the sunlight of faith had dawned upon it. Let us hope that this is not the dream of a sleeper before the dawn, but a fair forecast of what may and shall be.

P. A. SHEEHAN.

#### A MANUSCRIPT DIARY FOR 1762.

SOME years ago the manuscript we have now to speak of came into our hands, probably as an item in a mixed lot at an auction. We have from time to time amused ourselves with reading its quaint entries, and puzzled over its cramped hand and difficult contractions; and, while it has given us no clue to the name of its author—which, indeed, is to us, as to our readers, of no consequence whatever—it has afforded us some insight into a character, not indeed particularly interesting or edifying in itself, but fairly representing a certain class, ever to be found in the world, but perhaps more pronounced at one time than at another. Circumstances which develop individuals, spread their influence by them, and form classes which, severally weak, grow strong by combination, and take a place in society to which otherwise they could not attain.

The religious movement which grew out of small beginnings in the eighteenth century, and owed its life to the Wesleys, to Whitfield, and to other remarkable men, spread far and wide in England, as much through the apathy of the Established Church, as by the fervent energy of these great leaders. It was indeed a religious revival; blundering, of



course, and with its absurd as well as its serious aspects, as all such movements must be when outside the Church and unaided by its spirit and experience; but yet very real was the movement—ardent, almost fierce, was the energy with which it was worked—and great, doubtless, in its irregular way, was the good it wrought among those who were in a state of almost pagan ignorance in all that concerned the welfare of their souls. With the lowest classes its influence made itself specially felt; for they had been left seemingly uncared for by those who were supposed to be in spiritual charge of them. But the influence, if it began, did not end there. It worked effectively in the lower middle classes, and thence upwards to the professions, if not in its higher branches, at least among those who are most mixed up with the small shopkeepers. It is to this class of professionals that the writer of our Diary seems to belong; and if his revelations of himself do not tend to place him high in our estimation—as perhaps few thoroughly honest unveilings are likely to do—they show us at least how the teachings and doings of that period influenced the minds of those who were brought under their power, even when they did not succeed in making a man live up to his principles. To do our author justice, we must bear in mind that he was noting down from day to day his prayers as well as his actions, and that these records of thoughts and aspirations, that grew out of the moment, were recorded for his own eyes alone; and this will excuse much which otherwise would look like hypocrisy, were they intended to be read by others. There may be, and doubtless is, much that is mere form, and the stringing together of familiar words and phrases—much perhaps that is but an attempt at self-deception, and a throwing upon Providence the responsibility which is really his own; but with all this, there must needs be a certain amount of true religion at the bottom of it all, which should make us think not altogether unsympathetically of a poor man struggling with many difficulties of soul and body, while we derive some amusement from his trials and the way he has recorded them.

Of the keeper of this Diary we know nothing beyond

what he has recorded in the manuscript, which now lies before us. He seems to have kept a regular series—a separate volume for each year; for at the latter end of this, for 1762, he says: Dec. 27. Began ruling next year's pocket-book, and composed and wrote a first prayer in it. Very neat and careful is this ruling; for every page is regularly divided by red lines into columns and paragraph-spaces, and the whole finishes with three horizontal red lines, when the year has come to an end.

In our quotations, from which we have too long detained the reader, we shall be careful to give no names; the writer having lived and practised little more than a century ago in Dublin. Our only object in using his Diary being to give a fair representation of a state of society prevailing in his day, he and his surroundings are to us only as characters in a play; real in themselves, they are to us as puppets, with whom, when the play is over, we have no more to do, and so we ask, and wish to ask, no more about them.

We shall not follow any regular order in our quotations; enough, if we pick up a passage here and there, as chance may lead us, and as pencil-marks which we formerly made may suggest. Our readers will not need the minute accuracy which contractions and quaint spelling would suggest: we are not editing a Classic, but only skimming over an old Diary.

The arrangement of the pages is peculiar, and strongly characteristic of the religious tone which Methodism popularised, if it did not introduce; and so especially is the abrupt and seemingly irreverent jumble together of sacred and profane things. The prayer and the ordinary note are so mixed together that, in the contractions that are used, were it not for the "Amen," it would be difficult to find where the one ends and the other begins.

The two opposite pages correspond in the record of time for a week, and are divided by vertical lines; the left-hand page into two columns, and the right into three. At the top of the former runs a verse from the Bible; the first column contains, under the date of the day, a prayer fitted for the occasion, and evidently *extempore*, followed abruptly by a

note of where he took his meals, spent his evenings, and the people he met, with sometimes a pious ejaculation with which to wind up the day. The second column, on the same page, he heads: *Sundrys*—under which he records other events of less regular occurrence, under its own date, from Monday, at the top, to Sunday (evidently his Sabbath or seventh day), at the bottom; and, of course, the Sunday has a special prayer, which is the only one in this business column.

The right page professes to be: An account of Monies received and expended. In the first column, the particulars; in the second, the receipts; and in the third, the expenditure: the accounts being entered with the formal accuracy of the period, so that when he spent a penny it stands recorded thus: Bord of Miss C.'s young man (paid) 000£, 00s., 01*d*. But, even here, we have the religion of the left page flowing over; and so we get a record of sermons that he read or heard preached—one almost every day—with the text, and sometimes remarks upon the same. Thus, for instance, we read: Dr. Hudson, proving the Divinity of Our Lord, said, that as God was our Creator and Preserver; so that, if He had not been our Redeemer also, as the Mercy of Redemption infinitely outweighs the Mercies of Creation and Preservation, it would follow we were more obliged to a Creature than to God our Creator, which would be absurd and blasphemous to imagine. I think it a very pretty Argument, and I never heard or met with it before.

When our Diarist gets to London, he records the sermons of such men as: Revd. Mr. John Wesley, and tells us how he considered one to be excellent, and another to be very good; and it being a watch-night, stayed till half after ten. And, in the very same paragraph, we are brought back abruptly to the account of moneys, and find that he got from Aunt B., to pay for her knife-grinding, another penny, which is entered under seven figures; six cyphers, and the poor unit at the end of the row. Day after day he goes to hear the same famous preacher; but once he records: He only read letters. And another time: I was not there at the beginning; on which day he expended one half-penny. When at home in Dublin, he goes to other preachers, who do not please him.



Dr. Lillo's discourse is pronounced as excessive poor, and Mr. Jepson's, on the same day, as very poor. But these sermons, he tells us, were: In the morning at the Parish (church), and in the afternoon at St. Peter's; so perhaps it was the flavour of the Establishment that made the orthodox discourses but husks of swine.

Affairs do not seem to prosper with him in Dublin, and so he sets out for London; and thus he records his long journey: About half after twelve left the Chambers, and went down to the Quay about two o'clock; took boat and before four were under sail, in the Prendergast Pacquet, for the Head. All day at sea: what little wind we had was favourable; but it was too little. And then comes his Sunday prayer that he may have the Holy Spirit, as a voice behind me, saying, This is the way, walk thou therein. The next day he landed about twelve o'clock, at noon, at Holyhead, and set forward for Chester about three, and goes with Mr. S. to Llangefny, in the Isle of Anglesea. On they ride on horseback by Bangor Ferry, where one J. joined us to Conway; and we lay at Ridland (Rhuddlan?). I was very much fatigued at night. At Holywell we dropped Mr. J., and lay at Mrs. K.'s at Chester: lay in the old room. Mr. S. came to me, and we took whey. Evidently both were poorly, and enjoyed the old room in a quiet and sober manner, nursing themselves for the fatigue yet to come. So they had an idle day there, and took tea with the landlady, Mrs. K. Then he set out once more; but no more on horseback, for he has reached civilization and comparatively good roads, and says, somewhat grandly: Took Mr. S. in the Chaise with me; though, in truth, the grandeur is none of his own; for he records, in another paragraph: When I determined to go as far as Whitchurch that night, to be taken up by the Machine in the morning, Mr. G. was so kind as to compliment me with a Post-Chaise.—Glory be to God. And ere he goes to bed he writes: Thanks be to God, who preserved me this day, that none of my bones were broken; so, after all, the Post-Chaise was none of the easiest. The next day we find him in the Coach, or Machine, as he calls it; inside are: Mr. F., an officer's wife and her son, and a Whitchurch man,

and I, Mr. S., was an outside passenger. Their journey is by Whitchurch, Stafford and Coventry, and even at the end of the long day's journey he has no repose, for he briefly records: not a bed, come in so late and to set off so soon; which seems to mean either that no bed is to be got so late at night, or that the driver of the Machine will not trust his passengers with the luxury of a night's rest, fearing, naturally enough, that they will be loath to rise to set off in the early morning. So without a comfortable sleep they are off again by Foster's Booth at Northampton where they refresh themselves, and passing through St. Alban's, sup with Mr. D. in Bishopsgate-street and lay in the Inn at Aldersgate Street after this journey of six days. But here he gets no rest, and just before his Sunday prayer he records feelingly: Being terribly bit with Buggs in the Inn last night was constrained to remove to the lodging Mr. D. had fixed for me in St. John's Street at the Widow W.'s, where I agreed for five shillings English a week. Before he removed, however, he entertained some friends at breakfast at the George Inn, Aldersgate-street, where he lay but did not sleep, and dined at the Crown in Bow-lane, and then: to my new lodgings in St. John's Street. There was nothing else, it seems, done though it was Sunday, and perhaps the excuse is contained in the closing words of the entry: rained hard.

This long journey seems to have upset him. Every day in the account of Monies is the entry repeated: kept no account of my expenses; however he is able to go to the Tabernacle on Sunday, but: the sermon was almost done when I got there. Bought a ticket for the Gallery: we know not at what cost, for still the entry is, kept no account of expenses. However, after a few days we read: Laid out in all my journey, inclusive of 7s. 11½*d.* (for hymn and sermon books) about the sum of £6 19s. 9*d.* Now Mr. Whitfield—as great and popular a preacher as John Wesley himself—is his hero at the Tabernacle, and his sermons are good. And now comes one of the uses to which the ticket for the Gallery at the Tabernacle is turned. The young man from Dublin smartens himself up: agreed with a barber for one shilling per week shaving and dressing, and gave my linen to wash

to my old washwoman, Mrs. C. His pocket has something more than usual in it, so : met Will R., the boy who once lived with me and whom it was never in my power to pay, gave him one shilling. And looking about him, the sly rogue found : that the Lady I had often taken notice of is a niece of Mr. G. of Tottenham Court Road. Lord make plain my way. He grows proud and acknowledges his fault. Breakfasted near the chapel, and found by not chusing to mix with the poor Christians there, the wofull and lamentable pride of my heart, and prays to be humbled that in due time he may be exalted.

Then the fair distraction comes again. Saw the Lady, my Favorite, in the Gallery at Tottenham Chappel. Lord give her to me to wife, if it be thy blessed Will. He prudently makes inquiries and finds that : the young lady's name is I., niece of Messrs. G. (no fortune but what they please). Thy Will be done.

His mind seems somewhat troubled about this time on his matrimonial quest by the number of eligible persons he sees. After mentioning two others in less than a week he lights upon a Widow : whose name I do not know, looking very well, and sitting near her I thought she might make me a good wife, and so he prays to be directed in this important matter ; and then another turns up and he prays, show me thy Will.

And now a distraction of another kind comes in his way. One Mr. B. at Mr. D.'s observed that I had an extraordinary good appearance and look for a Clergyman, as many of late have said, and others taken me for such ; so he prays that if it be Thy will I should speak publicly for Thee, make the way plain before me. Somehow the opposite page here records frequently : at no place of worship, God forgive me. It seems that the old distractions are upon him, and so between the two he gives himself up to the pleasanter. Perhaps it is only fair to mention the reason he gives for his absence : ashamed to go to the Tabernacle for the shilling I owe for Magazines. However, he seems to have been sick ; for he records that he drank camomile tea night and morning for the greater part of the week : and then, was shaved all over my head at night.



He made another venture which turned out ill : supped in Bishopsgate Street, smoked and was very sick, think to smoke no more : and the next day he was very low in spirits, and prays that his faith may be increased when he is low, and that he may live on past experiences. But the next day he rallied, bought a goose and a bottle of wine, and went with Polly to the Tabernacle, and prays that they may be not only hearers but doers of the word. Mr. Whitfield has returned, and the old attraction draws him.

And now matters seem to prosper with him and we read : paid my lodging in full £4 13s. 6d. English ; paid for my new hat one guinea, for my new wig £1 5s. ; bought new gloves and stockings and gave my Polly half a guinea to buy the things for herself ; bought a bag for the wig. But with prosperity comes carelessness in keeping the account of monies, and moreover we find entries very unlike the old sixpences and ninepences, for now we have : bought a gallon of white wine at Took's wine vaults and nothing about the price, and then a new gown (my gown, he says, and so it is not for his affianced bride) ; paid for my new gown, English £1 13s. 6d., and then the enormous amount of £5 10s. to the Taylor for my cloaths, all English he adds ; either in sorrow for the cost or in exultation at his sudden change of fortune. And thus his wind up in London is more brilliant than his beginning. Perhaps we may venture to follow him home before we withdraw him from the public gaze to which we have submitted him. He closes his London items with a gallon of wine and paid my barber ten shillings.

On November 9th he left London before five o'clock in the morning, D. with me in the Machine that holds six, it was full. The lady and her mother saw him off, and he thanks God who has enabled him to leave London, and prays that he may quickly return again, which under the circumstances is natural enough. The Machine goes through St. Alban's and Stony Stratford, and they lay at Dunchurch, safe, thanks to God. The next day they go by Meriden and the Welsh Harp and lay at the Four Crosses. Then occurred a small incident thus recorded : Was grossly affronted at night by the stage Coachman, and he prays that the man's heart may

be turned, and that he himself may forgive his enemies; nevertheless he remarks the next day: The Coachman lost half-a-crown in the morning (which we gave to another Coachman) by his abuse. And then he prays: grant it may do him good. ~~That~~ next morning he recommends his friend Mrs. K.'s hotel to his fellow-travellers: influenced the whole company of the stage to go to Mrs. K.'s; on by Ivetsy Bank, dined at Whitechurch and all the passengers with him, lay at Chester. There they stayed a day and he started after dinner the following day in company with Mr. C. for Holywell and lay there. The following day they reach Conway; had a Harper for an hour. Much out of order in the morning with the fatigue of riding; having left the Coach we suppose at Chester. On again; by Bangor Ferry, 16 miles from Conway, by Llangefni to Holyhead, Mr. C. in company.

Thus much of his journey is completed in five days. At Holyhead took ship about ten o'clock. All the rest of the day at sea, came to an anchor—very sick. The next day he says: all day on shipboard with a contrary wind, till seven in the evening we landed at Skerries and lay there. Glory be to God. So the next day he goes by Swords to Black-horse Lane, and with my sisters tea at my aunts, and lay at Chambers; where we hope he got a good night's rest at the end of these ten days of travel from London. The new clothes, gown and wig were not long in their cases and boxes, for on the next day he records, even before his usual prayer which for once comes second in order: At Court in my Robes. Clothe me, good Lord, with humility, and grant that I may be found at last cloathed with the righteousness of my dear Lord, that I may tread the Courts above and be for ever giving praise and glory to redeeming Grace.

But we must bring our extracts from the old Diary to an end. To decipher the curious contractions, to puzzle out the obscure allusions, and to know more than anyone else of the thoughts, sayings and doings of one who lived nearly a century and a quarter ago, all these things combine to give an adventitious interest to the manuscript, which it is impossible to convey to our readers; but altogether apart from this we may hope that the Diarist reveals himself in a

manner to make even the few extracts we have given worth reading ; in that they show what the religious movement under Wesley and Whitfield wrought in a class of minds not generally subject to such influences ; how they drew a young lawyer from the ordinary amusements of London, led him to a regular attendance, often day by day, at the sermons of very earnest and awakening preachers, who certainly used their very great gifts and powers to terrify, arouse, but never to flatter their hearers ; how they led him away from personal extravagances and to an excessive economy in the use of his money, which, to say the least, we suspect would contrast very favourably with most diaries of the present day, if young students of any of the professions would record their life in London as frankly as the unknown writer of 1762 has done.

HENRY BEDFORD.

### “ WAS ST. PATRICK A HYMNOGRAPHER ? ”

IN a late issue of the RECORD, Father Hogan, S.J., treated his readers to an essay brimful of interest and learning as bearing on the life of St. Patrick. One of his many suggestive bits of information, supplied from the *Book of Armagh*, in connection with the Saint's Irish Hymn leads me to discuss its authorship.

Several lives of our National Apostle make mention of two Hymns of St. Patrick, but they are said to be his in quite different senses. One of the Hymns is generally attributed to St. Secundinus or Seachnall, his maternal nephew, as alleged, and is written in Latin in praise of St. Patrick. It has been called the Alphabetical Hymn, because each stanza begins with a different letter of the alphabet.

The second Hymn was written in Irish, and has been attributed to St. Patrick himself. The occasion of its composition was a sense of danger that beset our Apostle and his companions on their way to Tara, in order to preach the Faith to the princes and chieftains there assembled. The learned O'Donovan gave a translation of this Hymn from the



old *Book of Hymns*, which appeared in Petrie's *Antiquities of Tara*. Translations of it have been given also by Messrs. Stokes and O'Beirne Crowe, with some slight differences. Dr. Todd, in his *St. Patrick*, follows the translation of Dr. Stokes. As an intellectual exercise, as an illustration of the peculiarities in the Celtic language prevalent in a certain age, it might be worth while discussing even the slightest verbal differences between the various translations; but any of the translations is substantially correct for our purpose, which is to consider whether St. Patrick ever composed the alleged Irish Hymn. If it were not his, it should not have been given by Dr. Todd and others in their *Lives of the Saint*, however interesting it may be as a specimen of the Irish of a particular period.

The following is a translation of the Hymn, as given in Todd's *St. Patrick*:—

1. "I bind to myself to-day  
The strong power of an invocation of the Trinity,  
The faith of the Trinity in Unity,  
The Creator of the elements.
2. "I bind to myself to-day  
The power of the Incarnation of Christ with that of His Baptism,  
The power of the Crucifixion, with that of His Burial,  
The power of the Resurrection, with the Ascension,  
The power of the Coming to the Sentence of Judgment.
3. "I bind to myself to-day  
The power of the Seraphim,  
In the obedience of Angels,  
In the hope of Resurrection unto reward,  
In the prayers of the Noble Fathers,  
In the predictions of the Prophets,  
In the preaching of Apostles;  
In the faith of Confessors,  
In the purity of Holy Virgins,  
In the acts of Righteous Men.
4. "I bind to myself to-day  
The power of Heaven,  
The light of the Sun,  
The whiteness of Snow,  
The force of Fire,  
The flashing of Lightning,  
The velocity of Wind,  
The depth of the Sea,  
The stability of the Earth,  
The hardness of the Rocks.

5. "I bind to myself to-day  
The power of God to guide me,  
The might of God to uphold me,  
The wisdom of God to teach me,  
The eye of God to watch over me,  
The ear of God to hear me,  
The word of God to give me speech,  
The hand of God to protect me,  
The way of God to prevent me,  
The shield of God to shelter me,  
The host of God to defend me,  
    Against the snares of demons,  
    Against the temptations of vices,  
    Against the lusts of nature,  
    Against every man who meditates injury to me,  
    Whether far or near,  
    With few or with many.
6. "I have set around me all these powers,  
Against every hostile savage power  
Directed against my body and my soul,  
Against the incantations of false prophets,  
Against the black laws of heathenism,  
Against the false laws of heresy,  
Against the deceits of idolatry,  
Against the spells of women, and smiths, and druids,  
Against all knowledge which blinds the soul of man.
7. "Christ protect me to-day  
Against poison, against burning,  
Against drowning, against wound,  
That I may receive abundant reward.
8. "Christ with me, Christ before me,  
Christ behind me, Christ within me,  
Christ beneath me, Christ above me,  
Christ at my right, Christ at my left,  
Christ in the fort,  
Christ in the chariot-seat,  
Christ in the poop.
9. "Christ in the heart of every man who thinks of me,  
Christ in the mouth of every man who speaks of me,  
Christ in every eye that sees me,  
Christ in every ear that hears me.
10. "I bind to myself to-day  
The strong power of the invocation of the Trinity,  
The faith of the Trinity in the Unity,  
The Creator of the elements.

11. “Domini est salus,  
Domini est salus,  
Christi est salus,  
Salus tua Domine sit semper nobiscum.”

Was St. Patrick the author of this Hymn? Dr. Todd judges “that internal evidence is in favour of its authenticity.” The learned author proceeds to give that evidence as it appeared to him. It consists in this—that there is clearly an allusion there to pagan usages in the prayer against women, smiths, and druids, and that St. Patrick “had not yet fully shaken off pagan prejudices” (p. 430). And continuing in the same strain down to the end of next page, he writes:—“A belief in the magical power of witches, blacksmiths, and druids, would scarcely have been deemed inconsistent with orthodoxy in the age when the lives were written, and not even perhaps in the time of Colgan” (17th century). And we are treated to this as genuine history. More than that, some liberal self-constituted caterers of the present day would recommend such writings as the first and choicest morsels to the taste of Irish students!

Catholics cannot but take a different view. They cannot admit that their National Apostle was pagan either in doctrine or practice. I should rather judge that internal evidence is *against* the authenticity of the Hymn. We can scarcely suppose that St. Patrick, amid the care of herding on Mount Mis and his hundred daily and nightly prayers, could have had an opportunity, in his isolated captive home, of predicating of the entire female sex what might be observable in a few around him. And even though we were to suppose that the Saint could truly have made the charge against the sex, successful and prudent missionary as he was, he never would have charged such foul practices without distinction of birth or rank to the entire sex.

Having viewed Dr. Todd doctrinally in reference to the Hymn, we may now consider him historically. He says (p. 429), that “in the seventh century when Tirechan composed his Annotations, it was certainly believed to be the composition of St. Patrick.” But was it really? Father Hogan, who has exposed some of the errors of Dr. Todd, enables us



by the publication of the *Patrician Documents*, which he has very learnedly edited, to expose more of them. The *Patrician Documents* (p. 90) inform us that, according to Tirechan, St. Patrick should receive four honours: the third was that during the celebration of his Feast in mid-spring for three days, his Hymn should be sung the whole time; the fourth was to sing always his Irish Hymn:—

III. Ymnum ejus per totum tempus cantare.

IV. Canticum ejus Scotticum semper canere.

Now, this gave no warrant to Dr. Todd for stating that the Irish hymn was believed in Tirechan's time to have been the composition of the Saint. Not even a conjecture is hazarded that St. Patrick was the author. The contrary rather may be inferred. For both hymns are represented in the same light as regards St. Patrick; but we know that one of them is admittedly that of Secundinus, and therefore we should infer that the other hymn was St. Patrick's in like manner—that is, it was written in his praise but by another person.

Moreover, as the four honours paid to St. Patrick throughout Ireland were ordained to be paid to each founder of a monastery by his successor and monastic brethren, this ordinance, on the supposition that St. Patrick wrote the hymn in question, would be nugatory unless the monastic founder chanced to be a hymnologist.

Secondly, *The Book of Armagh*, written by Maccumaetheni, gives no countenance to the composition of a hymn by St. Patrick. Referring to his approach to Tara after disembarking at the Boyne, it represents the Saint on seeing the hosts of King Leogaire, who came to extinguish St. Patrick's paschal light, as merely saying, “hi in curribus, hi in equis, nos autem in nomine Dei nostri ambulabimus.” “These in chariots, those on horses, but we will walk in the name of our God.” And by-and-by when the king meditated an attempt on the life of the Saint and his companions—the very occasion to which some of the Lives refer the composition of the hymn—the *Book of Armagh* merely says that St. Patrick *blessed* his companions.

Thirdly, when the angel directed St. Patrick at the close

of his life to go to Down and prepare for death, he told him that his four petitions were granted. One of these was that whoever recited the hymn written in his praise (de te) would receive a favourable judgment from God. Now surely we may infer from this that St. Patrick wrote no hymn, otherwise it is only natural to suppose that this would have been indulgenced by the angel rather than a hymn by Secundinus.

Fourthly, the annotations of Tirechan in reference to the approach of St. Patrick to Tára merely mention that St. Patrick constantly repeated the antiphon—“in the name of the Lord, God the Father, and of the Son, and of the Holy Ghost, of Jesus Christ the benign.” (*Documenta* etc., p. 59.)

Fifthly, the preface to the hymn by Secundinus states that it was the first hymn composed in Ireland. It was composed after St. Patrick had been labouring many years in the Irish mission. Now it could not be said with any truth to have been the first hymn if the Irish hymn had been composed by St. Patrick on his first approach to Tara. On this account the alleged composition of the hymn by St. Patrick must be rejected.

The most literal if not most correct translator of the Irish hymn, Mr. O’Beirne Crowe, maintains that St. Patrick was not the author of the Irish hymn. But while rejecting St. Patrick, he claims for his disciple, Benignus, and successor in the See of Armagh, the authorship of the hymn; but his arguments are no less unstable than those in favour of St. Patrick.<sup>1</sup> Mr. O’Beirne Crowe puts his few supposed facts in a very illogical manner. He states that *Faeth Fiada* (the guardsman’s cry) was the title of the Irish hymn, that Benignus was called Fetho Fio, that the title of the hymn (*Faeth Fiada*) came to be confounded with its author, Fetho Fio, and that one superseded the use of the other. He appeals to Colgan and the *Book of Armagh* for proof that the Benignus of Armagh was called Fetho Fio.

The Patrician documents, as edited by the learned Father Hogan, S. J., p. 96, tell us that when St. Patrick baptized

<sup>1</sup> Vide Journal of the “Historical and Archæological Association” for April, 1869, p. 286.

MacCartan and Caichan, they offered the fifth part of the territory of Caichan to God and St. Patrick. After enumerating the several parts of the district, the writer informs us that St. Patrick built a monastic establishment in a part of it, Drumlias, and left there his disciple Benignus who was there for seventeen years; and after him there was Lassar, who took the veil from St. Patrick, of the race of Caichan, for 60 years.

The next line and paragraph informs us that the will of Fetho Fio was to this effect—that some of the race of Fetho Fio should, if fit and religious, preside over Drumlias, that in their absence some person connected with the religious foundation at Drumlias should preside, and that, failing a representative of this house, a member from the religious family or community of St. Patrick himself should preside at Drumlias. Now we may safely infer that it was the donor who laid down the conditions about Drumlias and not the incumbent, Benignus, as stated by Mr. Crowe; and therefore Fetho Fio was the tribal name of MacCartan or Caichan, lord and vassal of the territory bequeathed. Again, it was only when representatives of the race of Fetho Fio failed that any of St. Patrick's community could succeed: and therefore we could not assert that Benignus, the pupil of St. Patrick, was called on to preside unless we suppose that none of the race of Caichan was forthcoming; but Lassar, in point of fact, who was of the race of Caichan, was living and received the veil from St. Patrick.

And then Benignus in the Lives is represented as accompanying St. Patrick through Connaught, and participating in some respect in his miraculous doings, yet the Benignus of Drumlias is stated to have been left there seventeen years by St. Patrick.

Furthermore, the Book of Armagh (*Documenta* etc., p. 52) speaks only of one hymn of St. Patrick, therefore the Benignus of Armagh could not be said to be the author of this hymn, as Secundinus was admittedly the author of the hymn referred to.

Finally, Colgan, to whom Mr. Crowe appeals for identifying Benignus of Armagh with the Benignus of Drumlias, inclines to the opinion that they were different persons, in



one place, and in another passage<sup>1</sup> speaks absolutely of Benignus, Abbot of Drumlias, as being the brother of Cethegus. If such be the case this Benignus must be different from the Benignus of Armagh. For the Book of Armagh (*Documenta* etc, p. 76) tells us that at a synod held by St. Patrick on Mount Selga there were present Benignus the heir of Patrick and Benignus brother of Cethegus of the race of Ailioll. They were different persons and of different races; for the Book of Lecan tells us that Benignus of Armagh was of the race of Cian. It was quite illogical then to say that because “Colgan is not sure whether this Benignus was our Benen of Armagh, it strikes him (Mr. Crowe) he *must have been* our Benen.” And even though Colgan leant to this opinion rather than the opposite, as he does, that Benignus of Drumlias was the same as Benignus of Armagh, it would not prove at all that he was designated Fetho Fio. Nor, though we were to grant that he was called Fetho Fio, would it follow that he composed a hymn in honour of St. Patrick, called *Faetha Friada*. For all these reasons I have no hesitation in asserting that a shred of an argument has not been supplied for connecting Benignus with the Irish hymn of St. Patrick.

The learned editor of the “Patrician Documents” from the Book of Armagh, told us in the June number of the *Record*, p. 516, that on the margin of the folio referring to the Irish hymn of St. Patrick there are the words *Colman alo*. Now this marginal reference would suggest him as the probable author of the hymn. If he be such, it explains how there is mention only of one hymn in the Book of Armagh, by Maccu-machtheni, before the seventh century, while there is mention of the Irish or second hymn in the annotations of Tirechan in the middle of the seventh century: for Colman-Elo flourished in the beginning of the seventh century. The mention of Colman-Elo, then, in connection with the Irish hymn of St. Patrick, as found in the annotations of Tirechan, is an additional proof of Dr. Todd’s mistake in appealing to Tirechan as establishing the saint’s authorship of the Irish hymn. The practical devotion of Colman-Elo to our national apostle is borne out by an account given by

<sup>1</sup> Trias Thaum. p. 680.

Colgan :—“ Blessed old Colman used sing the hymn of St. Patrick, Archbishop of Ireland, with his brethren ; and St. Patrick came from heaven and stood in the midst of the brethren while singing the hymn. And blessed Colman alone saw St. Patrick, and ordered it to be sung three times. But a senior amongst the brethren remarked to blessed Colman “ we have many other spiritual canticles ; why spend the whole day on one.” “ Very true, good senior,” replied blessed Colman, “ our most holy father St. Patrick was standing in the midst of us, and blessing us, till he heard your reproachful words and vanished from my sight ; and on that account I directed it to be sung three times (fav tri).” (*Ex vita C. Elo*, ch. 25.) Some persons may understand a reference being made here to the hymn of Secundinus which Colman-Elo loved to sing and never tired of chanting ; but even this countenances the statement that the reference given by Tirechan connects as its author Colman with the Scotie hymn of St. Patrick.

While then all the evidence at our disposal points to Colman-Elo as the author of St. Patrick’s Irish hymn, it clearly upsets the theory of the Saint himself being its author. We are under no temptation to deny our glorious apostle any excellence, intellectual or otherwise, which can fairly be claimed for him ; but we should be as little disposed to exaggerate the natural and supernatural gifts with which he was wondrously blessed. These wondrous gifts have been so obscured in some Lives by improbable stories as to have helped to a denial, on the part of some, of what was real and undeniable in the Saint’s life. St. Patrick was an eminently holy and prudent Pontiff ; his was a zealous and successful apostleship whose fruit has been remarkably abiding ; he has acquired, through the choice spiritual gifts with which he faithfully corresponded during a long and laborious life, even an earthly renown immeasurably greater than any which literary excellence could confer, and he fills one of the most prominent and glorious niches in the Calendar of Saints ; but there need be no hesitation in asserting that he was not the writer of the Irish hymn attributed to him.

SYLVESTER MALONE.

## THE PHILOSOPHY OF PRAYER.

IN the last number of the RECORD we traced out the different sources whence difficulties against prayer may arise. They may come from the consideration of the attributes of God on the one hand, and on the other hand from the consideration of the laws with which He intended the universe to be governed. On the part of God, his unchangeableness presents a difficulty; his knowledge and goodness present another. On the part of the universe there is a triple difficulty. For prayer is offered up to obtain temporal, spiritual, and social blessings, or to avert the opposite evils; and that presupposes that it has an influence in the physical, spiritual, and social world. But matter, mind, and society, are, according to some, equally governed by certain fixed laws. These laws will not suffer alteration or disturbance, and therefore leave prayer no power to exercise, and no office to fulfil.

The difficulty that may be raised against the efficacy of prayer because of the immutability of God, and against its reasonableness because of His omniscience and goodness, is easily disposed of. The difficulty brought from the immutability of God proves too much against prayer, and therefore, as logicians say, proves nothing. It would, if it had any force at all, militate against the creation quite as well. The following words of Origen and St. Thomas will be enough to dispel it. The former writing against Celsus says:

“God, remaining the same, administers changeable things according to their nature and as reason demands that they should be administered.”

The latter says:

“It is one thing to change the will, it is another thing to will a change in other things; for anyone, his will remaining unchanged, may will that one thing would happen now, and that the contrary would happen afterwards. The will would change only when one would begin to will what before he did not will, or when one would cease to will what he willed before.” (1, 19, art. 7.)



When anything happens as the result of prayer, it does not mean that, then and there, God has been influenced and His will changed, but that He had willed from all eternity that what happens should happen then, and happen through prayer.

That prayer implies limited knowledge or limited goodness on the part of God will appear equally false from the following words of St. Thomas. He is showing how prayer neither takes away human liberty nor implies a changeableness in the dispositions of God. He says that it belongs to Divine Providence not only to decree certain things but also the causes whence they are to come, and that amongst these causes are human acts; and hence that these acts are not intended to change what God has disposed, but rather to take their place amongst other causes intended by God to carry out His designs. And applying this to prayer he says:

“We do not pray with a view to change the dispositions of God, but that what God has disposed may come to pass through our prayers.” (2, 2, question 83, art 2.)

Prayer is not offered, then, as a reminder to God of our needs, as though they could be unknown to Him, but as the fulfilment of a condition through which His eternal dispositions in our favour are executed. That which God has decreed from eternity, becomes through prayer a reality in time.

In his answer to the third doubt which he proposed to himself, he thus speaks of prayer in reference to the goodness of God:

“God gives us many things without our asking them. But it is for our good that He requires us to ask for some things; for we thus acquire a confidence in Him and at the same time acknowledge Him as the Author of everything we have.”

We are apt to forget gifts and benefactors unless we feel that we may need them again. If every want of ours, spiritual and temporal, were supplied by God as a matter of course and without our asking, we would soon forget to look upon them as favours and would come to look upon them as

our due. We would forget our dependence on God, for the need of prayer is our best reminder of it, and absolution from the duty of prayer would easily lead to neglect of adoration.

Then again, belief in the power of prayer is dismissed by a certain class of physicists as a superstition of the credulous, but beneath the patronage of science, indeed opposed to its progress and destructive of its interests. That there is a uniformity running through the laws of nature, they say, can neither be disputed nor ignored. It is a fact. It is not the offspring of the imagination but the conviction of reason. It is not a law made to order to suit a purpose, but has forced itself on the student of nature by the power of its persuasiveness and the evidence of its truth. Physical causes, then, always produce their natural effects. If all the physical causes of rain be present rain will come, and as long as these causes remain and all the circumstances to be considered continue favourable, rain will continue. If these causes considered with their circumstances cease, rain will cease, and fine weather or frost or snow according to causes and circumstances will ensue. If a certain disease, all circumstances considered, be more than the vital power of its patient can endure, it will be fatal; if not, or if it be properly diagnosed and treated by medical skill, the patient will recover. But death or recovery, fair weather or rainy, in either case prayer can have no place as a cause, and it would be irrational to admit it. Strychnine will poison, sugar will taste sweet, and fire will burn. What nonsense, then, to believe that St. Benedict disinfected his poisoned cup by prayer, or that certain martyrs passed unscathed through the ordeal of fire! If your friend be ill of a fever, pray if you please, for your friend's recovery; if you want rain, pray if you please, that it may come; but do not be guilty of the folly of thinking that your prayer can have a share in either result, though both should happen. In general, what happens would happen though we never prayed, what does not happen would turn out so though we had.

The difficulty is specious, but it is nothing more. Although

physical science has made us acquainted with the laws of nature to a surprising extent, all of them, however, are not known to us. Very likely, there are forces in nature which we have yet to discover. There are many which we know, but of which we do not know the full value. There may be a thousand complications and circumstances that influence the action of forces on one another that we are yet ignorant of; but they are all within God's knowledge and under His power. What right then has anyone to say that God does not interfere in this or that instance in answer to prayer with causes and circumstances which do not appear to us in connection with the result prayed for, but which nevertheless combined and pre-arranged, issue in causes which with their attendant circumstances produce, it is true, their natural effect, but an effect owing none the less to Divine interposition in answer to prayer? God certainly may do so; how can anyone dare to say that He does not? The physical forces at work in the world form a complicated machinery, the parts of which have been arranged and the whole designed by the wisdom of God; and when we can say that we understand it all, if we find to a certainty that it leaves no room for occasional Divine interposition, we might then with some reason deny the power or use of prayer. But until then it is but an irrational scepticism that would ask men to reject as folly a belief that has been held from the beginning.

But even granted, it may be said, that God may and does interfere with the laws of nature, that does not help to dislodge the difficulty. It is left exactly in the same position, because the fact remains all the same that the laws of nature are interfered with, and therefore their uniformity destroyed. Now this brings us to a consideration which is overlooked in the objection, and which ought not to be overlooked. It is that prayer had a place in the original design of the world in the conception of God. The objection assumes that it had not; it implies that prayer is something which takes God as if by surprise, and importunes Him to disturb the pre-arranged harmony of things. It implies too



that Divine interposition does not enter into the governing of the world, whereas it continually does.

"It does not follow" says Dr. Ward, "that because the laws of nature are fixed that they proceed independently of God's constant and unremitting premovement."<sup>1</sup>

It is not in answer to prayer that this interposition is constant, for God interposes always; but He has decreed that it would be sometimes in answer to prayer. He thus made prayer enter into and become one of the laws that govern the world. Therefore, St. Thomas says that—

"We pray not to change what Divine Providence has disposed, but to ask that what He has disposed would happen through our prayers."

The writer of an article in the *Contemporary Review* some time ago, whilst admitting prayer as an agency in the spiritual world, would give it no place in the physical world. One of the reasons that he gives is that—

"There is no confusion of the spheres of physical and moral agency. To put it otherwise, a spiritual antecedent will not produce a physical consequent."

Now this seems strange logic. If he means that the spiritual act of prayer will not bring down showers of rain from the clouds or make the sun shine, it is of course quite true; but surely it was not necessary to tell us so. If he means that God, in answer to prayer, cannot or will not produce physical effects, he makes an assertion that he ought to prove but does not. To say that God cannot do it is impious; to say that He will not do it is exactly supposing the question. Again he says:—

"It is vain to reply that we are continually interfering with seemingly fixed laws of the universe, and altering their destination by our voluntary activities or scientific appliances; for in all such cases we simply make use of existing forces. We are ourselves a part of the physical cosmos; and in accordance with its laws we exert a power which changes external nature. But we can never escape from the domain of law."

<sup>1</sup> *Science, Prayer, Free-will, and Miracles*, page 16. In the following pages he brings out the preceding argument very forcibly by an illustration taken from an imaginary musical instrument which he calls the "poly-chordon;" but it would be too long to transcribe here.

Quite so ; but all this is but a levelling down of the denial he was labouring to build up. We do form part of the universe and we take our share in executing the designs of God in it ; but so does prayer. Or if not, why may it not ? To admit the efficacy of prayer it is not at all necessary to go outside the 'domain of law.' That God answers prayer does not necessarily mean that He works a miracle, although it is true that denial of prayer involves a denial of miracles.

But if, let it be replied, prayer enters into the eternal disposition of God, it follows that something happens as the result of prayer, and because it has been prayed for. What then if it had not been prayed for ? Would it have happened, or would it not ? If it would, it would have happened without prayer and then prayer is useless, and if useless in one case why not in every case ? If it would not, then the uniformity of the law of nature would have been destroyed, not however as the effect of prayer, but by its absence. It would not happen because prayer was not offered to obtain it. Our free-will and the eternal disposition of God seem here to be in direct antagonism, ready to destroy each other. For if we may refuse to pray for a certain thing that is to be obtained through prayer, we elude and frustrate the Divine disposition ; if we may not refuse to pray on that particular occasion and for that particular purpose, it must be because God has taken away our liberty in order to make us an instrument wherewith to have His disposition carried out. What then shall we say ? We have already observed that in the disposition of God some things will happen without prayer, and some things will happen in answer to prayer ; and when these latter are to happen, prayer will infallibly be offered to obtain them. We say infallibly, not necessarily ; for says St. Thomas :—

“ God has prepared necessary causes for certain effects that they would necessarily follow ; for others He has prepared contingent causes that they would follow contingently, according to the nature of the proximate causes ” (1 quest. 22, art. 4) ; “ for all things happen according to His provision, whether necessarily or contingently ” (1 quest. 22, art. 4, ad. 2).

Again :—

“ If it be the provision of God that this or that is to happen it will happen, and according to His provision. If He provides that it will happen contingently it will indeed infallibly happen, but contingently, not necessarily ” (*Contra Gentes*, cap. 94).

These observations of St. Thomas seem to be enough to dispel the seeming opposition between our liberty and the Divine disposition in the difficulty we have drawn out. The whole force of the argument rests on the distinction, that a person may infallibly do a thing whilst he does not do it of a necessity. We need not overdraw our imagination to suppose two persons, one of whom has such an influence over the other, that he has only to express his thoughts or make his suggestions to have them blindly accepted by the latter. So thoroughly does the latter rely on his authority both as to will and judgment, that he can always count with moral certainty on having his ideas accepted and his will obeyed. Such a case is quite possible ; yet it is an instance of a finite will influencing another weaker than itself, but without constraining it. This may in some measure help us to conceive how God, who is infinite, who has designed and given us not only our will but its freedom also, may lead it to act according to His eternal decrees infallibly, whilst not necessarily. God operates in all things according to their nature. Oranges will not grow on an apple tree, nor will an irrational animal perform a meritorious act ; it is not in the nature of things that it would be so. God moves our will also according to its nature, that is freely. Therefore is it said that prayer will *infallibly* be offered ; the omnipotence of God requires it. But it will be offered *not necessarily*, for our liberty requires it.

But we have not gone quite the whole way yet. It is not for temporal blessings exclusively that prayer is offered. It is offered also, and much more frequently, for spiritual blessings. But the psychologist, for instance of the Herbert Spencer type, steps in and reminds us that mind no less than matter is governed by law, that there is a persistency in the connection between the corresponding states of consciousness as there is in the order of events that come under the consideration of physical science. And setting out from this



law, the philosopher just named traces the growth of the human mind from instinct on through regular gradations of development to reason and consciousness. "In all this," the psychologist asks, "where is the place for prayer, or what can its office be?" Of course we repudiate the system of psychology on which the objection is based, to begin with. But supposing it to be true, it shuts out prayer just for the same reason as physical science does, for they both proceed on analogous principles. What has been said, therefore, to show the reasonableness of prayer notwithstanding the one, holds equally good notwithstanding the other. Indeed, the psychical difficulty is not so involved as the physical. We have seen how the objection drawn from physical science brings on indirectly the question of free-will; but in the other case that cannot be, and for the very good reason that the system of psychology that patronizes the objection cannot suppose such a thing as free-will, except perhaps in name.

But there is another consideration that deprives the psychologist of any logical right to reject prayer, and it flows from his own principles. It cannot be denied that prayer has always and everywhere held a place in the belief of men. The psychologist may deny its right to be there, but he cannot deny the fact. Whence came it? Either it was inducted by man himself through superstition or from other motives, or it is a natural growth in the mind. If the former, then man may as he pleases regulate the action of his mind; and if man can, why not God? If the latter, then the psychologist in attempting to shut out prayer as a thing irrational, stands self-convicted of a most irrational act.

Lastly, it is useless to pray for social blessings or the averting of social evils, because if "the movements of history are regulated by fixed physical laws," the philosophy of history is quite as much a science as the philosophy of nature. It will not be necessary to say more on this phase of the difficulty than to bring it forward. It has been already met in answering the last. For what is the material element in society but the aggregate of individuals who compose it? As the individual is, therefore, so will be the community which he contributes an individual's mind, and an individual's

morality to build up. The same rule applies in both cases; if prayer be useless in one case, it is useless in the other; if useful in one, it is useful also in the other.

There are other difficulties of a particular nature that may be brought up and examined with profit, but they are of lesser importance and more easily explained. They rather test the power of prayer by its effects; those that have been considered deal with the rationale of prayer, and dispute its reasonableness. It is not necessary to delay to consider them; the principles laid down in dealing with those already examined will, if applied to them, be sufficient to clear them off; for they really do not rest on their own merits as reasons for rejecting prayer, but are rather suggested by a disbelief in it before it is tested at all. They seem to be brought up as a plausible justification of disbelief in what is really disbelieved already, and independently of them; they all carry with them a misconception of the meaning of prayer. Let us take an instance. An eminent physicist, to whom we have already referred, some years since proposed to try the power of prayer by the following test:—

He proposed that in a certain hospital the proportion of patients who die to those who are attacked by a certain malady should be noted; that a ward would then be set apart for all cases of the same disease; that they would be treated with the same medical skill as before; and in addition, that public prayers would be offered up for their recovery. After the experiment had got a fair chance, he would have the percentage of deaths and recoveries ascertained, and thus see whether the prayers had effected any good. The test would remind one of a blasphemous challenge which a well-known atheist is reported to have made. Whilst lecturing once, he pulled out his watch and gave God five minutes to strike him dead. If he was not struck dead in the given time, the conclusion was to be that no such Being as God exists.

Now, to omit other reflections that may be made with regard to the prayer-test, it will be enough to observe:—1°. It wants the very first condition of prayer, namely, sincerity. When we pray we are supposed to be in earnest; but here there



would be no earnestness, for the prayers would be offered nominally indeed for the recovery of the patients, but really to put the power of prayer to a test. That is simply tempting God. Had the proposer of the test wished to know the value of prayer he might try to satisfy himself by other means without resorting to such Brahminical jugglery as this. God will not be tempted; Our Divine Lord said to the Pharisees who asked him for a sign from heaven, "An evil generation asketh a sign and a sign shall not be given it, but the sign of Jonas." 2°. The test is based on a false supposition, namely, that God will always grant in answer to prayer the specific favour that is asked. That is not at all to be supposed. God may refuse the request for many reasons inscrutable to us. It may be to try our confidence in Him; it may be that the favour we ask, although apparently good, may be to the knowledge of God an evil for us. "And which of you if he ask his father for bread will he give him a stone; or a fish will he give him a serpent; or if he shall ask an egg will he give him a scorpion." 3°. How could it be known that, in the test-case proposed, prayers were not offered up also for the patients who were treated in the hospital before the special ward was set apart for the experiment on prayer. The prayers offered up may not have been so many, but they may have been more efficacious. The power of prayer does not proceed on the principle of mechanics, that a system of levers will do more work than one. The humble prayer of one may avail more before God than the united prayers of a thousand. Then, if the percentage of recoveries turned out to be higher in the special ward than on former occasions, it may not be useless to ask ourselves, would the proposer of the test believe in prayer on the strength of the evidence recommended by himself? The light of science may happen in that event to reveal some new physiological law which, coupled of course with particular circumstances which may be imagined to any extent, brought about the high percentage of cures. Our intelligence is sometimes so blinded by excessive light that we often fail to see when we may. The inevitable outcome of the test would likely be this: If the percentage of cures



in the special ward happened to be lower, prayer was decidedly useless, if it happened to be higher, it was owing perhaps to a complication of physiological laws and circumstances, but not to prayer. In the first case the result would tell against prayer, in the second case it would not tell for it. The answer made by Abraham to the rich man asking him to send Lazarus to warn his brethren seems to be very applicable here :—

“Then Father I beseech thee, that thou wouldst send him to my father’s house. For I have five brethren ; that he may testify unto them lest they also come into this place of torments. And Abraham said to him, they have Moses and the prophets, let them hear them. But he said : No, Father Abraham, but if one went to them from the dead they will do penance. And he said to him : If they hear not Moses and the prophets, neither will they believe if one rise again from the dead.”

Once the reasonableness and power of prayer are established, once it is shown to be an influence included in the Providence of God, *a posteriori* objections or difficulties constructed out of test-cases are worth little or nothing. Prayers may, it is true, be offered for some special intention without any apparent effect ; but nobody is justified for that reason in saying that prayer is useless, nor even that it has been without effect in that particular instance in which it seems to have been offered in vain. The conditions required for its efficacy may not have been present, or the object sought may be a real evil although an apparent good, or something more beneficial in the spiritual or temporal order may have been given instead. We cannot say that it is so, but we can say that it may be so ; and that is enough. It is not necessary to be able to give a definite reason why what was sought by prayer has not been granted, nor, if something was given instead, to be able to specify it, because the purpose of prayer is answered equally well in either case. Having different suppositions to fall back on, a ‘may be’ is a sufficient answer to give, as we are not supposed to enter into the counsels of God. On the other hand, the reasonableness of prayer in general once established, a test-case must be incontestably proved against it before it can be worth anything ; and that, it must be for evident reasons always impossible to do.

M. O’RIORDAN.

## “THE SEVEN ROMANS” OF ARRAN.

IN a picturesque valley on the northern shore of Arranmore, the famous “Arran of the Saints” of Irish History—in the midst of a most interesting group of ruins, known as the “Seven Churches of Saint Breacan,” is to be seen an upright, sculptured stone, bearing, interlaced with a curiously-carved cross, the inscription which heads this paper, *vii. Romani*, or *The Seven Romans*.

During the month of August a few summers ago, I spent a fortnight in Arran. Circumstances had previously made me acquainted with the numerous objects of antiquarian interest in which the islands abound.

This curious monument had, however, hitherto escaped my attention. Robed in a mantle of sweet-brier and wild roses, which twined themselves around it as if in loving embrace, it might well evade the notice of the uninitiated.

Naturally enough, I now found myself asking:—

“Who were the Seven Romans, and what strange destiny induced them to leave their own sunlit Italy to find a home and a last resting-place in this desolate island?”

Neither history nor tradition has unfortunately left us any direct record of their existence. They belong to the countless host of hidden saints whose names are known to God alone. That they were Romans and seven in number is all we know with certainty. Everything else regarding them is more or less involved in mystery. Whether they were obscure or distinguished in the world; whether great ascetics or great penitents; whether plebeian born or descended from a long line of patrician ancestors are questions which must be left to the merest conjecture. Not even Aengus the Culdee in his famous Litany makes any allusion to these nameless strangers. This solitary monument—cast on the shore of time, a relic of the shipwreck of ages—is the only evidence possessed by posterity that such persons ever lived. It is extremely meagre and provokingly laconic. It serves to excite our curiosity without satisfying it. And yet it is the clue which helps to conduct us through

the maze in which is involved the history of the "Seven Romans."

The eminent scholar and antiquarian, Doctor Petrie, in his admirable work on the "Early Ecclesiastical Architecture of Ireland," refers to this stone, of which he gives a description and a drawing. From the intrinsic evidences afforded by the slab itself, he believes it to have been erected in the earliest Christian ages. The absence of any record makes it impossible to determine the exact date. But from a comparison of the style of the cross, and the form of the letters on this stone, with the cross and inscription on the tomb-stone of Saint Brecan, to be seen in the same group, it is at least highly probable that the "Seven Romans" were contemporary with that saint. So strikingly similar, indeed, is the sculpture on both slabs, that the learned antiquarian believes them to have been carved by the same person—probably one of those very Romans whose dust lies mouldering beneath.

St. Brecan died early in the sixth century.

From the scanty accounts of his life which have been left to us, we learn that he was no less kingly by descent than he was by his virtues. A scion of the proud Dalcassian race, he could boast of a line of ancestors in comparison with which the oldest royal houses of Europe are but as yesterday. Carthan Fionn, one of the monarchs of the race, and grandfather of our saint, reigned in Munster about the year 439. We read in the Tripartite life that he was baptized by St. Patrick at Sangul, now Singland, near Limerick.

One of the sons of this king was named Eochu Baldearg or Eochu of the "Red Spot." He was born hopelessly disfigured and diseased. The Apostle performed a miracle in his favour by completely restoring him to health. This prince was father of Saint Brecan. Like many other Irish saints, no details of this Saint's life have been handed down to us. In Arran there still exist a few dim traditions concerning him, one of which is here given for what it is worth.

About midway between the Seven Churches and the village of Killeany (Kill Enda), was to be seen, until some years ago covered over by a public road, a large limestone



slab, bearing distinct marks of human footprints. These impressions are accounted for in the following manner :—

St. Enda was established in the eastern, while St. Brecan held spiritual sway over the western portion of the island. A dispute arose among their disciples, who were numerous, regarding the boundary line of the two divisions. The Saints agreed to settle the matter amicably.

At day-break next day the two bodies were to start from their respective monasteries and travel leisurely towards each other until they met. The place of meeting was to be the boundary. When the day dawned, the disciples of St. Brecan saw to their astonishment that the followers of St. Enda, who had commenced to travel before daylight, were already far advanced on their journey. They went to their master and complained of this breach of faith. The latter had recourse to prayer, when lo! the advancing party were rooted to the rocks, and remained in that position until St. Brecan arrived to release them.

A similar legend is related of St. Colman MacDuagh, and, curiously enough, Colgan in his "*Acta Sanctorum*" speaks of it with all the seriousness due to an authentic miracle.

Without attributing any such importance to the legend of St. Brecan, the writer could not but feel, as he heard it related by a poor but very intelligent Arran man, in the melodious accents of the dear old Gaelic, that it was redolent of the place and its associations.

Local traditions have handed down the name of St. Brecan as the founder of numerous churches and monasteries.

Among others, Ardraccan in Meath; Kilbreccan, in the parish of Kilcummin, Co. Galway; Kilbreccan of Thomond, in the parish of Doora, Clara; Kilbreccan, in Kilkenny; and two of the same name in Carlow claim him as their patron.

The "Seven Churches" of Arran were the most important of his foundations. As their name indicates, they consisted originally of a group of seven. The ruins of only two now remain. The other five have fallen a prey to all-devouring time, which :—"Diruit, edificat, mutat quadrata rotundis."

Besides the *débris* of churches, the sites of various other

buildings can be distinctly traced. These consist of hermits' cells, *aharleahs*, cashels, the remains of a monastery, and the numerous edifices which went to make up an ecclesiastical town or *Laura* of the Early Irish Church. Two beautifully-carved crosses were discovered and restored by Dr. Wilde in the year 1848. One of these is still preserved, although in fragments, near the *aharleah* or sacred enclosure.

Of the Churches still remaining, Tempuil Breacain is in a good state of preservation. It is considered by archaeologists a beautiful specimen of early Irish architecture. The roof has totally disappeared, but the walls and gables, which do not appear to have been built at the same period, are still standing.

The interior of the edifice consists of a chancel and nave. A semi-circular arch of exquisite proportions separates the two divisions.

Immediately over the altar is a beautifully cut lintel window that would do credit to any modern workman.

Near the Church are a blessed well, and an enclosure which from time immemorial, each succeeding generation of the Islanders have venerated as the burial-place of St. Breacan.

This tradition was confirmed in a most convincing manner by a discovery which took place about ninety years ago.

A learned and pious priest of the County Galway, made a dying request to be buried in the grave of St. Breacan, for whom he had a special devotion. His wish was complied with. About six feet from the surface, the grave diggers came upon a flat stone, in the form of an irregular square, and measuring four feet two inches diagonally. Within the sepulchre itself was found a smaller slab circular in form, about three inches in diameter.

Both these stones were marked with crosses, and bore inscriptions. They lay neglected, and probably undeciphered, until Dr. Petrie and Dr. O'Donovan visited the Islands about forty years afterwards. These distinguished scholars recognised in them valuable accessions to the treasury of antiquarian relics.

The inscription on the larger stone when written in full is as follows:—

CAPITI BRECANI.

The letters are in the Roman character of the early ages, and are exactly similar in form to those found on the tomb of the "Seven Romans."

On the smaller stone, now in the possession of the Royal Irish Academy, is the following simple prayer in Irish:—

OR AR BRAN NAILÍTHER,

which when translated, and written without the contractions, would obviously be,

OROIT AR BRECAN NAILITHER.

A PRAYER FOR BRECAN THE PILGRIM.

These inscriptions, while establishing beyond doubt the burial place of Saint Brecan, also throw light on all that can be known of the history of the "Seven Romans." They prove at least the probable age in which the latter lived, and from this fact we can form a reasonable conjecture of the object of their, no doubt, voluntary exile from their native land. In the celebrated Litany of Aengus the Culdee, already referred to, are invoked a vast number of foreign saints buried in Ireland. Among these we find Egyptians, Gauls, Saxons, Britons, Italians and Romans. The "Seven Romans" of Arran came with the tide. They came to drink in copious draughts at the fountains of wisdom and holiness which flowed in perennial streams in "Arran of the Saints." Here they lived and died, and beneath this stone with its simple inscription their bodies were laid to await a glorious resurrection.

As one stands amidst the ruins of the Seven Churches with the graves of St. Brecan and the "Seven Romans" lying before him, he cannot but feel the hallowed associations of the place crowd upon him. The spirit of the angelic life practised there by our fore-fathers fourteen centuries ago comes back upon him with all its beauty. He builds up, in fancy, and peoples these edifices once again. He hears the accents of the Celt and the Roman mingling with the rougher



cadences of the Cimbri and the Saxon. He listens to the voices of human adoration, mingling in chorus with the mysterious sounds of the ocean; and he feels that ocean and temple, arch and altar, while echoing the praises of the great Creator, also become eloquent of Ireland's glory.

Alas! these hallowed walls to-day echo the cry of a famine stricken people, and "Arran of the Saints" once the Queen of the West, now stands "crownless in her voiceless woe."

WILLIAM GANLY, C.C.

### THE IRISH IN BELGIUM.—V.

JOHN SHINNICK, RECTOR MAGNIFICUS AT LOUVAIN.

"Antique Alma Mater, toi qui dans la poussière  
Dors, calme, sous la croix,  
Réveille-toi! Réveille, en leurs tombes de pierre,  
Les Maitres d'autrefois!"

PROFESSOR DESCAMPS.

**W**ERE the ancient Alma Mater, arisen from beneath the cross, to summon from the grave

Les Maitres d'autrefois,

not the least distinguished among them, John Shinnick, would awake before the High Altar in the Church of St. Peter at Louvain. His career was brilliant, and as happens to every man who falls upon troubled times, many exaggerated statements have been made against him by his enemies, and in his favour by his friends. If we, who are so far removed from that angry epoch, review his life and actions in the calm spirit of historical inquiry, we will learn how true is the statement in his epitaph, that he was, "Gentis suae grande decus."

1625. John Shinnick, *Corcagiensis*. He, who awaits the resurrection before the Altar of St. Peter, was born at Cork, in the year 1603. His father was Maurice Shinnick; and his mother, Eleanor Hogan; both belonged to families remark-

able amongst their equals for devotion to the Catholic faith. The Bax MS. supplies us with details concerning the subject of this memoir, and as it describes a state of society which no longer exists, a close translation, may be necessary to gain the credence of some readers:—

“He began his classical studies in his native city of Cork. In a short time he made such progress therein, that not only his masters, and fellow-students, but also the magnates of the whole province of Munster, turned their eyes towards him on account of his great talents, and, according to the *custom of the country*, wished to take possession of the boy, that he might live in their sight; so that three of the most ancient and illustrious families of Munster fought with the sword for his residence amongst them; which aforesaid quarrel caused his parents to send him to Louvain, although otherwise they could conveniently educate him at home. Thus, in his early youth, for the sake of the Catholic faith, he was exiled from his country and his kindred, and, inflamed with love for knowledge and virtue, he came, as it were from the Ultima Thule, to the University of Louvain.”<sup>1</sup>

He entered for Philosophy in the *Collège de Standonck*, whence, after two years he passed over to the then famous Paedagogium Porci. On the occasion of the annual concursus he obtained the honour of *Primus* from amongst 236 Masters of Arts who competed, and was declared with the customary ceremonies on the third Sunday of October, 1625.<sup>2</sup> He next entered as a student in Theology at the *Collège du Roi*; but on account of a lingering fever he could not carry on his studies. Thinking that native air would restore his health he returned to Ireland, where he immediately grew convalescent. The learned Bax employs very forcible phraseology touching his recovery:

“In Hiberniam transfretavit et mox ut terram Hibernicam in manu acceptam obfecit, et subito e febris sanatus est.”

While at home he taught, probably as a tutor, in a place called Ania by the compiler of his biography. He remained there from the 1st of February 1628, up to the end of April of the same year. Wouters states that he remained in Ireland up to the 8th Oct. 1638, but the statement is erroneous.

<sup>1</sup> Bibliothèque royale, Brussels; Bax MS. No. 22181.

<sup>2</sup> Regarding the honour of *Primus*, vide Paper No. III., p. 439 current volume.

When restored to health he returned to Louvain and entered at the *Collegium Majus Theologorum* (now the *Collège du Saint Esprit*) under the Presidentship of Dr. Henry Rampen. He made such excellent progress in his studies, that while yet a student, he was appointed Lector of Theology in the Abbey *Bonae Spei* of the Premonstratensian Order. In 1635 he was recalled by the University, and appointed Professor of Philosophy in the *Paedagogium Porci*. On the 1st of April, 1637, Libertus Fromond was appointed Regius Professor of Sacred Scripture, and our fellow-countryman was appointed Ordinary Professor of Theology. During the same session he was installed as Canon of St. Peter's, Louvain (2<sup>ae</sup> foundationis). On the 27th September, 1639, he was promoted to the Doctorship in Theology (*S. Theologiae Magisterium*). He then retired from the *Paedagogium Porci*, where he was a Primarius Professor, and went to reside in the *Collège du Pape* (*Collegium Adriani VI. Pont. Max.*), where he remained until 1641. On the occasion of the death of Doctor Rampen, which occurred in this year, he was appointed President of the *Collège du Saint Esprit*. In the year following (1642) he was elected into the Body of Eight, who formed the Regents of the Faculty of Theology. By virtue of the privileges of the University he obtained a Canonry in the Chapter of Bruges, in the month of April, 1640; and, on the 2nd of May following, was canonically installed. His Prebend was the XVIIIth in connection with the Chapter, and remained in his possession until his death. He also was a Canon of the Collegiate Church of Turnhout. But his greatest honour came on the last day of February, 1643, when he was elected RECTOR MAGNIFICUS of the University. He was re-elected on the 31st of August, 1660.

The following document will show how our gifted fellow-countryman was brought into the controversies and inquiries touching Jansenius, and his too famous work *Augustinus* :—

“RECTOR ET UNIVERSITAS.

“Studii Generalis oppidi Lovaniensis Mechliniensis Dioecesis.”  
Universis et singulis praesentes Litteras Nostras visuris, lecturis, seu legi audituris, salutem in Domino sempiternam. Cum ob varia



Negotia Nos, Nostramque Universitatem concernantia ad Sanctitatem, curiamque Romanam nuper miserimus ac deputavimus Ex. Dom. Joannem SINNIGH S. T. Doctorem et Professore, ac Clar. Dom. Cornelium *De Paeps* J. U. Doctorem et Sacrorum Canonum Professore, et jam aliqua hujusmodi negotia in ea causa sint, ut speremus ea brevi ad optatum finem adductum iri; alia vero moram longiorem habere videntur, presertim ea quae concernunt librum et Doctrinam Rmi. D. Jansenii Episcopi, dum viveret Iprensis in Belgio; idcirco et alias ob causas Nos moventes, ad ea omnia quae Librum hujusmodi et Doctrinam, aliaque desuper subsecuta et emanata concernunt, solum et in solidum deputavimus, prout deputamus per praesentes praefatum Exim. D. SINNIGH, dantes ei plenam et omnimodam potestatem agendi, tractandi, et peragendi totum id et quidquid conveniens esse judicaverit pro defensione veritatis circa illud negotium. In quorum fidem praesentibus sigillum Rectoratus duximus imprimendum. Anno a circumcissione Dni. Millesimo Sexcentesimo quadragesimo quarto, Mensis Januarii die vigesima nona."

De mandato Dnorum. Meorum, Petrus Mintact, Dtae. Universitatis Nots. 1644.

While acting as Agent at Rome, and pending the decision of the Congregations, he wrote anonymous polemical works, some of which were afterwards condemned. But as the whole question has been obscured by angry controversy, and rendered odious by the many errors and calamities posthumously connected with the name of Jansenius, the indulgence of the reader is claimed in order that the position and opinions of Dr. Shinnick be raised out of the troubled atmosphere inevitably arising when mention is made of the Bishop of Ypres. A brief word must also be said as to what Jansenism meant at that epoch, and under those circumstances. It is often remarked that the ordinary admirer of Shakspeare seldom reads his works; and with the same measure of truth, it may be said, that the ordinary orthodox theologian, or historian seldom exhaustively inquires into the history either of his orthodox beliefs, or their heterodox correlatives.<sup>1</sup>

I. Before touching on the causes that disturbed the epoch in which Shinnick lived, a rapid glance must be given at the historical position in the Theological Schools of the great

<sup>1</sup> *Vide* IRISH ECCLESIASTICAL RECORD (current volume, pp. 335-6), for an account of Jansenius, and college where he lived.

question: *De Gratiae Auxiliis*. It occupied the greatest minds of the age, and was the burthen of theses in every University in Europe, which meant in those days, that it was brought home to every student who frequented the Halls. De Monte Major and Bannez discussed the question at Salamanca; Lessius and Hamelius disputed with Estius and Baius in Belgium; Molina taught his doctrines in the Halls of Evora, while Anthony Padilla defended them at Valladolid. In the year 1594, Pope Clement VIII. commanded that the question be laid before the Chair of the Apostles:—

“S. Pontifex Clemens VIII., \* \* ut crescentibus in dies per totam Hispaniam dissidiis occurreret, totius causae cognitionem sibi reservavit eodem an. 1594: imperato primum utrique parti silentio; posthac permissa disputatione prohibitis tamen acrioribus notis ac censuris: tandem postulatis acceptisque utriusque partis momentis, Consultoribus designatis celebres praecepit inchoari congregationes *de Auxiliis*.”<sup>1</sup>

These Congregations sat at different intervals until 1607, when Paul V., after consultation with the Cardinals, issued a Rescript which contained these provisions:—

“1°. Utrique parti permisit propriam defendere utrinque ac propugnare sententiam; 2°. prohibuit, ne quis partem suae oppositam censura quapiam notaret, nec sibi invicem odiosa affingerent nomina; 3°. ab eodem Pontifice cautum paulo post, ne circa hanc materiam ullus typis mandaretur liber absque Sanctae Sedis licentia.”

II. In the year 1551, Ruardus Tapperus returned to Louvain with Ravesthein, Rithovius, and Cunerus from the Council of Trent, to learn that his old pupil Michael de Bay, or Baius, had broached errors touching the question *De Auxiliis*. These theologians at once attacked the innovations; and one of them, Tapperus, with especial zeal, for he had long ago declared that he expected nothing but *schisma* from his pupil De Bay.<sup>2</sup> The Faculty of Paris condemned the propositions of Baius, in 1560; and in the year following Pius V. fulminated against them in the Bull *Ex omnibus afflictionibus*. In 1579, Gregory XIII. confirmed the Bull of his predecessor, and sent another to Louvain, by Toletus, anno 1580. This Bull, entitled *Provisionis nostrae*, was read in full session by order of

<sup>1</sup> Apud Wirceburgen: De Gratia, cap. iv., art. v., et sqq.

<sup>2</sup> Ib. cap. ii., art. iv.

Toletus; who, turning to Baius, asked if he admitted and condemned his errors, as condemned by the Bull? Baius replied:—“*Damno secundum Bullae ipsius intentionem et sicut Bulla damnat.*” At the same time, the Doctors, Licentiates, Bachelors, and Students of the University exclaimed with one voice:—“*Articulos damnamus, Bullam reverenter suscipimus, atque obedientiam pollicemur.*”

III. So ended Baiism at Louvain. But the great question *De Auxiliis* continued to exercise the master minds of the University. The doctrine should be expounded, and more than one Professor was at work on its exposition. Unfortunately for the peace of after ages, Cornelius Jansenius worked at the question. He died in 1638; and in 1640 appeared from the Press at Louvain his most important work: “*Cornelii Jansenii Episcopi Iprensis Augustinus.*” Such a work could not have appeared more inopportunately. It treated of a question which was discussed, learnedly and unlearnedly, wisely and unwisely, in every part of Europe. The author was personally dear to many theologians; and likewise personally detested. He had done well for his University during his life, now in death he found in its Halls grateful defenders. Rome had not spoken, and the angry war of controversy grew hotter day by day. As our learned countryman, Dr. Shinnick, took a leading part in the struggle, as Rector Magnificus of the University, we must examine closely into the episode and its origin.

Jansenius, who was born in 1585, at Leerdam, in Holland, studied Humanity at Utrecht, and Philosophy and Theology at Louvain. He went to Paris in 1604, and studied there and elsewhere in France until 1617, when he returned to Louvain. While in France he lived much at Bayonne with Duvergier, who held a Canonry there, and is better known as the Abbé de Saint-Cyran. They studied the Fathers together, and elaborated many of the errors which go to make up Jansenism. It is well to remember that Jansenism, as it concerns our inquiry, is purely speculative; but Jansenism as coupled with the name and disciples of Saint-Cyran is practical, and quite a different question. In fact, the history



of Jansenism tells us that it got its name from a Dutchman, its first habitation, as a theory, at Louvain, but its development and final consummation in France. The system was annihilated in Belgium; it ran into frightful excess in France; and exists to-day as a religion in the Jansenistical Churches of Utrecht, Amsterdam, and Maestricht. The question of Jansenism as it was in France, is summed up by the Encyclopedist D'Alembert:—

“Le Janséniste, impitoyable de sa nature, l'est également et dans le dogme, et dans la morale, et il s'embarrasse peu que l'une soit en contradiction avec l'autre.”

The French Jansenists sought the destruction of the Jesuits, and the same authority truly foretold:—

“La ruine des Jésuites amènera sans doute celle des Jansénistes, par une suite du mépris que cette secte inspire a tous les gens sensés.”<sup>1</sup>

But to return to Cornelius; he was appointed Regius Professor of Scripture by Philip III. of Spain. The *Commentaries on the Pentateuch*, and *Tetrateuch* or Gospels, as well as his *Analecta* on select Books of Scripture, were the lectures he delivered. These volumes were printed from the notes of his students, and never were written out by himself. He was elected Rector Magnificus, and sent to Salamanca and Valladolid to represent his University. For further particulars concerning him the reader is referred to the Elogium prefixed to the *Pentateuch*, and to the Vita prefixed to the *Tetrateuch*. The appointment which interests us most, was that of President of the Dutch College of St. Pulcheria. As those familiar with Louvain remember, this College is in the one square with the Irish Franciscan Convent, from which it is only parted by a narrow *ruelle*. Intimacy existed between the Irish and Dutch, and our exiled brethren learned the wisdom of the *Book of Proverbs*: “Better is a neighbour that is near, than a brother that is far off” (*Prov.* xvii. 10). In after years, while yet the question was open, many of the Irish espoused the

<sup>1</sup> *La Destruction des Jésuites en France*, pp. 64-204; *vide*, *Le Confesseur de l'Enfance*, etc., par Cros. *passim*.

cause of Jansenius, mindful of the text: "Thy own friend and thy father's friend forsake not."

That Jansenius was held in esteem by many is clear from the following extracts:—

"Vir certe fuit, ut de caeteris ejus virtutibus, de pietate ac religione in Deum, de vitæ modestia morumque disciplina, comitate atque affabilitate nihil dicam, vel maxime prudentia conspicuus."<sup>1</sup>

The following passage will contrast strongly with the foregoing:—

"Abbas autem a S. Germano familiariter Jansenio usus hanc illi notam figit: Sancte dicere possum et coram Deo, me non vidisse hominem majus superbum, qui se unum ita aestimaret, reliquos omnes contemneret."<sup>2</sup>

III. The work *Augustinus* came from the press in 1640; and thereupon arose hot controversies. Public Theses condemning it were held in the College of the Jesuits at Louvain. This fact added fuel to an old feud existing between the Jesuit Order at Louvain and the University, concerning the granting of Academic Degrees. The University held that by right of the Bull of Martin V. it alone could confer diplomas, while the Jesuits held that in virtue of recent Briefs that its College at Louvain could do so. The question was a vexed one, as the reader may see in the *Fasti Academici* of Louvain. This misunderstanding did not make the triumph of truth more easy. In 1641, Urban VIII. condemned the *Augustinus*; and immediately the defenders of it said that the Bull was surreptitious, and procured through the Jesuits. Hence the mission to Rome of De Paeps and Shinnick in 1644, who received a copy of the Bull which was to be received at Louvain. The details and further progress of the movement are recorded by the Wirceburgenses. In 1664, Pope Alexander VII. issued the Formulary known by his name, which all had to subscribe, and which is in use up to the present time. Graduates at Louvain publicly accept this Formulary, and its sanction, "Sic me Deus adjuvet, et hæc Sancta Dei Evangelia."<sup>3</sup>

<sup>1</sup> Biblioth, Belg. Val. Andreae.

<sup>2</sup> Apud Wircebur; cap ii. Art V.

<sup>3</sup> Vide Gury, Ballerini, vol. 1. p. xlix., or Bergier, Dictionary, art. Jansenius.

But let us return to Doctor Shinnick, he defended his case at Rome with all the ardour of an Irishman. In a word he fought for it, as the illustrious families are said to have fought for himself in his boyhood; and with a similar issue, for the *casus belli* was taken into a domain where he could not enter. While yet he was free to do so, he used his pen with effect, as the following list of his works will testify. Like most polemical works they lived their day, and may be found in some old libraries outside Louvain but rarely:—

I. Augustini et Augustini Iprensis — Homologia. This work appeared in 1641, and was acknowledged by Shinnick. It was condemned in 1641, and by decree in 1654.

II. Saul Ex-Rex. This was a work in folio, printed at Louvain.

III. Confessionistarum Goliathismus profligatus. Louvain, 1657, folio.

IV. Vindiciae Decalogicae, Lov. 1672. It was an Excerpt from the preceding works. The works which follow he published either anonymously, or with a pseudonym.

V. SS. Patrum de Gratia Christi et Libero Arbitrio Diminutionum Trias. It was over the name of Paulus Erynacus Gratiationopolitanus Theologus. Anno 1648. By Papal Decree of June 4th, 1661, it was suspended until the errors contained in it should have been amended.

VI. Consonantiarum Dissonantia. Paris 1650. Prohibited in 1663 by the Sacred Congregation.

VII. Notarum Molinomachiae. Anno 1652.

VIII. Peregrinus Hierosolymitanus. Paris 1652.

IX. Memorabilia per Deputatos Academiae Lovaniensis exhibita Romae. Rome 1644. Prohibited by Decree in 1654.

X. Somnium Hipponense. This work is usually, though wrongfully, attributed to Shinnick. Its author was Peter Stockmans, J.U.D.

XI. Joannis Matinez de Ripalda, S.J., vulpes capta per Theologos Lovanienses. Louvain 1649 in fol. This work is against an appendix added to one of his own works by Father Ripalda. The fate of Shinnick's Vulpes was proverbial, for it was condemned by the Congregation



of the Index, on the 23rd of April, 1654. The student of polemical literature, wishing to inquire further into the works of Shinnick, can consult the *Bibliotheca Belgica* of Toppens, p. 730.

The reader may doubt the orthodoxy of Shinnick, but he never wavered in obedience to the See of Peter. When his works were condemned, and his cause lost, he submitted, as is testified by his biographers. Bax is most explicit on the point, and recurs to it more than once in his biography. (MS. No. 22181. Bibl. Royale Brussels). If we seek further evidence we have it in his last will and testament, to which allusion was made in his panegyric :—

“ Conciliorum, SS. Patrum et totius antiquitatis sacrae archivium ; Castitatis cultor usque ad sexus alterius fugam ; Liberalitatis usque ad secretum multorum millium in miseros, suae gentis tam ecclesiasticos quam nobiles exules profusionem ; submissionis erga S. Sedem usque ad expressam illius in ultimae voluntatis elogio professionem ; justitiae, temperantiae, candoris ac caeterarum virtutum symbolum ; ingenii, memoriae, Philosophiae Christianae, Theologiae orthodoxae partus et conatus extremus.”<sup>1</sup>

Doctor Shinnick died on the 8th May, 1666, at Louvain, in the *Collège du S. Esprit*, of which he was President during twenty-five years. He left his private and paternal means to his relations ; and the money derived from his canonries at Louvain, Bruges, and Turnhout, he left for the establishment of one bourse in the *Standonck* ; and for several in the *Collège du S. Esprit*. He did not forget the cathedrals to which he was attached. The Recipients of his bourses were to be, in the first instance, students of his family ; and failing kinsmen, they were to be (1) natives of the county of Cork, (2) of the province of Munster, (3) distinguished Irish students without reference to the locality of their birth ; and lastly (4) distinguished students, with a preference to

<sup>1</sup> The terms of his Will in which Dr. Shinnick accepts unreservedly the judgment of the Holy See on his writings whether published or unpublished are :—“ Omnia opera sua, sive manuscripta, sive hactenus edita vel post haec edenda, Sanctae Romanae ecclesiae censurae ac judicio probanda vel improbanda submittit : approbans quae illa approbaverit et reprobanda quae illa reprobaverit.”

those of Louvain, Bruges, and Turnhout. His Epitaph is as follows:

R. ADM. EXIMIUS DOMINUS.  
 D. JOANNES SINNIGH,  
 CORCAGIENSIS HIBERNUS  
 S. TH. DOCTOR ET PROFESSOR.  
 COLLEGII MAJORIS PRAESES.  
 GENTIS SUAE GRANDE DECUS.  
 FACULTATIS THEOLOGICAE,  
 ET ACADEMIAE LUMEN SINGULARE  
 PATRUM ET ANTIQUITATIS ARCHIVIVM,  
 SCRIPTIS URBI ET ORBI PROBATUS.  
 QUIBUS IMMORITUR  
 VIII MAII MDCLXVI. ÆT. 63.  
 VIVENS ET MORIENS IN EGENOS PROFUSUS.

During life the Alma Mater gave unto him her highest honours, and in death laid him to sleep before her altar. He was faithful to the home of his adoption, ever mindful of the land of his birth, and an obedient son of Holy Church.

JOSEPH P. SPELMAN.

## A CATHOLIC UTOPIA.

PERHAPS in no country—not even Ireland—are the beauty and sanctity of the Church seen to better advantage than in “The holy land Tyrol”—as her children, with affectionate pride, designate her; for in no other land to-day are Church and State wedded in such happy union as in the Austro-Hungarian Empire; and in the Empire itself, it may be safely said, no other State has won such renown for its sterling fealty to “Kaiser, Gott und Vaterland,” as the mountain-girdled home of the patriotic Hofer.

The loyalty of the Tyrolese peasant to the Church has become proverbial; his name, like that of his unfortunate Irish brother, is but a synonym of Catholic; his lively faith,

untainted with the faintest suspicion of any modern heresy or fashionable "philosophy;" the almost primitive simplicity of his manners; the unquestionable honesty of all his dealings; and the stainless purity of his morals, are the admiration and delight of all who behold them; while they serve not a little to prove to the Protestant world that cleanliness of heart and uprightness of character are not *altogether* incompatible with the teaching of the "Priests of Rome."

To the readers of the RECORD, and to those of them especially who live in parts, like America or Australia, where the Church but yet in her lusty infancy is striving to beat down the barriers of bigotry, prejudice and intolerance, a short description of some of the religious customs of a land where the Church has flourished for fifteen centuries and is still loved, respected, and obeyed by her children, may not be devoid of interest; while the example of those privileged ones, who enjoy in full the blessings of our Holy Mother, may not be wanting, let us hope, in its salutary lesson to their less fortunate brethren in distant lands.

At the outset of my paper it may be appropriate to remark, that the people of the Tyrol always begin the day in that most excellent Christian manner—by assisting at the Holy Sacrifice of the Mass. If they failed in this it would show them to be but very lax and careless Catholics indeed; for there is no village, howsoever small, in all the land, that cannot boast of at least one beautiful little chapel where the Saving Host is daily offered up to His Eternal Father. In the towns and cities the opportunities of hearing Mass, naturally, are ampler still, and as early as half-past four in the morning the bells can be heard pealing through the misty air from dome and spire of church and convent, calling upon mankind to lift his waking thoughts to his Creator. From this hour, when even the birds are still sleeping in their nests, until 9 or 10 o'clock, on week-days and Sundays alike, it is easy to find some church in which a Mass is being celebrated; and the throngs of faithful worshippers that fill the sacred temples at any time between these hours is a sight truly edifying.

Thrice a day, at the proper hours, the *Angelus* is rung,



and as the first stroke of the bell is heard chiming on the air, recalling to the Christian soul the wonderful mystery of the Word made Flesh, the people, whether at home or in the streets, in the shop or market-place, bow their heads and with reverent lips softly recite,

“The angel of the Lord declared unto Mary,  
And she conceived of the Holy Ghost.”

This time-honoured devotion, so simple and yet so sublime, did not fail to make a deep impression on the gentle heart of the American poet Longfellow as he witnessed it in Spain, and in his own beautiful way he thus describes it :

“Just as the evening twilight commences, the bell tolls to prayer. In a moment throughout the crowded city the hum of business is hushed, the thronged streets are still ; the gay multitudes that crowd the public walks stand motionless ; the angry dispute ceases ; the laugh of merriment dies away ; life seems for a moment to be arrested in its career, and to stand still. The multitude uncover their heads, and, with the sign of the cross, whisper their evening prayer to the Virgin. Then the bells ring a merrier peal, the crowds move again in the streets, and the rush and turmoil of business re-commence. I have always listened with feelings of solemn pleasure to the bell that sounded forth the *Ave Maria*. As it announced the close of day it seemed also to call the soul from its worldly occupations to repose and devotion. There is something beautiful in thus measuring the march of time. The hour, too, brings the heart into unison with the feelings and sentiments of devotion. . . . It seems to me a beautiful and appropriate solemnity, that at the close of each daily epoch of life . . . the voice of the whole people and of the whole world should go up to heaven in praise and supplication and thankfulness.”

Every heart that is at all susceptible to the benign influence of religion must be thus impressed at the ringing of the Angelus bell, and gladly re-echo the Protestant poet's words, for its mysterious effect is still the same, whether its chimes be heard along the vine-clad slopes of Andalusia or amid the snow-capped peaks of the Tyrolean Alps.

All through the Tyrol the tourist from Protestant lands is surprised to find the quiet country lanes, the rugged mountain passes, the very streets of the cities, adorned here and there with shrines of Our Lady, Crucifixes, and statues of saints to whom some special devotion is paid. Every bridge has its modest effigy of St. John Nepomuk, the heroic priest who

braved the anger of the tyrant, Wenceslaus IV., of Bohemia, rather than violate the secrecy of the confessional, and received in consequence the crown of martyrdom by being thrown into the Moldau at the baffled king's command; and every house, almost, has a rude picture of St. Florian, the guardian of dwellings against fire, painted on its walls. "O God, through the intercession of thy servant Florian, protect us Thy children from the dangers of fire!" is an inscription often seen over the main entrances of private houses.

This pious custom of giving honour to the Most High, and seeking the patronage of His saints in a public manner, not long ago, as the readers of the *RECORD* are aware, obtained throughout the greater part of Europe; but in many countries still claiming to be Christian the portraits of the saints have disappeared during the past years, and the Crucifix has gone down before the impious arm of the modern Iconoclast. In the Catholic Tyrol, however, the image of the Crucified Redeemer has not yet yielded its place to the effigy of Apollo, nor the statue of the Virginal Mother to the figure of Diana or the Cyprean Queen. Maria-Theresien Strasse, in Innsbruck, has a beautiful specimen of Christian art, consisting of a magnificent shaft of highly-polished granite, crowned with a marble statue of the "Immaculate Conception," and relieved at the base with life-sized figures of SS. Joachim, Ann, Joseph and John. In passing these pious representations, the peasant respectfully bares his head and offers up a brief and silent prayer, Votive lamps burn continually before many shrines, and in harvest-time the first two ears of corn plucked in the field are suspended from the arms of the nearest crucifix, in thanksgiving to the Son of God for having removed, by His sacred Passion and Death, the curse of old pronounced upon the earth and all its fruits, and for having restored the world to its primal grace and favour in the eyes of its Creator.

A mark of respect shown towards the Blessed Sacrament by the Tyrolean farmers is worthy the imitation of all Catholic men. Not unmindful of the Prisoner of Love concealed within our tabernacles, they never fail to lift their hats in passing a church, and, indeed, not unfrequently turn

towards it and genuflect. When the priest carries the Viaticum through the streets the people on either side kneel, with uncovered heads, until he has passed ; and in garrisoned towns whenever the Sacred Host is borne past the barracks, the guard is turned out to present arms to the King of Kings. Little acts of piety like these, after all, are what serve to keep the faith alive in our breasts in all its Apostolic fervour and secure to our souls many special graces from the Most High.

Early on summer mornings, when only the highest peaks are flushing with the rosy light of dawn, the village girls, pushing before them little carts, laden with vegetables and fresh-laid eggs, come down from their mountain-height to the market in the city. Having disposed of their tempting stock, and made whatever purchases are necessary for their humble life, they form into little companies and set out again for their ærial homes. And how, think you, do they while away the two or three weary hours of their difficult ascent up the rugged Alpine slopes? Not with idle gossiping or feminine small-talk ; not in discussing the gorgeous feathers or shimmering silks exposed in the shop windows of the city. Ah ! no ; foreign to the heart of the Tyrolese maiden are the thoughts of such frivolity. Strange as it may seem to the worldly-minded, it is nevertheless an interesting fact, that the hours of their return are devoted to reciting in unison the Rosary of our Blessed Lady ; and only that bright Angel who guards the heavenly exchequer may say how many fragrant garlands of never-fading flowers have thus been woven by those pure and simple village-girls, and laid, a grateful offering, at the feet of the immaculate Queen of Virgins.

In the salutations that greet the pedestrian in his holiday rambles through a Tyrolese village there is something suggestive of the first days of Christianity. “Grüss’ dich Gott !” (God salute you) and “Gelobt sei Jesus Christus !” (Praised be Jesus Christ) are among those most frequently heard. “Praised be Jesus Christ !” is certainly a beautiful and appropriate salutation for Christians, and when one hears it for the first time one seems to be suddenly transported by some magic agency back to the very days of the Apostles.



I was in the hospital not long ago in a neighbouring city, and I remember what a sweet awakening it was, morning after morning, as the modest little sister entered with my breakfast, and called me back "from dream-land unto day," with her softly murmured ejaculation, "Gelobt sei Jesus Christus!" These were the first words that fell upon my ears at the opening of each new day, and the last I heard when day was over; for as the gentle sister smoothed my pillow for the night and sprinkled me with holy-water, her parting words were ever, "Schlafen Sie wohl; Gelobt sei Jesus Christus!" Truly, a people in whose hearts and upon whose lips the blessed name of our divine Saviour is thus with reverence ever found, may turn from this poor world when that Saviour calls them, with souls strengthened with all the hope and love and confidence such faith as theirs must necessarily inspire.

An American friend of mine lately received an invitation to a Tyrolese wedding. As it is unique in its way and will serve as a further specimen of the deep piety that pervades these people, it may not be altogether inappropriate to give it insertion. It was printed on common paper and read as follows:—

^ PRAISED BE JESUS CHRIST!

ESTEEMED AND BELOVED FRIEND,—Having entered, through God's will, into holy and honourable espousals with Maria G——, I hereby humbly invite you to be present at our marriage, which will take place on the eighth day of the Spring month (*i.e.*, March 8), in the most worthy House of God at V——. A breakfast will be served at the house of our honoured pastor, and a dinner at the inn of our excellent townsman, Joseph H——. May everything tend to the greater honour of God and the holy Sacrament of Matrimony. Trusting you will honour us with your presence on this joyful occasion, and recommending you to the protection of God and the Blessed Virgin,—I am, etc., etc.—C. J.

Like unto this, methinks, might the invitation have been, that was issued for the marriage-feast given of old in the little village of Cana in Galilee, and which of all marriage feasts was blessed by Heaven; for, as we read, "The Mother of Jesus was there and Jesus was also invited and his disciples."

Briefly and at random I have touched upon a few pious

customs that attract the attention of the stranger in this happy land; to describe in full the deep religious current that sends its purifying waters through the daily life of the Tyrolese; to speak of the thousand and one little acts of devotion that distinguish them in the field, at the fire-side, or in the shop; to dwell upon the exterior pomp and interior fervour with which they hail the oft-recurring festivals of the Church, would require more space than I may ask of the RECORD in a single number. But I may say in conclusion that I never mingle with these simple-hearted peasants or see them at their labours, their devotions, or their rustic merry-makings, without thinking that in them is realized the fervent aspiration of the prayer—

“*Actiones nostras, quaesumus, Domine, aspirando praeveni et adjuvando prosequere; ut cuncta nostra oratio et operatio a te semper incipiat et per te coepta finiatur.*”

And with this sincere conviction I would give the Tyrol, before all other lands, the title of honour which I have taken as the subject of my paper—“A Catholic Utopia.”

RICHARD J. McHUGH.

## THEOLOGICAL QUESTIONS.

### THE SYNOD OF MAYNOOTH ON THE PRESENCE OF THE PARISH PRIEST IN HIS PARISH ON SUNDAYS.

1. “A parish priest has celebrated two Masses on a Sunday; one at seven o’clock in the morning; the other at half-past eight. He has, moreover, given a twenty minutes’ sermon, and administered Holy Communion to four hundred of his flock. He wishes to obey an invitation to dine with a friend—say, a fellow priest—some twenty miles away, or to take the sea air for a few hours, and, after dinner, to return to his parish in the evening—say, at seven o’clock.

“In the Maynooth Statutes, “*De Parocho*,” No. 185, are read these words:—

“*Statuimus, &c. . . . . nec unquam sine simili licentia die*

*Dominica vel festo, ipsi abesse licet.* Then the question is: Does his going by an excursion train at ten o'clock, forenoon—in order to have a few hours' outing, or to dine with his friend; returning, mind, by the seven (evening train)—violate the statute in any way?

"The parish priest has been present *materially* (*propria persona*); and *formally*, because he discharged all the duties of his office that day, and left the curates, according to arrangement, to discharge all the other spiritual duties of the parish.

2. "Is it lawful or not opposed to the same statute to have an excursion with some of the flock—say, with the members of a pious Sodality—from one o'clock to eight o'clock on Sundays.

"SACERDOS."

1. We are of opinion that the Statute of the Maynooth Synod is not violated in the case you make.

What the Synod forbids is, we think, the absence of the Parish Priest from his pastoral work on Sunday or Holiday, without having previously got the leave of the Bishop in writing.

The Statute enjoins (1) that the Parish Priest is not to absent himself from his parish for any three days without previous notice to the Bishop (*nisi prius Episcopum moneat*); (2) that he is not to be absent for any five days without the Bishop's written permission; (3) that he is not to absent himself on Sunday or Holiday without similar written permission, because on this day in particular he ought to be present to say the Parochial Mass and preach to his people, and perform whatever other pastoral duties are special to Sunday or Holiday; and (4) finally, he is not to be absent from his parish at all, unless he leaves behind him an approved Priest to discharge any pastoral duties that may require to be attended to in his absence.

2. For the same reason we do not think that the Statute is violated in the second case made.

We do not, however, say that such a proceeding is wholly without fault. It would be manifestly most desirable that the Parish Priest should be always in attendance about his church when his people are coming to the late Mass, and it is an important part of his duty to see to the attendance of the children at the Catechism classes which are usually held in



the church after the last Mass. So, too, with the afternoon devotions. No one would hesitate to say that the practice of absenting himself from his parish from ten to seven o'clock on Sunday, if habitual, would be very reprehensible in a Parish Priest. But your case manifestly contemplates an isolated instance, and is made to test the meaning of the particular Statute of the Maynooth Synod.

## LITURGY.

### THE INTERROGATIONS—LATIN OR ENGLISH—IN ADMINISTERING BAPTISM.

In the *Ordo Administrandi Sacramenta*, “auctoritate Eminentissimi Archiepiscopi et Episcoporum (Angliae) edita,” we find that the *Ordo Baptismi parvulorum* has certain portions printed both in Latin and in English, *e.g.*, at the very commencement:—

“*N. Quid petis ab Ecclesia Dei?*”

*N.* What dost thou ask of the Church of God?

Respondit Patrinus—*Fidem, Faith.*”

No direction is subjoined, and I find that the practice of priests differs in this matter.

May I ask then:—

1. Is the Latin *alone* to be used?
2. May the English *alone* be used?
3. Is the use of both obligatory?
4. Is the use of both permissible?

5. In case the use of the Latin is obligatory, is it necessary to insist on the Sponsor repeating the answer in Latin after the priest even when (as is generally the case) the Sponsor is totally ignorant of the Latin language; or should the priest make the answer in Latin himself?

SACERDOS.

1. The Latin form is obligatory.
2. The English translation, as a substitute for the Latin, is never lawful.
3. The English translation, as an addition to the Latin

form, is not obligatory, even when the Sponsors are ignorant of the meaning of the Latin words.

4. The decrees of the S. Congregation of Rites seem to forbid the use of the English translation even as an addition to the Latin. Here is the latest decree we can find on the subject.

“An in administratione Baptismi interrogationes, quibus respondere debet patrinus infantis, fieri possint vernacula lingua quandocunque dictus patrinus latinam ignorat: an saltem interrogatio sermone latino facta, ut fert rituale, illico in vulgarem transferri possit?”

S.R.C. resp.: “*Negative ad utrumque juxta decretum in Molinen. diei 12 Sept. 1857, ad 17.*” 31 Aug., 1867. *Ambianem* (n. 5382).

It is, however, admitted that an authorized translation of the Latin form may be used by way of explanation in those places where an indult has been granted for this purpose, and also wherever a legitimate custom exists of using it—as in England and America and Ireland. De Herdt (*Praxis Liturgica*, Tom. iii., n. 160) writes:

“Interrogationes tamen in lingua vulgari fieri possunt, 1º, Si habeatur indultum, quale aliquibus dioecesibus a S.R.C. concessum legitur<sup>1</sup>; et 2º, Si legitima adsit consuetudo, prout Maurel testatur Romae introductum esse usum, eas faciendi in lingua Italica.”<sup>2</sup>

And O’Kane (*Notes on the Rubrics*, n. 300) expresses this practical decision in the following paragraph:—

“But at least it is certain that the priest is never justified in simply *omitting* the Latin, and substituting a translation, in any of the interrogations or prayers of the ritual. The translation, when used, must be merely added, ‘explicationis causa.’”

The whole of this is well put in the following decree of the first Provincial Synod of Baltimore:

“Statuimus juxta Ritualis Romani praescriptum, in sacramentis administrandis et in defunctorum Sepultura, sacerdotes omnino teneri ad adhibendam linguam Latinam: et si censuerint expedire, explicationis causa, eorum quae recitant adjungere versionem lingua vernacula eam tantum versionem adhibendam esse, quae fuerit ab Ordinario sancita. Ubicumque autem consuetudo aliqua invaluerit huic Decreto adversa, eam quam primum abrogandam statuimus.”

5. The priest should get the Sponsors to say the answers in Latin after him.

<sup>1</sup> *Revue des Sciences ecclesiast.* Tom. 10, fol. 104.

<sup>2</sup> *Guide Pratique de Liturgie romaine*, 2 p., 12 s., 2 ch., art. 8.

## DOCUMENTS.

APOSTOLIC BRIEF IN WHICH OUR HOLY FATHER, LEO XIII., PROCLAIMS ST. CAMILLUS DE LELLIS AND ST. JOHN OF GOD TO BE THE SPECIAL PATRONS OF HOSPITALS, INFIRMARIES AND ALL OTHER INSTITUTIONS FOR THE SICK, AND ORDERS THAT THEIR NAMES ARE TO BE INSERTED AFTER THE NAME OF ST. FRANCIS IN THE LITANY FOR A SOUL DEPARTING.

LITTERAE APOSTOLICAE IN FORMA BREVIS.

LEO PP. XIII.

*Ad perpetuam rei memoriam.* Dives in misericordia Deus, divini Spiritus afflatu, Sanctissimos suscitavit in Ecclesia sua viros, qui caritatis aestu flagrant, posthabitis omnibus, nullisque periculis, neque vitae ipsius discrimine deterriti, sibi quisque peculiarem deposceret provinciam, variis, diversisque humani generis necessitatibus et aerumnis opitulandi. In praeclarissimo horum virorum numero enitent Confessores Christi Camillus de Lellis et Ioannes de Deo, qui pari in proximum caritate incensi nullis curis, laboribusque parcere vitamque ipsam in discrimen dare pro aegrotantium valetudine, aeternaque eorum salute non dubitarunt; alter enim animas in extremo agone luctantium, aegris simul corporibus praestito levamento, sacri ministerii ope roborat, solatur; alter infirmis hospitium et medelas praebens aequae sempiternae animarum curat salutem. Uterque adiunctis sibi sociis, constitutisque legibus, dein ab Apostolica Sede probatis, religiosam familiam suae caritatis haeredem instituit, quae ad haec usque tempora viget, et unaquaeque Auctoris sui illustria et egregia referens exempla, omni tempore ac praesertim contagiis et pestilentia saevientibus vitae quoque sodalium sacrificio splendida edidit caritatis testimonia. Iam vero quum inimicus homo, ingeminatis viribus, Christi sponsam insectans religiosas regularium ordinum familias, eiusdem ornamenta et praesidia labefactare et omnino evertere adnitatur, in Christi fidelibus, ac praecipue in sacrorum Antistitibus commune exarsit desiderium supplicandi, ut ambo Confessores praedicti omnium valetudinariorum, et ubique degentium infirmorum Coelestes Patroni Sanctae Sedis Apostolicae auctoritate declarentur et renuntientur, atque in agonizantium litanis invocentur, ut eorum augeatur cultus et aegrotantium in eorumdem patrocinio fiducia. Quae vota quum ad



Consilium Venerabilium Fratrum Nostrorum S.R.E. Cardinalium sacris ritibus tuendis cognoscendis praepositorum in Nostris aedibus Vaticanis die indieta, ut moris est, relata fuerint, idemque Venerabilium Fratrum Consilium accurate perpensis omnibus, auditoque hac de re dilecto filio Praesule de Coelestium honoribus quaesitore rescripsit, “pro gratia concessionis Sanctorum Camilli de Lellis et Ioannis de Deo in Patronos pro omnibus hospitalibus, et pro infirmis ubique degentibus, et insertionis in Litaniis agonizantium nominum Sanctorum praedictorum post nomen S. Francisci.”

Quam Venerabilium Fratrum Nostrorum Sententiam Nos ratam habemus et sancimus, et Apostolica auctoritate Nostra Sanctos CAMILLUM DE LELLIS et IOANNEM DE DEO Coelestes hospitalium omnium, et ubique degentium infirmorum PATRONOS constituimus et edicimus, itemque volumus, ut in agonizantium litanis post S. Francisci nomen praefatorum Sanctorum nomina inserantur et invocentur. Proinde decernimus has litteras Nostras firmas, validas et efficaces existere et fore, suosque plenarios et integros effectus sortiri et obtinere iisque ad quos spectat plenissime suffragari. Contrariis licet speciali atque individua mentione ac derogatione dignis non obstantibus quibuscumque.

Datum Romae apud S. Petrum sub Annulo Piscatoris die XXII. Iunii MDCCCLXXXVI. Pontificatus Nostri Anno Nono.

Loco ✠ Signi.

M. Card. LEDOCHOWSKI.

# IMPORTANT DECREE OF THE HOLY OFFICE DECLARING THE UNLAWFULNESS OF THE PRACTICE OF CREMATION.

*Feria IV., die 19 Maii, 1886.*

Non pauci Sacrorum Antistites cordatique Christifideles animadvertentes, ab hominibus vel dubiae fidei, vel masonicae sectae addictis magno nisu hodie contendere, ut ethnicorum usus de hominum cadaveribus comburendis instauretur, atque in hunc finem speciales etiam societates ab iisdem institui: veriti, ne eorum artibus et cavillationibus fidelium mentes capiantur, et sensim in eis imminuatur existimatio et reverentia erga Christianam constantem et solemnibus ritibus ab Ecclesia consecratam consuetudinem fidelium corpora humandi: ut aliqua certa norma iisdem fidelibus praesto sit, qua sibi a memoratis insidiis caveant; a Suprema S. Rom. et Univ. Inquisitionis Congregatione declarari postularunt:

1°. An licitum sit nomen dare societatibus, quibus propositum est promovere usum comburendi hominum cadavera?

2°. An licitum sit mandare, ut sua aliorumve cadavera comburantur?

Eminentissimi ac Reverendissimi Patres Cardinales in rebus fidei Generales Inquisitores, supra scriptis dubiis serio ac mature perpensis, praehabitoque DD. Consulterum Voto, respondendum censuerunt:

Ad 1<sup>m</sup>. Negative et si agatur de societatibus masonicae sectae filialibus, incurri poenas contra hanc latas.

Ad 2<sup>m</sup>. Negative.

Factaque de his Sanctissimo Domino Nostro Leoni Papae XIII. relatione, Sanctitas Sua resolutiones Eminentissimorum Patrum adprobavit et confirmavit, et cum locorum Ordinariis communicandas mandavit, ut opportune instruendos curent Christifideles circa detestabilem abusum humana corpora cremandi, utque ab eo gregem sibi concreditum totis viribus deterreant.

IOS. MANCINI,

S. Rom. et Univ. Inquis. Notarius.

## THE INDULGENCE OF THE PRIVILEGED ALTAR CAN BE APPLIED TO ONLY ONE AT A TIME.

### VIENNEN. (IN AUSTRIA).

#### DE APPROBATIONE INDULGENTIAE ALTARIS PRIVILEGIATI.

Viennae in Austria canonice constituta viget *Associatio Perseverantiae Sacerdotalis*. Hujus finis est "ut sodales donum perseverantiae aliasque gratias impetrent per cultum SS. Cordis Jesu, tum in se, tum in aliis promovendum" et conditiones praecipuae, sub nullo tamen peccato obligantes, sunt: 1° singulis diebus recitare Pater et Ave cum oratiuncula "Jesu mitis et humilis corde, fac cor meum secundum cor tuum:" 2° bis, vel saltem, semel in mense confessionem sacramentalem peragere; 3° saltem quovis triennio exercitiis spiritualibus vacare; 4° quovis anno unam Missam pro sodalibus vivis, et unam pro defunctis celebrare: quod si fieri nequeat, pro vivis Rosarium, pro defunctis Officium defunctorum recitare. Praeterea, morte alicujus Sodalis nunciata, pro eodem preces, bona opera et Indulgentias quocumque die SS. Cordi Jesu offerre."

Hujus Sodalitatis sacerdotibus s. m. Pius Pp. IX. Litteris Apostolicis in forma Brevis die 14 Maii 1869 datis, praeter plures Plenarias Indulgentias benigne etiam indulget *et Missae quae ad quod-*

*libet altare pro sodalibus defunctis celebrabuntur, animae seu animabus ex dictis sodalibus pro qua, vel pro quibus celebratae fuerint, aequè suffragentur ac si ad Altare privilegiatum fuissent celebratae.*

Porro ex his verbis Litterarum apostolicarum hodiernae Associationis Praesidi aliisque colligendum videtur, non uni tantum animae sed etiam pluribus animabus sodalium defunctorum vi hujusce Privilegii posse applicari in una Missa Indulgentiam Plenariam. Quare ut plena hac de re certitudo habeatur, idem Praeses a S. Congregatione Indulgentiis Sacrisque Reliquiis praeposita quaerit.

Utrum Sodales praedictae Associationis in una Missa: 1° uni tantum sodali defuncto, vel 2° pluribus sodalibus defunctis possint Indulgentiam plenariam applicare?

In plenaria Congregatione diei 18 Decembris 1885 in Aedibus Vaticanis habita, Patres Cardinales responderunt:

*Affirmative ad primam partem; Negative ad secundam.* Die vero insequenti SS<sup>mus</sup>. D. N. Leo PP. XIII. in audientia habita ab infra-scripto Secretario, Patrum Cardinalium sententiam confirmavit.

Datum Romae ex Secretaria ejusdem S. Congregationis die 19 Decembris 1885.

I. B. Card. FRANZELIN, *Praefectus*.

F. DELLA VOLPE, *Secretarius*.

#### INSTRUCTION OF THE HOLY OFFICE REGARDING THOSE WHO BRING ECCLESIASTICS BEFORE SECULAR TRIBUNALS IN EXPLANATION OF THE EXCOMMUNICATION *COGENTES* IN THE CONSTITUTION *APOSTOLICAE SEDIS*.

In constitutione Pii IX. s. m. quae incipit *Apostolicae Sedis moderationi* (iv. id Oct. 1869) cautum est, “excommunicationem Romano Pontifici reservatam speciali modo incurrere—*Cogentes sive directe sive indirecte iudices laicos ad trahendum ad suum tribunal personas ecclesiasticas praeter canonicas dispositiones; item edentes leges vel decreta contra libertatem et jura Ecclesiae.*”

Cum de vero sensu intelligentia hujus capitis saepe dubitatum fuerit, haec suprema Congregatio S. Romanae et universalis Inquisitionis non semel declaravit—caput *Cogentes* non afficere nisi legislatores et alias auctoritates cogentes sive directe sive indirecte iudices laicos ad trahendum ad suum tribunal personas ecclesiasticas praeter canonicas dispositiones. Hanc vero declarationem Sanctissimus D. N. Leo PP. XIII. probavit et confirmavit: ideoque Sacra haec Congregatio illam cum omnibus locorum ordinariis pro norma communicandam esse censuit.



Ceterum in iis locis in quibus fori privilegio per Summos Pontifices derogatum non fuit, si in eis non datur jura sua persequi nisi apud judices laicos, tenentur singuli prius a proprio ipsorum Ordinario veniam petere ut clericos in forum laicorum convenire possint : eamque Ordinarii numquam denegabunt tum maxime, cum ipsi controversiis inter partes conciliandis frustra operam dederint. Episcopos autem in id forum convenire absque venia Sedis Apostolicae non licet. Et si quis ausus fuerit trahere ad judicem seu judices laicos vel clericum sine venia Ordinarii, vel episcopum sine venia S. Sedis, in potestate eorundem Ordinariorum erit in eum, praesertim si fuerit clericus, animadvertere poenis et censuris ferendae sententiae uti violatorem privilegii fori, si id expedire in Domino judicaverint.

Interim impensos animi mei sensus testatos volo Eminentiae Tuae cui manus humillime deosculor.

Datum Romae, die 23 Januarii an. 1886.

Humill. et addict. servus verus,

R. Card. MONACO.

BRIEF OF LEO XIII. ADDRESSED TO MGR. FR. SATOLLI,  
COMMENDING THE STUDY OF THOMISTIC THEOLOGY.

LEO PP. XIII.

Dilecte Fili, salutem et Apostolicam Benedictionem.

Qui te, dilecte Fili, addictissimum jam noveramus doctrinae S. Thomae, quum adhuc Perusinam Ecclesiam regeremus, eaque de causa in almam hanc Urbem jussimus accedere, ubi a pluribus annis S. Theologiae tradendae operam navas, lubente gratoque animo accepimus a te praelectiones Theologicas, quas in discipulorum tuorum commodum hactenus edidisti. In iis autem vehementer consilium tuum laudamus quod commentaria exhibes in ipsam S. Thomae Aquinatis Summam, ea mente ut auditores tui textum Angelici Doctoris e suis manibus excidere non patiantur. Sic enim et non aliter fiet ut genuina S. Thomae doctrina in scholis floreat, quod Nobis maxime cordi est. Illa enim docendi ratio quae in magistrorum singulorum auctoritate arbitrioque nititur, mutabile habet fundamentum, ex quo saepe sententiae diversae atque inter se pugnantes oriuntur, quae quum S. Doctoris mentem referre nequeunt, tum dissensiones fovent et concertationes, quae diutius jam catholicas scholas non sine magno scientiae christianae detrimento agitarunt. Optandum autem est ut praeceptores S. Theologiae,

Tridentinos Patres imitati, Summam S. Thomae super cathedris suis patere velint, unde consilium, rationes et Theologicas conclusiones petant. Ab his enim palaestris merito Ecclesia expectare poterit fortissimos milites ad profligandos errores, ad rem catholicam defendendam. Quod ut tibi Deus copiose concedat, auspicem divinae gratiae Apostolicam benedictionem peramanter impertimus.

Datum Romae apud S. Petrum die XIX Junii an. MDCCCLXXXVI.  
Pontificatus Nostri Nono.

LEO PP. XIII.

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## NOTICES OF BOOKS.

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ÉLÉMENTS D'ARCHÉOLOGIE CHRÉTIENNE. Par le Chanoine Reusens, Professeur d'Archéologie à l'Université Catholique de Louvain. 2nd Edition, 2 vols. Dublin: M. H. Gill & Son. 1886.

STUDENTS of Christian Archæology and lovers of Ecclesiastical Art will welcome this work. It comes from the pen of an accomplished antiquarian, Canon Reusens, Professor of Archæology at the University of Louvain, and gives us a *résumé* of the course of lectures, which for upwards of twenty years he has delivered to his class.

The *Eléments d'Archéologie Chrétienne* supplies a want in furnishing a simple and interesting handbook to the study of a hitherto neglected though useful branch of ecclesiastical studies. In its widest sense the author treats the subject, and thoroughly informs his readers not only on the growth of ecclesiastical architecture, but also initiates them in every department of Christian Art, shewing its commencement in the Catacombs and tracing its subsequent development as displayed in Cloister and Cathedral.

The work is divided into six chapters. Of these, the first is devoted to an exposition of the principles of classic architecture, which so largely influenced the style of the early Christian monuments, and the others deal successively with five periods covering the history of Christian Archæology. Under the first period, that of the Catacombs, we find a description of those at Rome, their origin, history, and iconography. The section on the latter subject is well illustrated and most interesting. A second article gives an account

of other Christian remains and monuments of the first three centuries. The Latino-Byzantine period, which is the subject of the following chapter, embraces two styles, contemporaneous in origin, that flourished each in its own part of the Roman Empire. In the article on Latin style we have the origin of the Basilica and other early Christian temples, and we learn how Pagan edifices were converted to the purposes of Christianity. The characteristics of this style, the mode of construction, monumental decoration, mural painting, and mosaics of the first Western Churches are next noticed. The succeeding section deals with altars, chancels, and the various parts of sacred edifices. A description of cemeteries, sarcophagi, and monuments follows, and some notes on Frankish sepulchres, numerous in Belgium, are especially interesting. Under the head *Mobilier religieux* we have an account of the earliest sacred vessels, reliquaries, vestments, and other church furniture. A second article treats, on the same lines, the Byzantine style. The Roman, Gothic, and Renaissance periods are similarly dealt with in the following chapters, thus affording a view, at successive epochs, of every department of ecclesiastical art and letting in much light on the ritual and rubrics of the times.

Canon Reusens' work embodies the successful result of a lengthened and minute study of a many-sided subject. His thorough acquaintance with the best specimens of mediæval Art enables him to appreciate the opinions of those who preceded him over the same ground, and his criticisms are not wanting in taste and judgment. The Professor has laid under contribution the best authors who devoted themselves to illustrate special branches of Christian Archæology, and his quotations from them enhance the value of his own views and serve to introduce the reader to those under whose guidance he can obtain a more extensive knowledge of the Church's great treasury of Art. Upwards of eleven-hundred excellent woodcuts add considerably to the value and attractiveness of the work, and both paper and printing are up to the requirements of the subject. We wish these volumes a large circulation and trust they may tempt many of our readers to study the science of Christian Archæology.

J. J. R.

LIFE OF MARGARET CLITHEROW. By L. S. Oliver. London: Burns & Oates.

BESIDES the intrinsic worth which a record of the cruel sufferings and death of one of the foremost and best known of the many martyrs



who suffered at York must necessarily possess, this religious biography has all the charm and attraction which a singularly graceful English style can give, so interesting is the narrative that you almost forget you are reading an account of one of the most heartless and revolting martyrdoms on record. Some might say that the style should be adapted to the subject, but we consider it an advantage to have the story told in this interesting and attractive way. We all know how easily in the busy turmoil of life, mid the many cares of this work-a-day world, people are turned away from the consideration of religious subjects, especially if such subjects excite their loathing and disgust. "Catholics," says Fr. Morris, S.J., in his preface to this book, "were gradually coming to know as little of the sufferings of our martyrs as Protestants themselves. It is but natural that other times should be measured by our own, and as such things do not happen now, it is not surprising that men could bring themselves to think that they never could have happened."

Hence the publication of this book at the present time is singularly opportune. The memory of the sufferings of the martyrs was fading even from the minds of those whom simple gratitude should keep from such forgetfulness, whilst the Church, their loving but prudent mother, is about rewarding their fidelity by giving them that crown which they have earned so nobly and so well.

SERMONS FROM THE FLEMISH. Translated by a Catholic Priest. Vol. I. ADVENT TO THIRD SUNDAY AFTER EPIPHANY. Dublin: Duffy & Sons.

THIS book has no preface, and it needs none: it is briefly the best volume of sermons we have yet seen. Though translated from the Flemish, the English is so excellent throughout that if they were to be delivered verbatim or read, even before an educated congregation, we doubt if a sentence would be detected which would mark them as translations. In contrast to the usual characteristics of written sermons, they are short, practical, and deeply devotional. They are replete with quotations and illustrations from the Sacred Scriptures, and the Saints and Fathers of the Church. The truths of the Catholic religion are explained in simple language suited to the intelligence of our ordinary congregations. For each Sunday there are six, seven, and sometimes as many as ten sermons treating of two or three different subjects, so that the preacher has ample scope to choose the subject of his instruction.

Consequently we should say that these sermons are calculated to

be of great practical utility to the hardworked priest on the Mission, who sometimes finds the duty of instructing the faithful, though strictly binding him, a most difficult one to fulfil. By reading over with care and attention one or two of these sermons—for as a rule there are two or three treating of the same subject—he may acquire even in detail, in a comparatively short time, matter sufficient for an instructive half-hour's sermon. Those also who from any cause are unable to be present at sermons or instructions could scarcely supply their place in a better way than by reading this book.

We need merely state that the book has passed under the censorship of the learned Father Meehan, and bears the Imprimatur of the Archbishop of Dublin, and we have said quite enough to guarantee the soundness of the theological opinions it contains.

MONSEIGNEUR DUPANLOUP ON LIBERAL EDUCATION. By Rev. Edward Cuthbert Butler, O.S.B., M.A., Lond. Dublin: Gill & Son.

THERE are few whose opinions on the question of education should be listened to with more attention, and received with greater respect than those of the late Bishop of Orleans. A man of eminent abilities, he had almost a life-long experience in the education of youth, and the system he framed for their instruction was crowned with signal success. Monseigneur Dupanloup's views on education have been clearly put forward and ably supported by Fr. Butler in the "*Downside Review*" of last year, and we are glad to see his interesting papers now collected in pamphlet form.

The theory of this experienced ecclesiastic is thus stated by Fr. Butler in a few words: "That the *essential* element of a liberal education in boyhood and youth is the thorough study of the languages and literature of our native land and of Greece and Rome; and that mathematics, science, history, and a modern language are accessory and subordinate subjects, yet most useful, and even necessary." In these days when utilitarianism prevails to such an extent in the education of youth, when the attainment of reward and not the infusion of knowledge seems to be the chief object aimed at, Monseigneur Dupanloup's thesis will scarcely pass unchallenged.

But it should be borne in mind that in thus "urging the claims of the classics there is no intention of advocating an exclusive study of them, or of implying that any other subject should be clipped for their sake. Mgr. Dupanloup and the other writers quoted, all advocate a union of classics with modern languages, mathematics,

history, and science." The advantages and disadvantages of public competitive examinations, the evils resulting from forced preparation for such examinations, from mere superficial culture, and from aiming at utilitarianism alone in education are clearly set forth and tellingly refuted. The pamphlet deserves the attention of all engaged in the education of youth.

ECHOES FROM THE PINES. By Margaret E. Jordan. Portland, Maine: M'Gowan & Young.

THESE are chiefly echoes of Miss Jordan's deep spirit of love and devotion to God and His Holy Mother. It was the voice of God whispering through the lofty pine woods that inspired her poetic soul to tell us in verses so sweet and pleasing of His magnificence and beauty, His mercy and His love. Naturally from such a source of inspiration the best and most harmonious of Miss Jordan's verses are those which treat of religious subjects, though the patriotic and humorous poems in her collection are far above the average. "Amélie Lautard," "Le Bon Dieu," "On a picture of St. Mary Magdalen," and "An evening visit to the Blessed Sacrament," are poems of great merit. In the "Crowning Sacrifice," Miss Jordan tells in touching lines the circumstances of the self-sacrificing, dying effort of Rev. Thomas N. Burke O.P., on behalf of the starving children of Donegal; she makes a noble and earnest protest against the heartless saying that emigration is the only panacea for Ireland in "Leave their Fair Fatherland." The following is the concluding stanza of this poem:—

"Courage, O Erin, dear Country!  
Thy harp-strings shall vibrate again:  
The sunburst dispel these dark shadows,  
The shamrocks bloom free on the glen;  
Thy God-given rights be untrammelled;  
Thy shrines and thy hearthstones be free;  
And thy flag shall wave o'er thee in triumph,  
O Erin, fair isle of the sea!"

But it is for the stirring patriotic song "'Tis no disgrace to be Irish" that we should be especially grateful to Miss Jordan; there is a ringing melody in this poem which is very beautiful.

We do not, however, mean to claim extraordinary merit for Miss Jordan's poems. Indeed there are in them many harsh and unmusical lines, many with syllables in excess or wanting; and many lines in which poetic licence is freely used both as to grammatical and metrical construction. They deserve praise rather from the promise which they give of future excellence than because of their intrinsic worth.



LENTEN SERMONS. By the Rev. P. Sabela. London:  
Burns & Oates.

THIS is an excellent course of Sermons for the holy time of Lent. Of the seven Sermons which the book contains, the first five and the seventh deal directly with the sacred events of the Passion of Our Blessed Lord. The sixth treats of what is called the Compassion of Mary. The Sermons are clear, simple, and earnest. They abound with moving descriptions and striking practical reflections.—A. M.

THE RULE OF OUR MOST HOLY FATHER ST. BENEDICT.  
London: Burns & Oates.

THIS is a new English Translation of the rule which was drawn up by St. Benedict about the year 535, for his followers, and which became at a later date the common rule of all Western monachism. The rule of St. Benedict, to which the consent of ages has given the title of the Holy Rule, is remarkable both for its simplicity and comprehensiveness. It possesses an interest that is unique in the history of the rules of religious life on account of its venerable antiquity and because it is the rule of an Order that has played such an important part in the history of the Church and the civilization of Europe for the last thirteen centuries. The work of translation is well executed; it is marked throughout by a simplicity of style which brings it into harmony with the spirit of the rule which it interprets. The Latin Text from which the translation is made appears on alternate pages with the English version and was first printed about the middle of the sixteenth century from the most ancient and authentic MSS. preserved in the venerable monastery of Monte Cassino. There are copious notes added in an Appendix which will be found useful in explaining certain passages whose meaning is not apparent from the mere verbal reading of the text. There is also a complete Index alphabetically arranged to facilitate reference to any portion of the book. It is sure to have a wide circulation not only among the members of the Benedictine Order but also among its many friends and admirers.—T. G.

NATURE AND THOUGHT. By St. George Mivart. London:  
Burns & Oates.

WE are glad to notice the appearance of a new edition of this truly excellent little book. The fact of its having run through two editions within a comparatively short period of time is an evidence of

how its worth is appreciated by the public. Its aim is to discuss the great fundamental principles that underlie all physical science and to express in terms as little technical as may be the course and outcome of recent discussions on the relations between the external and visible world and the human mind. The book may be divided into four parts: the first treats of the certainty of human knowledge, its criterion and motives; the second of the knowledge which we can acquire of the external world; the third of the knowledge of universal and necessary truths; and the fourth shows that the human mind created as it is with its powers of abstraction and deduction is capable of rising from the knowledge of the creature to that of the Creator, and of recognising in the works of creation the impress of the Divine Intellect, which it can rationally infer to be the Great First Cause of all things. The subject-matter which covers a wide and interesting field of discussion is treated throughout in the form of a dialogue between Maxwell and Frankland, the former of whom is always sure to have in the end the best of the argument on each of the many points discussed, and to lead his sceptical companion by the force of acute and logical reading to the admission of the truth.

The following brief dialogue on the Darwinian theory will give some idea of the style of reasoning pursued throughout the book:—

F.—Do you accept the Darwinian doctrine on that subject (the origin of man)?

M.—To tell you the truth I think it is an absurd doctrine.

F.—That is a strange thing to say considering the number of eminent men who support it, and their full competence to judge in all matters of physical science.

M.—That is just it. They are competent in physical science, but they are lamentably deficient in philosophy and not a few grasp it as a polemical weapon. It is held with passion and propagated with enthusiasm, for it has social and political consequences, the initial stages of which are agreeable to some of its advocates.

F. But man's body is very like an ape's, and the process of his development is similar to that of all beasts . . . .

M. Quite true . . . . But what of all that? The mind of man seems to differ not in degree but in kind from the psychical faculty of other animals, and therefore I do not see how we could ever have been evolved from them. We have seen the essential differences between a moral judgment and any aggregate of feeling, and between an intellectual conception (such as 'truth,' 'number,' 'justice') and any other aggregate of feelings . . . . T. G.

STUDIES OF FAMILY LIFE. By C. S. Devas. London :  
Burns & Oates.

ON nothing perhaps does human happiness so largely depend as on the laws that govern family life. These laws vary very much with circumstances of time, place and religion. They form an important part of the social history of every people ; and therefore they have been discussed over and over again in periodicals, pamphlets and books. They had not, however, until quite recently, been collected in any convenient volume. The general reading public were thus prevented from possessing a full and connected knowledge of the many and strangely different systems of family life that have existed at other times and in other countries. That want is no longer felt, as it is supplied by one who has already done so much for social science. Mr. Devas in his *Studies of Family Life* has collected, arranged and set forth in his own words materials drawn from many sources of reliable information. He discusses the chief features in each system of Family Life, viz., the relations between men and women, between parents and their children, between brothers and sisters and other collaterals. The different systems of family life are arranged in three principal groups, viz., the Fore-Christian, Christian, and After-Christian. The treatment of this subject is most orderly and pleasing throughout. There is one point that is brought home with special force to the reader of this book, viz., the superior excellence of the gospel law that forms the constitution of the Christian family, and the aptitude of that law to foster and promote concord, peace and happiness among its members. The author pays a well-merited tribute to the social virtue of the Irish people, while he draws a very sad picture indeed of the condition of social life among the middle and lower classes in England. History supplies a pretty exact parallel to the latter in the case of the Romans shortly before the downfall of their empire. They paid the penalty due to their general immolation of social virtue. Who can say that another great empire will not soon pay a like penalty for a like cause ?

THE ALLEGED BULL OF POPE ADRIAN IV. A Lecture  
delivered by the Rev. P. A. Yorke., C.C. Dublin :  
M. H. Gill & Son,

Few documents ancient or modern have given rise to more controversy than the so-called Bull of England's only Pope granting to Henry II. the right to invade Ireland. While there never have been



wanting many able writers to deny the authenticity of the Bull, those who have the opposite view are still more numerous. And among the latter are to be found not a few who were forced by what they considered the strength of evidence to admit what they would otherwise fain deny. The opinion, however, of the former has, we are glad to observe, received strong confirmation from recent researches made in the Vatican archives. The result of these researches, together with the other arguments usually advanced against the authenticity of the Bull, were fully developed by Fr. Yorke in the interesting lecture recently delivered by him in the lecture hall of the Catholic Commercial Club. The Lecture is published in pamphlet form.

The following extract showing the view which the Irish people have ever been inclined to take of the alleged Bull will serve as a specimen of Father Yorke's instructive lecture. "The silence of all our annalists during the twelfth century concerning any grant of this country to King Henry is singularly striking. Indeed the Irish nation, as if instinctively, shrunk from accepting the alleged Bull as genuine, and unhesitatingly pronounced it a forgery. Quite recently a document of the fourteenth century was found in the Roman archives in connection with the Pontificate of Pope John XXII., which throws a flood of light on this controversy. In the year 1325 William de Nottingham, Lord Justiciary, Canon and Precentor of St. Patrick's Cathedral, Dublin, forwarded to the Holy See a *relatio*, or an account of religious affairs in Ireland. In this important document, as usual, the Irish are accused of very many crimes, among which is insidiously introduced the rejection of the alleged Bulls of Adrian and Alexander. I give the very words: '*Asserentes etiam Dominum Regem Angliae ex falsa suggestione et ex falsis bullis terram Hiberniae in Dominium impetrasse ac communiter hoc tenentes.*'"

#### ST. JOSEPH'S ADVOCATE.

THIS American Quarterly, now in the fourth year of its existence, is the organ of St. Joseph's Foreign Missionary Society, founded in the interests, educational and religious, of the Catholic coloured people throughout the world. For the negro population of America in particular, the Catholic Church possesses special attractions: they enjoy before her altars a liberty and an equality with their more favoured fellow-man denied to them in the churches of the Protestant sects. Naturally enough then, the reports issued by this Society are of a most cheering character, and the movement has proved such a

thorough success that a similar one has been set on foot by the Methodists and Episcopalians in the United States.

This little organ of the Society is well printed, copiously illustrated, and sold at a very low price. It does not confine itself to forwarding Missionary work among the negroes, but also watches jealously everything that may affect their temporal interests. Consequently we find in its pages articles on the Soudan War and on the Presidential elections viewed from a negro standpoint, as well as interesting accounts of the spread of the faith among the heathens. We should be glad to see "St. Joseph's Advocate" getting the wide circulation it so well deserves.

DE IMITATIONE CHRISTI. Tornaci Nerviorum. Typ. Soc. S. Joannis Evang. Descléc, Lefebvre et Soc.

THIS neat little Latin edition of the Imitation of Christ is specially suited for the use of ecclesiastical students and priests. It is needless to say that after the inspired word of God there is no book which we ought to read so often and so carefully as the Imitation. It is only by reflection and study that we can clearly understand, and fully appreciate the wondrous depth of thought and beauty of expression it contains. To estimate it at its full value we must put in practice the monition of Cardinal Henrigneux: "Lege, non cursive et festinanter, sed magna cum attentione, et nonnihil morae versiculis interserendo: quaque te magis respiciunt aut movent, relegere velim."

Consequently we should say that for those who can do so, it would be an advantage to read the Imitation in Latin, for if we read it in English we are inclined to pass on without giving due consideration to what we read, and thus lose much of the spiritual profit we might derive from its study.

MEDITATIONS FOR EVERY DAY IN THE YEAR, COLLECTED FROM DIFFERENT SPIRITUAL WRITERS AND SUITED FOR THE PRACTICE CALLED "QUARTER OF AN HOUR'S SOLITUDE." This book is modernized and revised by Rev. R. Baxter, S.J., and again revised and republished by Rev. P. Neale, S.J.

THESE Meditations were written more than two-hundred years ago, at a time when Catholics were cruelly persecuted in these kingdoms. They thus possess an historical interest for us, as we know that they served to strengthen and encourage our forefathers in their faith and in their desire to transmit to us that priceless

treasure. The intrinsic merit of the work is very great on account of the number and variety of the meditations and the really solid matter they contain. We have meditations on the principal events in our Lord's life, on the chief points of his doctrine, and a really fine series of well arranged meditations on His miracles and parables. We think the Rev. P. Neale has done a true service to religion by republishing this work in so superior a manner. It is printed and published by Messrs. Benziger Brothers, New York, and we think it does their publishing department great credit. A.B.

1794: A TALE OF THE TERROR. From the French of M. Charles D'Héricault. By Mrs. Cashel Hoey.

THIS Tale of the Terror purposes, at least indirectly, to give an outline of the condition of Paris during what we may regard as the worst stage of the First Revolution. The writer, M. C. D'Héricault, is a writer of repute among men of letters in France. His book is interesting and lively, and presents a fairly vivid picture of Paris during part of the Reign of Terror. It is written in a good spirit, and is safe and instructive reading, but not heavy or dull as instructive reading sometimes is. In our opinion it suffers by comparison with a "Tale of Two Cities," a work chiefly on the same subject.

The translation is really so good that it looks not at all like a translation; but still we may remark that the following construction is a good type of what should not be found in any work, either original or translated:—"Whom the proprietor is nobody knows" (page 53); "I know whom she is that he loves" (page 170).

The book is published by M. H. Gill & Son, and we regard the type as particularly good, but we cannot say the same of the binding. A. B.

THE O'CONNELL PRESS POPULAR LIBRARY. Dublin :  
M. H. Gill & Son,  
ON IRISH AFFAIRS. By Edmund Burke.  
POEMS BY GERALD GRIFFIN.

THE recent additions to the O'Connell Press greatly enhance the worth and attractiveness of the collection.

What book can be more timely in these days, when every one is interested in the study of the Irish political question, than a judicious selection from the writings of the first and most eloquent of political philosophers on Irish affairs?

And who will not welcome a neat, well-printed handy collection of the Poems of Gerald Griffin at the cost of the merest trifle?



We are really amazed how these admirably printed books of about 150 pages can be sold for threepence each.

The O'Connell Press Library now comprises, in addition to these we have noticed, Mangan's *Poems*, Goldsmith's *Vicar of Wakefield*, and Moore's *Irish Melodies*.

#### THE AVE MARIA MAGAZINE.

WE have received further numbers of the "Ave Maria," and we need merely state that their contents—varied, interesting, and instructive—fully verify the very high opinion we had already formed and expressed concerning this excellent periodical.

THE FOLLOWING OF CHRIST. By John Tauler. Translated by J. R. Morell. London: Burns & Oates.

AMONG the preachers and spiritual writers of the fourteenth century, the famous German Dominican Tauler holds a high place. He belongs to that well known school of mystical theology that produced such men as Thomas à Kempis, Süss, Ruysbrock, Seuse and others. He is known to English readers chiefly through his "Life and Times," translated by Susannah Winkworth. One of his best works is the "Following of Christ," which has been recently "done into English" by J. R. Morell. It "teacheth how a man should follow the poor life of our Lord Jesus Christ, and how a man should live inwardly, and how he should come to true right perfection, and teacheth sundry lovely differences of God's truth." Those who do not understand the German language, which Tauler spoke and wrote, will welcome this English version of a little treatise that is replete with the gems of high spiritual life. The style of the translation is antiquated and in some parts stiff. We cannot but think that it would have been much improved had a more modern style been adopted without using either the "dulcet style of Gibbon" or "the polished propriety of Macaulay."—T. G.

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# THE IRISH ECCLESIASTICAL RECORD.

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SEPTEMBER, 1886.

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## THEOLOGICAL STUDIES BY CORRESPONDENCE.

IN the *Saturday Review* some eighteen months ago there appeared an account of a work then recently published by the learned Benedictine, Cardinal Pitra. The critic, while freely acknowledging the industry and learning of the eminent author, in the well-known style of that Review's treatment of Catholic topics, warned his readers that no such scholarship, nor indeed scholarship of any kind, must be looked for among the rank and file of the Catholic clergy. As a rule, he had found they were unconscious that it was desirable or even expected that they should be students; and in support of his thesis he proceeded to tell a story to the following effect:—An ecclesiastical student had just completed his course, and taken his degrees by public thesis with considerable distinction. Naturally feeling interested in the future of a young man of such apparent promise, a friend ventured to ask what particular branch of ecclesiastical studies the young priest proposed to pursue when he left College—"Studies!" he replied with evident astonishment. "Why should I study? Have I not passed all my examinations?"

Whatever may be the case with individuals, the reproach, applied to the clergy as a body, is certainly undeserved. There is no lack among them at least of good intentions, which it is of course the point of the story to deny. Indeed it may be safely affirmed that few, if any, priests leave College

without taking a definite resolution not to abandon the studies in which the last years of preparation for their sacred calling have been spent. The necessity of an accurate and readily available acquaintance with the principles of theology, for the due discharge of the duties of the priesthood, for preaching, for instructions, for the administration of the Sacraments; the nature of this science itself, depending as it does not only on a few first principles, easily known from reason or revelation, but also, in some departments at least, on a multiplicity of distinctions, enactments and decisions, and constantly needing to be readjusted to the varying circumstances of every age; the deplorable waste of time and loss of ecclesiastical spirit almost necessarily resulting from the neglect by a priest of the studies proper to his order—these and the like considerations have been so frequently urged by superiors, by spiritual writers, and at times of Retreat, that the newly ordained priest who can resist their cumulative force must be singularly callous and self-confident. We may take it, then, that as a rule the young priest resolves to combine a certain amount of reading with the active duties of his missionary career.

But what is the practical result of this almost universal good purpose? What in point of fact occurs? The answer to such an inquiry would be, it is to be feared, disappointing and discouraging in many cases. What happens too often would be found to be pretty much as follows:—For the first few years, perhaps, there is a fair amount of application to subjects having an immediate bearing on the ordinary duties of a priest. By the time that a practical knowledge of the principal functions of the sacred ministry has been acquired, such knowledge as is to be obtained from books, appearing less necessary, is less anxiously sought after. By the more steadfast, theological reading is still kept up to a fair extent, but of an unsystematic and desultory kind, the student flitting from treatise to treatise, from author to author, following the lead of the last new work appearing or topic becoming current. But the last stage in the falling away from good purposes has not yet been reached. In course of time theological subjects begin to lose their



interest, and the mind its power of fixing its attention on and grasping problems which in College days were its daily bread. And then it is not doubtful that in no long time they will be practically discontinued, except perhaps so far as the preparation of a sermon or a conference case may compel an occasional reference to such sources of information.

The anxious and wearisome nature of a priest's daily labours, in many instances no doubt, puts it out of the question for him to give his mind to considerations largely speculative and abstract. But even after making this admission in the most liberal way, and freely granting that it accounts satisfactorily for the larger proportion of the defaulters, it cannot be doubted that a considerable number still remains to be accounted for. How comes it that professional studies are not pursued by the latter with that persevering earnestness and success that befit their responsible office? A prescription by a physician, an operation by a surgeon, a deed by an attorney, an opinion or pleading by counsel, a painting by an artist, a plan by an architect—these things differ not in degree only, but in kind, from the same things by non-professional hands. A much greater difference should be apparent between the handling of a theological topic by an average preacher, and the treatment which it might be expected to receive at the hands of an intelligent Catholic layman? When this is not the case, is it not because the particular clergyman fails to keep up his professional studies?

Assuming this neglect to be a fact, what is its cause? In a certain number of cases no doubt it is due to want of time. But to what is it attributable in the instances for which this plea cannot honestly be put in? Surely not to want of good intentions, or of repeated efforts? The young priest started with a fixed determination to pursue his studies; and for some years perhaps he struggled manfully to be true to his resolve. But he struggled in vain; the current of adverse circumstances was too strong for him; he had to give in at last, and allow himself to drift with the stream. But why, we may ask? The belief which I venture to express is this: he failed mainly because his resolution

was too vague and general. He meant to work at something at sometime, and naturally enough he never worked at anything at any time. What he wanted was an urgent motive determining him to study this, and not that; and now, and not then. In other words, he failed because he had no definite subject to work at, and no definite object to work for. A general desire of knowledge and of self-improvement was insufficient to surmount a natural mutability of purpose, and the many obstacles to study presented by an active life.

The purpose of this paper is to inquire whether this defect could not, to some extent at least be remedied by the establishment of a system of Theological Studies by Correspondence, which will presently be described. The idea was suggested by a system of secular studies, which has been carried on in England for some years with marked success, under the title of University Correspondence Classes. The aim of this institution is thus described in its prospectus:—

“The University Correspondence Classes were established with a view to affording to those who are unable to attend College Lectures, a means of obtaining by Correspondence Education from competent men, mostly of high University position.”

The staff by which this work is undertaken consists of thirty-one Tutors, seven of whom, with their secretary, form a Committee of Management. This tutorial body includes men who hold severally the degrees of Bachelor and Master of Arts, Bachelor of Common Law, Bachelor and Doctor of Laws, Bachelor and Doctor of Medicine, Bachelor and Doctor of Science, &c., degrees which are contributed by the various Universities in something like the following proportion:—London, 17; Cambridge, 8; Oxford, 4; Dublin, 2.

The working of the system is thus described in the prospectus:—

“A paper is set once a fortnight by each Tutor on a course of reading which has been previously specified for that period, and the pupils' answers, which should be received not later than the third day after the questions have been received by the pupil, are corrected by the Tutor. Each paper takes not less than two hours to answer. A course of papers in any subject embraces all that is necessary to pass the Examination. . . . Every pupil on joining the Classes is furnished with directions for study, and with a list of the books recommended. . . . Pupils are encouraged within reasonable limits to ask questions on difficult points that arise in their study.”

This work is of course carried on entirely through the agency of the post; and the secretary informs me that the classes have students in all parts of the Three Kingdoms, and even on the Continent, and in America, and the Colonies.

As a sample of the results obtained, the following figures from last year's Report may be quoted. The students of these classes secured in 1885 some 70 successful examinations viz., at Cambridge Higher Local, 13 (all women); at the London University, Intermediate Law, 3; Matriculation 6; Intermediate Arts, 12; Bachelor of Arts, 24; Preliminary Science, 2; Intermediate Medicine, 2; Intermediate Science, 4; Bachelor of Science 4.

The question we have now to consider is, whether the correspondence system is applicable to the study of Theology. On the face of it, a plan which has succeeded so well with secular subjects ought, to be equally successful with theological studies. But, before entering into the question itself, it is of the utmost importance to have it constantly borne in mind, that what is sought is not a system of studies for professed students, or for literary men, whose lives are spent over their books. There will be abundant scope for their learning and industry in the work of directing the studies which the project seeks to promote. The question is raised solely in the interest of the hard-worked missionary priest, who cannot give more than a few hours a week to theological studies, and who feels the want of something to give a definite aim to his reading to make it regular and systematic, to help him to persevere in it, and to provide him with an independent and trustworthy test of its value. I believe that the correspondence system would be found to confer these advantages.

Obviously, the first element of success is to secure the services of a staff of Tutors, whose theological attainments shall be admittedly of a high order. No man cares to be taught by, or expects to learn, from his equals in knowledge. But how is such a staff to be obtained? I venture to suggest with the utmost diffidence, and with many apologies if the suggestion is an unbecoming one, that this Review should add to the many and valuable services in the cause of



Ecclesiastical learning, for which the clergy of these kingdoms are indebted to it, the signal service, as I account it, of undertaking the organisation and management of this system of studies which I am advocating. At first sight, no doubt, the proposal seems unworkable enough; but I am sanguine that when it has been explained in detail, it will present a more practicable appearance.

For the sake of illustration, let it be supposed that the Editor and staff of the IRISH ECCLESIASTICAL RECORD have consented to inaugurate a course of theological studies by correspondence at the beginning of next year. What would happen, I conceive, would be something of this sort. The fact that such a project was in contemplation would be announced as soon as possible; and intending students would be invited to send in their names, and the fees for the course (about which more will be stated presently) to the Secretary. In the December number it would be stated what treatise it was proposed to take, and what author had been chosen as the text book. A certain portion of the author would be assigned as the work to be prepared for the first paper, care being taken that the amount should not exceed what it might reasonably be supposed a priest on the mission could get through in the time, (a month), without prejudice to his other duties. In the January number a series of questions would be set, ranging over the whole of the work prepared, and the students would be desired to send in their papers within (say) a week of the time at which the questions were received. These papers would be revised and annotated by the Tutors, and returned to the writers. Appended to the questions for each paper, there would be a notification of the work to be done in preparation for the next; and ten such papers might be given in the course of the year, two months being left free for vacation.

“An excellent scheme, no doubt,” it may be said, “if it could be got to work.” But assuming that the proposal meets with wide acceptance, and that the students become numerous, is it credible that the staff of this Review can undertake the work of setting and revising perhaps many hundreds of papers every month? The objection is a natural

one, and affords an opportunity for a fuller explanation. The well-known intimate relations between the IRISH ECCLESIASTICAL RECORD and the most important seat of Ecclesiastical learning in these Kingdoms suggested the idea that an application to that Review in the first instance, was the readiest means of obtaining a nucleus of the organisation which will be required. But the co-operation of other learned men need not be excluded. Indeed, the whole idea being, that the work should be carried on through the agency of the post, there is no reason why the services of any theologian in the Three Kingdoms should not be enlisted; and I believe that if the project were once announced, many men of solid and matured learning, whose names would command respect, having a certain amount of leisure, would be both willing and glad to devote it to such a work. A Committee of organization and management would obviously be a matter of prime necessity, and that is precisely the task which I propose that this Review should undertake. It may be worth while to mention that this proposal is not altogether without precedent. The *Avvisatore Ecclesiastico* of Savona, which appears once a fortnight, proposes in each issue three theological cases for discussion. In a subsequent number the cases are reprinted, and to each is appended, with the name of the writer, one of the solutions received, which to the editor appears most satisfactory. The fact that the number of the replies thus sent in is steadily on the increase (in 1885 about 95, in 1886 about 165), seems to indicate that the practice commends itself to the judgments of subscribers.

Another point which appears to me essential to the success of the scheme is this. Both the work done by the tutors, and the benefit derived by the students should be paid for. What costs little or nothing is commonly estimated at its price. The chief aim of the correspondence scheme is to make spasmodic and intermittent work steady and continuous. How can it be expected that tutors will go on setting and revising papers if they receive no acknowledgment of their labours, beyond a few vague words of thanks? The acceptance of a fee, however small, at once changes the nature of a transaction. It becomes a matter of business and

of duty. Not that fees will in any appreciable degree induce scholars to take up the work. But every man likes to have tangible proof that his labours are valued. I remember being told by one who had heard the remark, that Mr. Gladstone expressed himself as feeling a particular satisfaction in receiving a cheque for £5, for an article which he had contributed to one of the periodicals—and this at a time when his salary as Prime Minister and Secretary for Foreign Affairs was some £7,500 a-year. The same principle will operate not less beneficially on the students. They are anxious to work, but trifles are constantly cropping up to frustrate their good intentions. A trifle thrown into the other side of the scale will preserve the balance. In other words, the probabilities are that a man who has paid his money for a certain object is more likely to try and get his money's worth out of that object, than he who got it for nothing. That a fee of one guinea—the amount is a matter of detail—be paid for such a course of papers as has been described is what I venture to suggest. A sum rather less than is spent ungrudgingly enough every year on a daily paper ought not, one would suppose, to appear excessive for such an object.

I have spoken of the correspondence system only in connection with the study of theology; but there is no reason why it should not be applied to the whole cycle of Ecclesiastical studies—to Canon Law, Scripture, Church History, Patrology or Liturgy; or why by its aid the clergy should not cultivate whatever branch of sacred knowledge they have need of or taste for, and thus find in it an effectual instrument for the promotion of solid and varied learning within their ranks.

JAMES CONNELLY.

[We beg to thank Father Connelly for his suggestive essay. The project will have our best consideration.—ED. I. E. R.]



## THE BLESSED EUCHARIST AND "FIRST GRACE."

NO Catholic has ever held that the primary and direct intention of our Divine Lord in instituting the Blessed Eucharist was to supply man with a means to which, in the exercise of a choice between it and Penance, he might freely have recourse in order to become freed from mortal sin. This would involve the teaching of Luther, who maintained "*primarium hujus Coenae effectum esse, ut graviora quaeque scelera remittat.*" Nor did Luther shrink from accepting the logical deduction from this teaching; for he also maintained that the "*Optima dispositio non nisi ea est, qua pessime es dispositus; et, e contrario, tunc pessime es dispositus, quando optime es dispositus.*" Turning away from those revolting enormities, we know that the teaching of the Catholic Church is briefly this: (1) The Blessed Eucharist is a *Sacramentum Vivorum* specifically instituted for the spiritual nourishment and sustainment of a soul that is pure, or purified from, mortal sin; and (2) that anyone who, "*conscientiam peccati mortalis habens,*" dares to receive this sacrament, is, *per se* and presumably, guilty of an enormous sin of sacrilege.

II. While this is the teaching of Catholic theologians universally—and is, indeed, a dogma of Catholic Faith—many of them maintain that there may be instances in which this Sacrament can be received, not alone without sacrilege, but with salutary effect, although, previously to its reception, the mortal sin had not been *de facto* removed. In other words they affirm that, in certain very possible contingencies, this Sacrament may confer First Grace—not indeed in the accomplishment of its ordinary and established function, but by the efficacy of its intrinsic virtue applied, though outside its normal sphere, to a sufficiently receptive subject. Take for example the case of a man in mortal sin who receives Holy Communion, erroneously but invincibly believing that he has been absolved, whereas, in point of fact, he has not received absolution, solely owing to the want of jurisdiction on the part of the confessor, or "*ex confessoris malitia.*" For such a man, they say, the Sacrament produces *prima gratia*—

the sin having been, *ex hypothesi*, retracted, and all affection for it laid aside, in the act of supernatural attrition by which he had disposed himself for Penance. It is on this case that the thesis is usually discussed; but those who claim for the Sacrament the conferring of *first grace* here, extend the contention to other cases as well—namely, when the mortal sin has been inculpably and irrevocably forgotten—when, from any cause, the communicant is not technically "conscious" of it; and when the communicant, "*peccati lethalis sibi conscius, justa ad Communionem necessitate urgetur, neque interim eam, qua sola peccatum deleri potest, contritionem habet.*" In this last case, the "*inopia confessoris*" must be invariably associated with the pressure of a truly grave and urgent necessity.

III. Concina, notwithstanding all his stern and impatient rigour, adopts this view, adding that it is the "*communis sententia cum S. Thoma.*" "Nonnulli," Collet writes, "*opinionem hanc adeo pro certa habent et indubitata, ut in contrariam acriter invehantur; sed minus recte, cum ex adverso nec improbabilibus de causis, pugnent viri graves.*" De Lugo says that "*tota haec controversia non excedit terminos opinionis probabilis*"—which is obviously true, since Saint Bonaventure, Vasquez, De Lugo, Tournely and many others, "*negant in universum Eucharistiam [posse] causare per se, vel per accidens, primam gratiam in aliquo casu.*" Benedict XIV. writes: "*Controversia est, et res quae unice a divina institutione pendet, nobis hactenus per Ecclesiam non manifestata.*" The weight of extrinsic authority, however, and—apparently at least—the weight of intrinsic evidence sustain the affirmative and more merciful opinion; for, amongst its supporters are St. Thomas, St. Antoninus, Cardinal Bellarmine, Suarez, St. Liguori, "*aliique plures.*" It is fair to add that Suarez, referring to the *Sacramenta Vivorum* generally, closes his argument thus: "*In caeteris, praeter Extremam Unionem, id solum habetur ex pia et probabili conjectura.*"

IV. In the absence of all formal and dogmatic teaching, we naturally try to ascertain what may be the *sensus communis fidelium*—prepared to recognise in it the unmistakable, though undefined, sentiment and voice of the

Church. That voice is heard speaking with no uncertain sound, most especially in the authorized prayers of the Sacred Liturgy: for such prayers, echoed without intermission from end to end of the earth, bear testimony to the universal belief, and give expression to the well-founded hopes of the people of God. Manifestly, prayers so authorized could not involve an error in divine faith; nor is it less manifest that the Church intended that these prayers should be interpreted in the plain and obvious signification of their words, for otherwise they could not fail to mislead the vast majority of those who, by the counsel of the Church, daily recite them. Now, amongst the prayers thus universally adopted, and which we find inserted "with approbation" in all our Missals and Breviaries, and also in very many Manuals of Devotion for Lay use, the Faithful are instructed to supplicate—while preparing to receive the Blessed Sacrament—that the "Holy Communion may become for them the 'peccatorum remissio,' 'delictorum perfecta purgatio,' 'ablutio scelerum,'" &c.—and these words, borrowed from the terminology of theologians, designate no merely venial offences. Besides: the remission of venial sin, of temporal punishment, &c., forms the object of other portions of the same prayers. The Faithful are also taught to express most confident hope that, by Holy Communion, they shall "*Corpori Christi mystico incorporari, et inter ejus membra connumerari*"—although they approach it "*tanquam infirmi, immundi, cœci, pauperes, egeni*"—all which indicate a spiritual condition which those for whom the prayers were formulated would most naturally, almost necessarily, interpret as implying, at the very least, the possible presence of mortal sin. So also in the Canon of the Mass, the "*dimitte nobis*" of the Lord's Prayer; the nervous and anxious appeal to the "*Agnus Dei qui tollit peccata mundi;*" and, as a still more immediate preparation for the Holy Communion, the tearful supplication—"*Perceptio Corporis quod indignus sumere præsumo non proveniat in iudicium et condemnationem, sed . . . prosit ad tutamentum mentis et corporis, et ad medelam percipiendam.*" The words of these thrice-consecrated prayers, read as the simple faithful read them, seem to give no doubtful



guarantee that such sins as either need not or can not be "submitted to the keys," are remissible by the Sacrament of the Blessed Eucharist. The very allusion in the last mentioned prayer to that "perceptio" which, St. Paul tells us, draws down judgment and condemnation, unequivocally suggests and justifies the inference that the "perceptio" of the Mass may create what Bellarmine calls a "non-indignitas" in the communicant, and end by supplying a "tutamentum" for soul and body, together with a "healing" of his spiritual wounds. It would, indeed, seem unreasonable to doubt that these liturgical prayers were composed and accepted under the conviction that the receiving of the Blessed Eucharist may release man from the bondage of mortal sin, in some not impossible contingencies.

V. These contingencies, it must be remembered, are (1) invincible forgetfulness of the sin; (2) an unwavering though false belief that the sin has been remitted; or (3) the possession of mere attrition, with which alone, in the absence of a "copia confessarii," some uncontrollable necessity constrains one to communicate. In such possible though rare circumstances, the communicant would seem to have satisfied all the conditions which St. Paul requires, in order that the Blessed Sacrament may be received with its abundant fruit. "*Probet autem seipsum homo, et sic de pane illo edat.*" "Probet," says A. Lapide, "*hoc est, se examinet num aptus sit et digne dispositus ad tanta mysteria . . . Non examinet an habeat fidem (uti vult Calvinus) sed an sibi sit conscius alicujus peccati, maxime mortalis, e. gr. ebrietatis ac superbiae, uti dixit v. 21.*" "*Haec probatio,*" writes Collet, "*in eo sita est, ut quis conscientiam suam diligenter examinet, ut peccata quaecumque sua detestetur; ut insuper ea, quorum conscius est, Ecclesiae clavibus subjiciat.*" Both A. Lapide and Collet merely paraphrase the words of the Holy Council of Trent (Sess. xiii., c. vii.): "*Probet seipsum homo. Ecclesiastica autem consuetudo declarat eam probationem necessariam esse, ut nullus sibi conscius peccati mortalis, quantumvis sibi contritus videatur, absque praemissa Sacramentali Confessione ad Sacram Eucharistiam accedere debeat: quod a Christianis omnibus, etiam ab iis sacerdotibus quibus ex officio incu*

buerit celebrare, haec Sancta Synodus perpetuo servandum esse decrevit, *modo non desit illis copia confessoris.*" The Holy Council thus determines for us the subject-matter of the "probation" required by St. Paul, and thereby enables us to decide that when a sufficiently diligent examination of conscience discovers no mortal sin as then actually existing in the soul, the intending communicant is qualified to accept the invitation of the Apostle: "*et sic de pane illo edere.*" But all this is, *ex hypothesi*, verified in these cases at least in which all consciousness of sin is lost, or the sin is reasonably believed to have been remitted through Sacramental absolution or perfect contrition. In perfect concord with this is the Canon in which the same Holy Council pronounces anathema on the man who would hold "*praecipuum fructum SS. Eucharistiae esse remissionem peccatorum.*" The efficacy of the Sacrament, in the present instance, is admittedly secondary and abnormal—a conjuncture which the Fathers of the Council would seem to have had vividly before their minds, when employing the otherwise redundant "*praecipuum.*" When we describe an effect as not being *primary*, we distinctly and decidedly insinuate that it may come adventitiously, and is, at the very least, *possible*.

VI. But the Council of Trent places in our hands a much stronger and more direct argument when it defines (Sess. vii., c. v.) "*Sacramenta novae legis continere gratiam quam significant, et gratiam ipsam non ponentibus obicem conferre.*" At the first blush this Canon would seem to afford incontrovertible proof that the Blessed Sacrament, by the fact of being one of the Sacraments of the New Law, confers sanctifying grace on all who do not, *by a positive act done at the moment of the reception of the Sacrament*, "place" some obstacle calculated to frustrate its fruitfulness. That it "contains," and is the very fountain-head of sanctifying grace, is beyond question; and the only controversy can regard the possibility of its conferring that grace on certain particular subjects, whose mortal sin has not been previously removed, in the usual course, by Penance. Is then the actual existence of mortal sin, in all circumstances, a bar and hindrance to the reception of those graces which the Sacra-

ments contain? Unquestionably it is not. On the contrary, the Sacraments of Baptism and Penance presuppose the presence of sin, for the virtue of those Sacraments is directly exercised in its removal. Nor does it alter the case that this removal is effected by *first grace*, for De Lugo himself admits with Suarez—and it cannot be denied—that “*gratia prima et augmentum gratiae sunt effectus ejusdem rationis quoad entitatem*”—which means that, though the graces which the Sacraments produce may differ as to quantity and volume, they are, essentially, larger or smaller measures of the same Divine gift. “*Gratia sanctificans*,” says Franzelin (p. 296), “*quae confertur per Sacramenta, est quidem in iis omnibus ejusdem rationis ontologicae.*” *First grace* and *second grace* are not, like the “sufficient” and “efficacious” graces of Thomism, two essentially distinct creations, neither of which can ever become the other: they are precisely the same benefaction conveyed through different media. Obviously, then, there is nothing in the intrinsic nature of this sanctifying grace which repels it from the soul that has not yet been liberated from mortal sin; for otherwise the Sacraments of Penance and Baptism could never produce fruit. Neither does there seem to be anything on the part of the communicant in question that should make the actual and operative reception of the grace impossible. The mere presence of mortal sin cannot do so, as we have seen; and, for the rest, the man whose case we are considering has, as we assume, dismissed from his soul all affection for mortal sin; he is, besides, either invincibly unconscious of its actual existence, or has employed all his available efforts to become dutifully repentant and reconciled with God. *Fecit quod in se est, et tali Deus non denegat gratiam.* He cannot be counted amongst the *ponentibus* obicem; the only acts he now “places” are acts supernaturally good, and such can never be regarded as repellent of sanctifying grace. Assuredly it was not without reflection that the Holy Council has said “*non ponentibus*” rather than “*non afferentibus* obicem;” and this is why the subject under consideration may be legitimately said to have a receptivity for the sanctifying grace, which the Sacrament conferred upon him undoubtedly



"contains." The Council could not have meant less than it said, for it must have seen that inadequate instruction on this particular point might be disastrously misleading.

VII. No doubt, in all but exceptional instances, the Sacraments confer no other species of grace than that which they "signify;" and in the Blessed Eucharist "second grace" is emphatically symbolized in the forms of bread and wine. But, in the first place, "*si gratia habitualis quae per Eucharistiam dari consuevit, spectetur secundum se, tam de se apta est ad vivificandum quam ad nutriendum*" (Collet)—or, as Suarez has it, "*quod sit primus vel secundus gradus gratiae, parum refert;*" since "*prima gratia et augmentum gratiae sunt effectus ejusdem rationis quoad entitatem*" (De Lugo.) It is the same sunbeam that enters the dark chamber and the lightsome one. The truth is, that the distribution of grace into *prima* and *secunda* does not arise from any quality in the grace itself, but is a designation derived from the different effects which the same grace produces in diversely conditioned recipients. In the next place, that the Sacraments whose original function it is to confer *prima*, sometimes confer *secunda* gratia, is a not unfrequent occurrence, as, for example, when Penance is validly and fruitfully received by a man who is already in possession of habitual grace. Who, then, can affirm (especially in view of the indifference to either effect on the part of grace itself) that the converse action is impossible? Again, no one can deny that the outward symbols of bread and wine were selected by our Divine Lord to signify the "*spiritualis animarum cibus, quo alantur et confortentur viventes vita illius qui dixit 'Qui manducat me et ipse vivit propter me'*" (Trent.) As natural food nourishes and strengthens the body, so does the Bread of Life nourish and strengthen the soul. Thus far the analogy is incontrovertibly exact, and the points of similarity between spiritual and corporal life are manifest. But it would be an evident overstraining of the analogy to insist on thorough parallelism in all details, and to fancy that we find with De Lugo a "*ratio satis efficax*" in the following argument, as given in the Catechism of Pope St. Pius V.: "*Constat quemadmodum mortuis corporibus naturale alimentum nihil prodest, ita etiam*

animae, quae spiritu non vivit, sacra mysteria non prodesse." The analogy on which this argument rests is wholly unwarranted, for there is a broad and essential difference (1) between spiritual and corporal food, and (2) between a man who is spiritually dead and one dead corporally. Natural food is itself dead, and becomes nutritive only by being converted into the substance of him who eats it: Spiritual Food is Life itself—"Panis Vivus"—and, instead of being assimilated by us, transforms us into itself. (2) A dead body retains no principle of life by which it could receive food and convert it into nutritive matter; but the man who is spiritually dead by mortal sin may still be capable of many supernatural vital acts; he can elicit acts of Faith, and Hope, and Attrition, through which his soul is rendered accessible to that spiritual nourishment which has the intrinsic power of expelling all the vestiges and germs of death, and of quickening the soul with a new and perfect vitality.

VIII. De Lugo, and those who think with him, vehemently protest that as long as the mortal sin remains, so long does the "Obex Eucharistiae proprius" render the Sacrament absolutely inoperative. Attrition, they remind us, cannot remove that sin: neither can the Blessed Sacrament itself, which can produce *no effect whatsoever* until, *remoto obice*, the grace of the Sacrament has entered the soul. We may say in reply (1) that—as the case of Penance and Baptism establishes beyond controversy—the *status peccati* does not, *de se*, close the soul against the advent of sanctifying grace; and (2) that the only obex of the existence of which we have theological evidence is the insufficiency or absence of a due retraction of sin, as required by the Divine law. Ordinarily speaking, the requisite retraction of mortal sin is effected by Sacramental absolution or perfect contrition. When these can be had, they are indispensable. But in the case before us the only *possible* retraction is that involved in supernatural attrition, *qua posita*, the mortal sin recedes before the approaching Eucharistic grace, precisely as darkness recedes before the approaching light. As Billuart says: "Sacramentum prius, prioritatem naturae ad effectum proprium, tollit peccatum." By way of parenthesis it is fair to observe,

that when we see the Sacrament of Penance—received by a man supernaturally attrite—banishing mortal sin, we are justified in demanding from our opponents positive and unassailable demonstration that the Sacrament of the Blessed Eucharist—received by a man with like attrition—is *less powerful* than it—in circumstances in which the positive law requiring Penance ceases to bind, by the fact of ceasing to be possible. The *onus probandi* rests with them; and their difficulty will be enhanced by the consideration that the Blessed Eucharist contains all the other Sacraments *eminenter*—that, as theologians universally hold, all the other Sacraments were instituted *propter Eucharistiam*—deriving all their efficacy from it, as radii of light derive their illuminating power from the great central luminary. Cardinal Franzelin summarizes the thoughts of the Fathers on this subject in the following words:—

"Eucharistia dicitur Sacramentum Sacramentorum, non solum ad exprimendam hujus prae caeteris excellentem sanctitatem, sed multo magis ad declarandam caeterorum ad hoc unum relationem et subordinationem." (De Euch. page 297.)

IX. The foregoing arguments, taken separately or cumulatively, would seem to establish beyond reasonable criticism that the Sacrament of the Blessed Eucharist sometimes may, and does, confer First Grace, and therewith remit mortal sin *ex opere operato*. There can be little difficulty in imagining cases in which, if this doctrine be not true, mortal sin would be practically irremissible, otherwise than by a wholly gratuitous and quasi-miraculous communication of the gift of perfect charity, which no one has a right to expect. Either supposition would restrict within very narrow limits the efficacy of the Sacraments as universally accessible channels of grace, and would seem to divest the Law of Grace itself of its noblest attribute. There are writers, however, of high reputation and not inconsiderable number, who, notwithstanding the weight of internal evidence and of external authority by which this opinion is sustained, still see in the objections of Vasquez, De Lugo and Tournely enough of force to make our view practically doubtful. They cannot, on the other hand, admit that the Law of Grace



affords no further infallible remedy for mortal sin—even in the irremediable absence of a "*copia confessoris*"—than the eliciting of an act of perfect charity, shadowed, as the latter generally is, by countless doubts and difficulties. They, therefore, look around amongst the resources by which Our Lord has brought salvation, on relatively easy conditions, to His people; and become satisfied that they find a manifest remedy in the reception of the Blessed Eucharist, operating with unfailing efficacy in cases like ours, not indeed *ex opere operato*, but *ex opere operantis*. They affirm (as Collet states it for them) "*Sacramentum hoc non remittere mortalia per se et immediate, sed mediante vera contritione quam impetrat ejusdem Sacramenti susceptio.*" Amongst modern theologians this view is spoken of with much consideration by Bouvier and Lehmkuhl—the latter stating that "*præter hanc operationem . . . ex opere operato, pro Sacramento SS. Eucharistiae specialis ratio probabilis habetur cur pie in Domino confidere possumus, fore, ut Christus Dominus, si minus ex opere operato, tamen exoratus ab eo apud quem personaliter sub speciebus Eucharisticis divertit, gratiam perfectæ charitatis et contritionis concedat, atque ita hominem a statu peccati in statum justificationis transferat.*" And when we recall the invariable absorbing anxiety of our Lord, during his visible presence among men, to extend mercy and forgiveness to all who approached Him—some of them, no doubt, with dispositions that had not reached the dignity of perfect charity (as, for example, the mulier in adulterio apprehensa), we can have little reason to fear that He will send away without pardon men who approach Him in this "Sacrament of Love," with souls purified of all attachment to sin; who are intensely sorry—even with the sorrow of attrition, when they have failed to compass a higher sorrow—for their past transgressions; who believe that the Sacraments to which they have had dutiful recourse had brought them pardon; or who, reluctantly yielding to an insurmountable necessity, co-operate as best they can with such graces as He gives, and implore with all becoming self-abasement, compunction and humility, that the Sacrament which they are constrained to receive "non

proveniat in iudicium et condemnationem, sed, pro sua pietate, prosit illis ad medelam." Very appropriately those writers quote in their favour the emphatic words of St. Thomas: "Forte primo non fuit contritus, sed devote ac reverenter accedens consequetur per hoc sacramentum gratiam charitatis, quae contritionem perficiet et remissionem peccati."

X. It makes very little practical difference to the communicant whether the conferring of First Grace arises from the direct or from an indirect operation of the Sacrament; for those who favour the latter theory describe that effect as being of infallibly certain occurrence—reminding us that many results produced *ex opere operantis* are confessedly fixed and unfailing. Nor can our adhering to one or other opinion lead to any abatement of the homage and reverence with which the Sacrament should be approached, for precisely the same dispositions are required in either view. Obviously, if the remission of his mortal sin and his restoration to grace be one of the fruits of this Sacrament, the communicant has no reason to concern himself with the speculation whether that fruit be the immediate product of the Sacrament, or come from it adventitiously. That the fruit is indubitably produced, in one or other of these ways, seems to be the teaching most commonly accepted by modern theologians. St. Liguori (L. vi. n. 269) writes unqualifiedly: "Effectus praecipuus Eucharistiae est conferre augmentum gratiae . . . et aliquando per accidens conferre etiam *primam gratiam*, nempe si quis ignorans se esse in peccato mortali, vel credens habere contritionem, accedit cum sola attritione: tunc *de attrito fit contritus*. Ita S. Thomas, Salmanticenses, cum Scoto, Suarez, et fere communi." It should be also remembered that those theologians hold quite the same doctrine regarding all the other Sacramenta Vivorum, especially Extreme Unction, to which last that effect is distinctly attributed by St. James: "Si in peccatis sit, remittentur ei." Hence the wisdom and importance of the counsel which all those writers give—that, before conferring any of the Sacramenta Vivorum, we should never fail to require the recipient to make a fervent act of contrition as the immediate preparation for the Sacrament, in order to

insure through it the blessing of First Grace, if perchance he does not possess it already. "Etsi enim haec sacramenta non sint instituta ad peccata mortalia remittenda, tamen gratiam conferunt gratum facientem, et consequenter delent peccata mortalia, si quae inveniant in eo qui non-indigne accedit: gratia enim simul cum peccato manere nullo modo potest." (Bellarmine.)

C. J. M.

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### ROME IN RUINS—1885.

FIVE years' work upon the material changes, both constructive and destructive, to which the City of Rome, is doomed, have produced great results; and five years absence from the centre of Christendom enables a traveller, who may be only moderately well-acquainted with its topography, to realize such changes more keenly than a resident in Rome who has watched their progress from day to day. During that period, plans which could have been scarcely conceived by an imaginative Minister of Public Works, which existed (if at all) only on paper, or which were too daring and even visionary for positive avowal, have been, or are in course of being, actually executed. On the one hand, partially or entirely, wide districts of a new city have, as if by magic, arisen. On the other, partially or entirely, considerable portions of the old city have suddenly disappeared. In the latter case certainly, and perhaps in the former, the architectural changes effected in the first half of a decade of years, together with those contemplated in the second half, are unparalleled in the story of any ancient town of importance now inhabited by man. Several new quarters, in different localities and of varied characteristics, have already sprung into being; whilst the residue of the city, or large areas of it, present the appearance, at this moment, of a town either just recovering from a sharp shock of earthquake, or being hastily cleared and re-planned after a partial bombardment.



Whatever may be a visitor's opinion of the newer districts of the Eternal City, which are once again being rebuilt, and rebuilt with surprising celerity, after long centuries of comparative desolation, it is hardly too much to say of the older, as it is undeniably true of the oldest districts within the walls, that Rome now lies in ruins.

Evidence of the assertion that Rome is in ruins, forces itself on a stranger's attention in all parts of the town. If the visitor be walking through the streets his convenience is less than formerly respected, and even his personal safety is more than even threatened. If he be driven in the light "Victorias," which are the comfort of those who use them (the cost of which, by the way, has risen 25 per cent. of late), his progress is even more torpid than usual, and he will be witness of far more than the former average of street accidents. Both results ensue from one cause. The public thoroughfares are in possession of the builder and contractor. In every quarter of Rome, especially near the gates and the streets leading to them, or in the neighbourhood of modern improvements, long files of heavily laden carts obstruct all other wheeled locomotion, and tend to spoil the pleasure of the pedestrian. These carts are for the most part drawn—though with honourable exceptions—by miserable specimens of animality, whether horses, mules, or donkeys. The quadrupeds are harnessed either three abreast—but are not driven by a postillion on one of them, like the picturesque country, or hooded wine, carts—or as an inverted unicorn, and follow the leader after their own sweet will. The carts contain the materials for new buildings—timber in baulks or planks, or wrought into window frames; long noisy flapping iron girders, a mischievous innovation in Italian building; rough-hewn red stone, brought to the gates by tram-lines; and yellow bricks of apparently worse description than those to which Englishmen are accustomed: or they are filled with excavated soil, and the useless rubbish of demolished houses. But the evidence of ruin is not confined to these endless strings of carts. In certain lines of streets of the future the evidence is more direct and positive. Not only are houses visible in every stage of destruction, but almost districts of

the city are bare of houses. Great gaps in streets that are to be rebuilt are left void for weeks together. Spaces large enough for squares—at least one such can be named—have been cleared for months past, and are left cleared. Entire streets have been simply carted away, leaving only the left-hand side houses of one street *vis a vis* with the right-hand side houses of another—thus doubling the width at the disposal of the modern architect for the construction of a new thoroughfare. Nothing but the outside wall of a street of one or two storeys may be seen in one direction, with its eyeless windows and open door-ways. In another, a house or palace may be examined which has been cleanly cut through, leaving exposed on the walls the rectangular spaces of the rooms, or the diamond-shaped spaces of the stairs, covered with the hard tasteless blue, yellow, or green papers of their last occupants. Here, may be observed huge masses of stone and brick, piled 20 or 30 feet high, on the ruins of an old building, awaiting absorption into the walls of a new and less substantial habitation. There, one may peer down through fissures double the depth into subterranean Rome, with its sights and its smells, and see the rock-like brick work being removed inch by inch for making drains; or the walls and arches of former generations being re-ordered for foundations of the houses of to-day. Nor, again, are these material evidences the only proofs to a stranger that Rome is in course of being rebuilt. Speculation in land for building purposes and the speculative action of building societies, seem to have taken possession of all who come within the sphere of either influence. Every other person whom one meets is willing to speak, or does speak, on the subject, favourably or fearfully. Fabulous stories, though perfectly true, of prices having risen not by commonplace per-centages, but by the fifty and hundred fold, and of fortunes having being made at a stroke of luck, reach a listener from every quarter. And in the shop windows are exhibited endless maps and plans of Newer Rome, either drawn to scale, or from a bird's-eye point of view. To such an extent has speculation run wild, that it is hardly rash to predict a reaction—which indeed has already come and gone within the last fifteen years, and fortunes

have been marred as well as made—both from over-building and from reckless purchase of land. Meantime, it is, we believe, only a matter of fact that building companies from Milan, Genoa, and elsewhere, by a clever system of borrowing on moderate terms, mortgaging, letting at rack-rents, and building houses for sale rather than for habitation, are at present clearing very high rates of interest upon capital which is not their own. And as the result of speculation, these figures are suggestive and trustworthy: land, in one district within the walls, which ten years ago could hardly fetch half a franc a metre, now sells freely for 50 francs; land, in other districts of the town, has recently been bought at from 100 to 200 francs a metre; and in more central situations, at least in one given spot and perhaps in others, as much as 600 francs a metre have been refused by the owners of land, in the hope, or in the certainty, that by public competition a larger sum could be realised.

It is not easy, without the help of a map, to understand clearly the nature and extent of the architectural changes through which modern Rome is now passing. But an effort to this end may be made. As every one knows who knows anything of Rome, or will recall to mind a plan of the city, the chief lines of streets run, at the present time, from the North-West to South-East. Two main objects, then, must dominate the designs of those who propose to develop the existing means of transit from one part of the town to the other. The old lines, where it is possible, must be extended; and cross lines of streets, through a labyrinth of lanes which defy a description by the points of the compass, must be made. And these two objects involve a third of hardly less moment, and of hardly less difficulty in a city built upon many more than seven inequalities (natural or artificial) if not hills, viz., the convenient junction and intersection of the old with the new streets at angles greater than an acute, or even than a right angle. At present one set of three principal arteries starts from the Piazza del Popolo—the Babuino, the Corso, and the Ripetta. These, with their proposed continuations may be traced in their order. I. In the future, the line of the Via Babuino will be lengthened, under



a new name, past the Piazza di Spagna and the Due Macelli, straight through intervening houses to the end of the Via Rassella. An irregular piazzetta will probably be made here, and the street line will be extended to one of the new *quartiers* of the town south-east of the Quirinal, through which has been already led the great thoroughfare of the Via Nazionale. This proposed street will run beneath the gardens of the Quirinal palace, if the authorities overcome present anxieties about dynamite, by means of a tunnel, past the Exposition of the Belli Arti, to the new Scientific Institute of Rome. It will end in the district of Il Monte.

II. The Corso will be lengthened in a direct line to the base of the hill on which has lately been laid the foundation stone of the gigantic, costly and hideous monument to be erected (probably in a dim future) to the memory of the royal maker of United Italy. How much of the convent and how little of the church of Ara Coeli is to be sacrificed to this ambitious, and almost hopeless, scheme to honour Victor Emmanuel, is not yet, we believe, finally decided; but, both church and convent will suffer. At this point, the Corso will be bifurcated, and will wind round by opposite sides of Ara Coeli to the Colosseum, or to its surrounding district. On the south-west it will skirt the one-hundred and odd steps leading to the great Franciscan temple till it reaches the Capitol. On the south-west it will be prolonged to the Foro Romano. In its new course, this main artery will eventually sweep away all that is left of the Torlonia palace, as well as other intervening habitations: but not yet awhile if, as report says, the great banker's death must influence all further tampering with his property. Whilst, if the average width and present lines of the Corso be preserved, its prolongation must seriously lessen the length of one of the wings of the fortress-like Palazzo Venezia. The new Corso will then still hold the position, as it does even now, of being at once the longest, straightest, finest street in Rome.

III. The old, second-rate Via di Ripetta, and its continuation the Scrofa, will be prolonged past the Church of San Luigi dei Francesi (where it will branch away to the east) to a point of junction with the newer part of the Via Nazionale. It will cut across an

entirely new route, No. 3, to be described below, from the Piazza di Trevi; will be enlarged in the Piazza di Sant' Eustacchio; and will eventually lose itself in an irregular space near Sant' Andrea della Valle, if it be not continued to the Piazza di San Carlo in Catanari. In the latter case it will be taken through a maze of houses till it reaches the river side, at the point at which it is proposed that a new bridge shall span the Tiber, at the north-west angle of the Isola Bartholomai. IV. Almost a fourth line in this system of streets, in the direction above-named, and starting from almost the same point on a map, but really at a higher elevation, is the Pincian drive, which eventually becomes the Via Quattro Fontane, after the Via Sistina has been traversed and the Piazza Barberini has been crossed. This line of thoroughfare will be extended, by various branches, in several directions, to the walls of Rome. By one branch you will reach the basilica (and now the conventual Barracks) of Santa Croce. By a second, towards the east, you will gain the Porta Maggiore. By a third you will drive past the great Lateran Church, the Mother and Mistress of all Churches, to the Porta San Giovanni.

Not less but more changes will be made in the line of the streets of Rome which run mainly from east to west, or which cannot be traced by geographical terms. These are four in number, if we confine our attention to the chief of the new routes proposed to be drawn across the old town.

1. A new street will be made connecting the Piazza di Spagna with the other side of the river in the vicinity of the Castle of Sant' Angelo. In the Prato of the Castello will stand the new building for the Ministry of Justice, not yet begun; and an entirely new quarter of Rome including some villa residences partially built. It already contains a series of large barracks lately completed. This district will be approached, from "this side" of the river, by a new street in continuation of the Via Condotti, which will run near the Borghesi Palace to San Rocco and the Porta di Ripetta, where it will cross the Tiber by another of the many new bridges, in face of the future buildings of the Ministry.
2. Another great transverse route will proceed from the

Piazza Barberini, by the Via Tritone, which seriously needs widening, by the way of the Piazza Colonna to the Bridge of Sant' Angelo. This street will join another wholly new district with the centre of the town—a quarter which, if it be laid out judiciously, might be made one of the most favourite in Rome, situated as it will be on portions of the Orti di Sallustio and the Ludovisi Gardens, and possessing, as it does, every advantage of position and planting. It will reach the Barberini palace by the old street of St. Nicholas of Tolentino. It will reach the Corso from the end of the Angeli Custode, if present ideas be carried out, by a new glass-covered arcade. It will leave the Piazza Colonna by some new route over the artificially made Monte Citorio. And finding its way through a collection of tortuous lanes, it will make use of the Via dell'Orso to reach a new quay near the old bridge of Sant' Angelo. 3. It is proposed to enlarge the Piazza di Trevi, the effect of which, architecturally speaking, where all is now harmonious even if cramped, will be doubtful. In any case, from the south-east end of this picturesque piazza a new street will be traced to the Pantheon. The space also in front of this magnificent temple—now happily cleared of parasitical buildings and relieved of its modern belfries—will be enlarged with less chance of existing harmony, or contrast, being spoiled. This street will pass by, if not pass through, the property of the Sciarra family; and it is a sign of the times that on a plot of land where of old would have stood a convent, hospital, or church attached to the palace, have now been built a theatre, *caffè* and newspaper office, with shops. It will be led across that singular cluster of buildings opposite the Church of St. Ignatius, which would seem to have a series of a section of an arc for their ground plan; but to what extent these houses will suffer is still uncertain. From the north-west angle of the open space in front of St. Ignatius, the street will make its way to the Piazza Navona: and from thence it will be traced to the bridge over the Tiber, which will lead to the new Ministry of Justice. 4. Lastly, the great trunk line of communication from one end of Rome to the other, the Via Nazionale, has to be noticed. So far as



it has already been made, its characteristics are well known. It can boast of a double line of tramways, and of an ingenious and singular zigzag incline up the hill of Via Magnanopoli, so steep as to require a four-horse team to draw the cars. Its pavement, abnormally wide for a hot climate, is un-arcaded, shadeless and dusty. Its shops are second-rate; and the crowds which frequent it would rival the Brompton-road, or Kensington High-street, of an afternoon or evening. This new thoroughfare, the pride of modern Rome, divides itself into four main blocks. Of these, two are in course of construction and demolition respectively; one is finished; one is hardly begun. Of course, the completed portion runs from near the present Railway Station to the Corso, and ends for a while in some of the former apartments of the Palazzo Torlonia and other abodes. Naturally, the Corso end of this block presents an unfinished appearance, the inside arrangements of many chambers, where not veiled by gigantic wall-advertisements, being still visible to all beholders. But the second and third blocks are in an even more incomplete condition. The second, which extends from the Corso to Sant' Andrea della Valle, is almost entirely demolished, and is partially rebuilt. The third is partially destroyed, but not at all re-constructed: and this will extend from the last named church to the Chiesa Nuova of St. Philip Neri. The last block will join the enlarged piazza, in front of the now secularised Oratory buildings to the bridge of Sant' Angelo; and at the present time has hardly been seriously taken in hand. The Via Nazionale, under some conditions, was contemplated by the government of Pio Nono, directed in this department of it by Monsignor Merode. Even in his day, the approach to the railway station proved to be unequal to the demands of the then existing population. It is said, regrets are now heard that the lines of the street were not drawn on even wider proportions, the tramway being found so inconvenient to the private traffic of the city. The course of the earlier portion of the street needs no remark, as it is well-known. The latter portion is as yet insufficiently marked by modern ruins to make its future lines distinct. But, of the two central blocks, it may be remarked that they

very successfully open out large tracts of the city ; allow fine views to be obtained of more than one stately temple, especially the Gesù and Valle churches ; greatly improve the aspect and position of two historical palaces, the Massimo and Cancellaria ; and avoiding (from no fault of the constructors) any or many straight lines, supply a wide, commodious means of circulation through the heart of the old town. It may be affirmed that no important church will suffer in the construction of this new street : its lines meander round the sides and façades of all which they approach. The fate, however, of some of the grand old palaces, besides those already named, is far from certain. For instance, report hints that the Altieri Palace, opposite the Gesù, may be diminished in width, or its ground floor may be arcaded (if such be possible) for public convenience. Meanwhile, those who know Rome well and have studied its modern changes give it as their opinion, that these three new blocks of the Via Nazionale will materially add, not only to the advantage of the city, which is undoubted, but also to its beauty and dignity.

These are by no means the only changes which Government proposes to effect in Rome. Four other new approaches to the river bank are designed ; and the construction of other streets is under consideration. For instance : from the Esquiline Hill, on either side of a district which contains the basilica of Santa Maria Maggiore, and the church of San Prassede, two new streets will be taken through intervening obstacles, whether of brick and mortar, or of olive-yard and vine-yard. They will meet in the Suburra. Thence they will run in a single line to a new piazza to be made on the south east of Ara Coeli ; and from this point onwards, by a street carried past the ruined basilica of Constantine, they will lead to the amphitheatre of the Colosseum. A branch street will also join San Pietro in Vincoli with the same ruins. Trastevere and the Leonine City will be less mauled by the Municipality than the other portions of Rome. But both will have to suffer in the common lot which is in store for the future of the Eternal City. A new Railway Station (the third which will have been built) on "the other side" of the Tiber, and the River Embankment, will be two great features of

change in this part of Rome. But the chiefest destructive alteration, at least from an architectural stand point, and if it should ever be accomplished, will consist in the removal of the existing blocks of houses which stand between the Borgo Nuovo and the Borgo Vecchio—at present the two main approaches to St. Peter's. The result of this change will be to throw into one long and ever widening piazza a space which now includes these streets, the Piazza Pia, and other unbuilt ground; to allow of a magnificent vista being obtained from the Embankment near the bridge of Sant' Angelo, to the foot of the great cathedral church of Christendom. Much that is of an opposite character in the urban demolition by the Municipality might be condoned to secure such a view of St. Peter's as this promises to be. A cross street, again, by the Palazzo Scossa Cavalli will join the new *quartier* on the Prato di Castello, with the Borgo San Spirito and the Lungara. The Lungara itself will be prolonged to the church of Santa Maria in Trastevere. From thence, to the east, a new street will lead to the Ponte Rotto; and a cross street will be made from the same bridge to Via di Michaeli on the south west. Moreover, there will be, presumably, a thoroughfare along the Trastevere Embankment (indeed along both sides of the river); and a new street will be built parallel to the Lungara from the new Station and the curious little old church of San Cosimato, to another proposed quarter and the Botanical Gardens. Contemporaneously with these street improvements, are being built, or will be built, in every part of the town, many public and private edifices for business or pleasure, over and above the dwelling-houses, and in addition to the Railway Station and Ministry of Justice already mentioned. We believe it to be a fact that, for the whole of the unprecedentedly large additions to Rome which the twenty years, from 1870 to 1890, will probably see completed, the erection of no single church will have formed a portion of the original designs for Newer Rome. It is nothing to urge that the 400 existing churches and chapels and oratories, will suffice for the spiritual wants of a population which may be even double the number of the old inhabitants. This may be allowed. But it must not be forgotten, that much of the new



quarters of the city, lies entirely outside the range of the old churches; and that a considerable part of the new city will stand far away from any existing church. Who may be to blame for this want—be it premeditated or an oversight—is not the question here now. We only draw attention to the fact, as one indication of the dealings of the Italian Government with the Catholic Church. Nor do we forget the erection of the new Franciscan Convent between Santa Maria Maggiore and St. John Lateran, nor the new church of Dom Bosco, now in course of erection on the road to San Lorenzo.<sup>1</sup> Two further changes only need be placed on record in this article. It is said, that a recent determination of the Municipality has resolved on the removal and rebuilding of the Ghetto. And it is hoped, that at the least two new parks, or open spaces, may be given to the people, one on either side of Rome. The Pincian pleasure-grounds will possibly be extended over some of the adjoining land belonging to the Medici, Ludovisi, and other villas, including the gardens of Sallust. And a circuitous walk and drive will certainly be made on some of the hills on the other side of the Tiber, indeed is actually in process of formation. The increased and still increasing cost of land on the Pincian and adjoining hills may, perhaps, interfere with the first of these proposals. But, as regards the second, the gardens, as well as the huge palace, valuable library, and picture gallery of the Corsini family, have lately been acquired for the city—in part, it is said, by gift, and in part by purchase. And the proposed plan for a pleasure-ground for the people will include the whole of the uplying space from the Leonine walls to the road by which one gains Porta San Pancrazio and the Villa Doria-Pamfili. The walks and drives here proposed will surround the Churches of Sant' Onofrio and San Pietro in Montorio; and will intersect the grounds of the Borghesi, Barberini and other villas, the gardens of the Corsini palace, and a portion of the Botanical Gardens. When completed, the views of Rome, with its domes and campaniles, from their serpentine course

<sup>1</sup> Since this article was written, the foundation of more than one new church has been laid in Rome.

(in the afternoon sun) will seriously rival those from a similar road-way (in the morning lights) on the Pincio and neighbouring hills, even including the celebrated vignette of St. Peter's, by the side of the fountain and beneath the ilexes in front of the French Academy.

It must not be supposed that all the proposed changes indicated in this paper will be completed within a reasonable amount of time, or indeed will ever be certainly completed. There would seem to be no Dictator of Public Improvements in Rome. The plans of the municipality, or whatever may be the authority (and we believe it is a divided authority) in the last resort for city alterations, at any given date, are neither final or consistent. Schemes are made, are abandoned, are changed, are made afresh, without always logical relationship to what actually went before, or to what may probably follow. The course of Roman changes above indicated claims no absolute immunity from error. On the contrary, it disclaims any descriptive infallibility. It pretends to nothing more than to be a defensible opinion of certain changes which will possibly, if not shortly be commenced, and a rapid account of other changes which are in operation, or have been lately completed in Rome. The last has been written after examination and eye-witness. The first has been described from existing maps, current opinion, and the judgment of experts. Under such conditions it may be interesting to note the changes in course of being carried out, at a given date, in the vast alterations now going on in the Eternal City. This effort necessarily involves the danger of mistake. Any false impressions, or inaccurate statements, which may have been above made must be excused on a double ground. Firstly, exact or definite information, which shall also be trustworthy, is extremely difficult to obtain in Rome on these city improvements. And then, it must be remembered, that information which is correct at one date is oftentimes, from a change of plan, inexact at another. One thought may be incidentally touched in conclusion and in brief. Whence was the cause of making Rome, at this moment, a heap of stones? In order to satisfy an unreal and consequently a sentimental craving that Rome should

become the legislative and administrative centre of United Italy. On the political question of United Italy, no opinion is offered in this place. The questions here discussed are historical as regards the past and social as regards the future. Whatever position Rome, in former ages, may have held towards the ancient world, as the centre of influence and government, she has never been, at any period of her story, the mere capital of Italy only. It may safely be said that no amount of alteration, be it destructive or constructive or both combined, will ever suffice to transform the capital of the old Roman Empire into a capital of a new kingdom of Italy. The indispensable conditions on either hand are too antagonistic to ensure the success of the endeavour. Ancient Rome performed its functions, we may suppose, sufficiently well towards classical antiquity and the Empire of the rulers of the world. Mediæval Rome certainly served its purpose admirably well towards the States of the Church, and as the centre of the religion of the civilized world. But modern Rome does not, and in spite of all change never will, effectively perform a duty for which it was not built and on behalf of which it is impossible to adapt it. Rome, as it stands or lately stood, was not intended to become the focus of a modern government, at once popular and centralised, and all that these words imply. In the case of United Italy in the nineteenth century they imply a great deal. These are some of the political and social ingredients conveyed by the phrase : a representative body of 700 members, and an administration of many thousands of officials ; a confederation of near upon seventy rival and mutually jealous provinces, principedoms, kingdoms, duchies, and grand duchies, with their several courts and dependents, and each with their separate and oftentimes conflicting claims to be sustained ; a revenue and expenditure of between 60 and 70 millions a year and a trade, with an average (exports and imports) of 50 ; thirty odd millions of inhabitants, a sensible proportion of whom, yearly or more frequently, have business to transact with, or pleasure to attract to, the capital city ; an army of nominal strength of two millions of men in time of war, with a centralised system of organization in Rome ; the Law Courts



of a nation, at a time when the Italian Government is at issue on different pleas with many distinct classes, from the collection of taxes from an overtaxed peasantry, to a defence against claims from the owners, both private and corporate, of confiscated property; the results of steam and electricity, of the telephone and half-penny post, of tramcars and excursion trains—and much besides. Nor can the rôle which Rome was not built to play be forced upon the city by alteration, or extension however radical, which preserves the yet remaining distinctive features of the ancient and mediæval town. An old capital of a new State will always be an anachronism and anomaly. The climate at certain times of the year, the geographical position of the city, the river which periodically invades it, and whatever may be spared of the buildings and ruins—these will ever plead as eloquent witnesses against the transformation of Rome. Raze it once more to the ground and rebuild it afresh from the foundations—this might prove an efficacious plan. Transplant so much of it as you can remove, in sentiment or reality, and call the product Newer Rome—this might be possible. But, to keep the classical remains and mediæval structures, the baths and amphitheatres and basilicas, together with the palaces and churches and convents, all built without reference either to each other, or to any general plan; and to supplement these with the edifices, arrangements, conveniences, and necessities of modern civilization, is, so far as success and homogeneity are concerned, impracticable. The result is, the result will be, in-harmonious and non-efficient. The beginning was a mistake; the end must be a failure. And the attempt, to the extent to which it has at present proceeded, is comparable only to the patching an ancestor's coat with new cloth of a different material, and expecting that it will be developed into a fashionable garment for the use of his descendant.

ORBY SHIPLEY.

## THE HOLY PLACES OF IRELAND.

## II.—MELLIFONT.

ST. BENEDICT has been styled, with good reason, the founder of Monasticism in the West. No doubt before his time there were monks and monasteries spread throughout almost every country of Europe that had been converted to the faith. Lerins and Marmoutier, not to mention other places, were famous as the homes of sanctity and learning from a very early date. Even in our own island in the far west, throughout its length and breadth, monasteries were founded by St. Patrick and his first disciples, to which vast numbers flocked, and which almost immediately after their foundation attained to an extension and a splendour not surpassed by them in later times. Enda in Aran, Kieran at Clonmacnoise, and Necessan at Mungret, gathered round them a great number of disciples, many of whom, taking as their motto "*peregrinari pro Christo*," went to other countries and spread there the doctrine of Christ. Somewhat later too Bangor, we are told, "begat many thousands of monks, and was the head of many monasteries." Indeed at one time the rule of St. Columbanus seemed likely to rival if not to surpass that of St. Benedict in common acceptance throughout Europe. This is not the place to discuss the reasons of the abandonment of that rule even in the mother-house of Luxeuil. Yet we cannot allow to pass with a protest, the wholly unfounded assertion, that the cause of that abandonment there or elsewhere was the less close adhesion of its author to Rome. The fundamental principle which he had learned from his teachers and which he handed down to his disciples was that they should cling as closely to Rome as to Christianity itself: "*Ut Christiani ita et Romani sitis*."

But in truth the whole system of Monasticism before St. Benedict's time was far different from what it became later through his influence. Each house could hardly be called in the modern sense of the word a community. It was little more than a chance collection of individuals, who had come together attracted by the repute for sanctity of some

holy man, not very much unlike those gatherings, though with an entirely different object, which we know took place in later times round the chair of St. Thomas and of Scotus. Each one came and went very much as he pleased. Not that he thought himself quite at liberty to abandon a religious manner of life wholly, and to return to worldly pursuits, but that he could choose another place and another teacher when and where he pleased. All this was changed by St. Benedict. By his rule each religious house became one compact body, in a word a community; the authority of the abbot was supreme, the obedience of the subjects complete and life-long.

Yet as time went on and experience grew, even this rule was proved to be in many respects defective. The Order spread with amazing rapidity. The Benedictines have been called by one who had little sympathy with them, "*les défricheurs de l'Europe.*" Many a plain, once waste and barren, has been rendered rich and luxuriant by their toil; many a proud city, where the name of monk is now unknown, has had its beginning in the humble cells raised by their hands; and, as it spread, men of different nations and habits of life were gathered within its fold. The hardy Northman and the effeminate Southern, the nobleman and the serf, the aged warrior who had fought many a fierce fight, and the youth who, when little more than a child, had been given over by his mother to the service of God and St. Benedict; to bring all these under one rule, to blend them into one homogeneous body; this was no easy task, and it was one which perhaps the founder of the Order had not before his eyes. That rule was brief and simple. It was admirably suited for the management of a single monastery and its immediate dependencies. But it made little or no provision for a large number of them. When a new house was established it was practically independent. There was no central authority, no head to direct and control the distant members. The weakness, or the excessive severity of an Abbot, not to mention other causes only too obvious, must sooner or later lead to departures from the original rule. Remedies were appointed for such evils; but at best they were of necessity slow and hard to use. Reforms sprung up



from time to time, each and all having for their object to restore the strict observance of the primitive rule. Most of these too ran their course, some shorter, some longer, and finished most commonly by a relapse into the same condition which they were instituted to put an end to.

Now this was a state of things which the Order of Citeaux, itself a branch and reform of the great Benedictine Order, was established to set right. The Abbot of Citeaux was the head of the whole Order, not in name only, but in fact. His authority was paramount. Yet he was not without check in the government of the whole body and even of his own house. Citeaux should be visited, and his conduct and that of his inferiors inquired into, by the abbots of the four oldest houses of the Order. A general Chapter assembled once each year at the mother-house. It was attended by the abbots of every monastery of the Order of France, Italy, and Spain. Those from more remote countries attended every second or third year, in proportion to the distance. Here all that concerned the welfare of the whole Order and of each part was discussed, and measures were taken to maintain the perfect observance of the rule. To this perfect system of government we must attribute, in great part at least, the rapid and wide extension of the Cistercian reform, manifested not only by the foundation of new houses, but by its acceptance in a vast number of the older houses of the Benedictine Order.

But there was another, and perhaps a more immediate and potent cause for that rapid extension. Few even of the great men raised up by God to defend the Church against its enemies, were called on to play so important a part as St. Bernard. He put an end to a schism which, humanly speaking, threatened the very existence of the Church. He crushed out one of the most dangerous of heresies. He preached a crusade, and though his preaching did not effect the winning back of the Holy Places from the infidels, yet it infused a new religious life into the whole of Christendom. One of our Irish annalists describes how in this country vast crowds, not only of men but of women and even of children, would have the sign of the cross seared on their arms in token

of their desire to fight under the banner of the Cross. And so the fame of the humble monk of Clairvaux and of the great Order to which he belonged spread far and wide.

If we believe the statements of St. Bernard, religious discipline in Ireland, whether among the clergy or the laity, was very lax at this time. It may be that these irregularities were only local, confined to one diocese. But anyone who takes even a cursory glance at the history of Ireland during the ninth and tenth centuries, the period included within the first appearance of the Danes on the Irish coast, and their defeat at Clontarf, a part of our history too often lost sight of in dealing with certain events of later date which are its direct results, will wonder, not that discipline was relaxed in any particular place, but that even a trace of religion remained in the land. For the Danes were not mere plunderers and marauders; they were some of them the fiercest persecutors. They sought out churches to profane and destroy them, and they hunted down and slaughtered priests and monks. There are those who think this fierce, unrelenting hatred of Christians arose from their desire to avenge the defeats of their countrymen by Christian princes elsewhere. It may be so. But why go so far to seek for its cause? What else is it but the self-same war which the powers of this world are ever waging against Christ, and which was carried on as well by Turgis when he set up his queen to deliver oracular responses from the high altar of the great church of Clonmacnoise, as by the French Revolutionists when they enthroned the Goddess of Reason in the cathedral of Notre Dame.

St. Malachy was chosen to fill the primatial See of Armagh in 1132. Four years later he resigned this See, and chose in its place that of Connor. His one thought was to root out the abuses which had sprung up during the time of persecution and to restore religion to its primitive purity. What better means could he adopt than to introduce among his flock the monks of Citeaux? By the example of their virtues they would leaven the whole nation, and teach them the sublimest lessons of holiness. On his way to Rome he visited Clairvaux, where St. Bernard was then abbot. At their very

first meeting a most tender friendship sprung up between them. Malachy desired much to remain at Clairvaux. He besought Pope Innocent to grant him this favour. But his native country could ill spare him, and his prayer was refused. On his way home he again visited Clairvaux. He left four of his companions under St. Bernard's care, "conjuring him to retain those disciples and instruct them in all the duties and observances of the religious life, that they might be able to teach others afterwards." These, with others who came later from Ireland for instruction, together with some of the brethren of Clairvaux, St. Bernard sent, with Christian at their head, to found the first house of the Order in Ireland.

The spot chosen for the new monastery was "a sweet little valley," close by a stream called the Mattock, five miles north of Drogheda. The monks, who always gave names to their houses expressive of the holy peace, joy, and happiness of the inmates, called it Mellifont, or the Fountain of Honey. The site, with some lands adjoining, was the gift of O'Carroll, prince of Oirgiallach. The English kings after the invasion confirmed the grant by charter, and gave the monastery the right of holding a weekly market in their town of Collon, with freedom from tolls and customs throughout the kingdom. By-and-by, the abbot grew to be a mighty lord, with extensive lands and rights attaching thereto, such as infangthief, outfangthief, and waif in all his fees, and the right to erect a gallows and a pillory for the terror of evildoers. He was a lord of parliament too, and first in rank not only of the abbots of his own Order, but even of all the abbots and priors having seats therein. Permission was given him to acquire a burgage in the city of Drogheda, wherein to dwell during the meetings of Parliament or of councils in the said city.

The Four Masters tell us that in 1157 a synod was convened by the clergy of Ireland at the monastery of Drogheda, so Mellifont is usually called in our Annals, "in the church of the monks. There were present together with the legate and the successor of Patrick seventeen bishops, and the number of persons of every other degree was countless. After the consecration, O'Loughlin presented seven score cows and three score ounces of gold to the clergy as an offering for the



health of his soul. O'Carroll gave three score ounces of gold. And the wife of O'Rourke, the daughter of Melaghlin, gave as much more, and a chalice of gold for the altar of Mary, and cloth for each of the other nine altars that were in that church." The last-mentioned of the above benefactors was Devorgilla. She died here in her eighty-fifth year.

Cox states that in the beginning of the fourteenth century no one was admitted here to profession unless he took an oath that he was not of English descent. However, the General Chapter of the Order condemned this practice and ordained that all should be admitted. Edward II. complained to the Pope of the exclusion of his English subjects, and Edward III. retaliated, and forbade many of the Irish monasteries, some even outside the Pale, to receive Irishmen to profession.

Sir Edward Moore, who was knighted by the Lord Justice, Sir William Drury, in 1597, in recompense for his many eminent services both at home and abroad, was rewarded by Queen Elizabeth with a lease of this abbey and its appurtenances. He made it his residence and fortified it as a place of defence, as "it bordered immediately on the Irish rebels." In February, 1642, a strong party of the Irish appeared before it. The author of the *War of Ireland* says, "the Irishmen were much exasperated against the Lord Moore, who was very active against them." The garrison, which consisted of only fifteen horse and twenty-two foot, made a vigorous defence, and when their ammunition was nearly exhausted, the horse forced their way through the besiegers and were followed by the foot. Nearly all reached Drogheda in safety.

It continued to be the dwelling of the Moore family until the middle of last century, when the first Earl of Drogheda removed to Monasterevan, to which he succeeded as the heir of Lord Loftus of Ely.

Archdall, who wrote about a century ago, gives the following description of the state of the monastic buildings in his time. "Here yet remains in tolerable preservation a beautiful little chapel, built of yellowish freestone interlaced with red. The entrance to the chapel is through a superb Gothic

arch, which on the inside is exquisitely finished. The east window is truly elegant, and on each side are three small windows. The work of this arch, as well as that of the windows and pillars, have still the remnants of gilding and painting of variegated colours. Here also is to be seen a spacious octagon erection, built of light grey freestone, on the top of which was a large cistern from which water was conveyed by means of pipes to the abbey." This octagonal building is the sole remnant of this once famous abbey. Its uses must have been different from those suggested by Archdall. Some have supposed it to have been a baptistery, but such a building is no part of a conventual establishment; it rather belongs to parochial churches and cathedrals. Whatever its object may have been, Petrie says "it is the most beautiful remains of twelfth century architecture that he had seen in Ireland."

Within the last year some traces of the ancient tiled flooring have been discovered, but as yet nothing has been found that gives any idea of the extent and character of the other buildings. Let us hope that the search now being made will have for its result something that may add to our very inadequate knowledge of this ancient house of a great Order.

D. MURPHY.

## GALILEO.

- (1) "*Il Processo Originale di Galileo Galilei.*" Pubblicato per la prima volta da Domenico Berti. Roma, 1876.
- (2) "*Les Pièces du Procès de Galilée.*" Par Henri de l'Épinois. Paris, 1877.
- (3) "*Galileo Galilei.*" By Karl von Gebler. Translated from the German by Mrs. Sturge.
- (4) "*The Pontifical Decrees against the Doctrine of the Earth's Movement.*" By Rev. W. W. Roberts.
- (5) "*The Nineteenth Century,*" July 5, 1885; "*The Church Quarterly,*" January, 1886.

IN the year 1811, by order of Napoleon, the Records of the Roman Congregation of the Inquisition were removed from Rome to Paris. After the restoration of the Bourbons,

Pius VII. commissioned Monsignor Marini to claim the Records as Papal property. In 1816, Marini was informed by Count Blacas that they were nowhere to be found, and that it was not known what had become of them. Thirty years later, however, at the request of Gregory XVI., and through the influence of Pelegrino Rossi, the manuscripts were returned. Among them was the record of the trial of Galileo, drawn up, day after day, by the Secretary of the Inquisition. Extracts from this document were published by Marini in 1850; and, in 1867, by Henri de l'Epinois in the *Revue des Questions Historiques*. Professor Berti published the trial in full in 1876; and the same year it was also published by Karl von Gebler. Since then, in the leading reviews of England, France, and Germany, not a few writers have attempted to refurbish old rusty charges against the Catholic Church. Speaking of the trial, Tyndall calls her the arch-enemy of science; and a writer in a recent number of the *Church Quarterly*, assures his readers that the Rev. W. W. Roberts "shows beyond any reasonable doubt that the Pope's Infallibility was at stake in the decrees against heliocentricism." Though the published records of the trial throw much light on the Galileo question, and give a new interest to a well-worn theme, we hope to show that they prove neither the hostility of the Church to science, nor the hollowness of Papal Infallibility.

St. Thomas<sup>1</sup> was the first of whom we have any reliable account, who held that the movements of the planets could not be satisfactorily accounted for by the Ptolemaic theory.<sup>2</sup> Two centuries later, Nicholas Krebs, son of a poor fisherman of Cues, on the Moselle, published his singular book, *Docta Ignorantia*. In this work he holds that the earth revolves round the sun, and that the orbits of the heavenly bodies are not circular. He also points out the difference between real and apparent motion. This distinguished man was afterwards created cardinal by Nicholas V.<sup>3</sup> About 1490, Girolamo Tagliavia—the obscure Tennyson of Calabria

<sup>1</sup> *La Civiltà Cattolica* for May, 1872, p. 328.

<sup>2</sup> See *Schiaparelli*; also *Dublin Review*, 1838.

<sup>3</sup> See *Schiaparelli*, I Precursori del Copernico nell' Antichità.



—also put forward the theory of the earth's motion; and, like Cusa, he was honoured by the reigning Pontiff. About the same period, in the schools of Bologna, the question “an terra moveatur,” was frequently discussed. In 1510, Leonardo da Vinci looks on heliocentricism as already proved. In 1533, Widmenstadt expounded the doctrine with applause before Clement VII. and his court.

A few years later, Celio Calcagnini published his remarkable book, *Quod coelum stet, terra autem moveatur*, in which he declares the Ptolemaic system repugnant to common sense. Wurteis also gave public lectures on the new astronomy. However, none of these writers gave solid reasons for the faith that was in them. They had only that vision of truth which genius not unfrequently has. At length an astronomer arose who, by profound study and the closest observation, placed (to use his own words) “the orb, which governs the planets in their course, upon a royal throne, in the midst of the Temple of Nature.” In his *De Revolutionibus Orbium Coelestium*, Copernicus tells us that his thoughts were first turned to the subject, which has written his name across the heavens, by some remarks of Leo X. on the emendation of the calendar. He began his great work about 1507, and did not complete it till 1543. Its publication was promoted by Cardinal Scomberg, and, after the Cardinal's death, by the Bishop of Emerland. The book was dedicated to Paul III. Thus, at least, till the middle of the sixteenth century, the Catholic Church, far from being the arch-enemy of science, did much to forward science and help its promoters. “At that time,” says Airy,<sup>1</sup> “it would appear that there was no disinclination in the Romish Church to receive new astronomical theories. But in no long time after, when Galileo, a philosopher of Florence, taught the same theory, he was brought to trial by the Romish Church, then in full power, and was compelled to renounce the theory. How these two different courses are to be reconciled, I do not know.” The history of Giordano Bruno, the growing belief that heliocentricism was opposed to Scripture, the jealousy

<sup>1</sup> *Popular Astronomy*. p. 89.

of the Aristotelians, and the imprudence of Galileo himself, explain the two different courses of the Roman Church; and prove, too, that even in the case of the Florentine astronomer, the Church was far from showing any hostility to science.

Bruno was born at Nola about the year 1560. At the age of fifteen he became a Dominican novice. Ten years later he threw off the garb of St. Dominic, and became a wandering philosopher. He lectured at Paris, Geneva, London, Oxford, Wittenberg, Padua, Prague and Venice; and whenever he lectured his dreamy speculations startled and scandalized many. In philosophy he may be looked upon as the connecting link between Averroes and Spinoza. He made God an *anima mundi*, and held that every existing thing is an emanation from one eternal cause. In his teaching there is no longer hope for the pure and clean of heart, no vision of peace for the weary and heavy-laden, no new Jerusalem where tears will be wiped away and the rooted sorrow plucked from memory. He scoffed at every belief that has ever cheered the ways of weary men, or soothed their dying pillows. Most of his writings are full of blasphemy and uncleanness. In the "*Spaccio della Bestia Trionfante*," he maintains that the Christian religion is more monstrous than the wildest heathen mythology.<sup>1</sup> Speaking of the Pope he asks:—"Who is he whose name I have hitherto passed over in silence? The vicar of the tyrant of hell, at once fox and lion, armed with keys and swords, with fraud and force, hypocrisy and ferocity, infesting the universe with a superstitious worship and an ignorance worse than brutal." In his comedy, "*Il Candelaio*," there are passages fouler than the foulest in Walt Whitman's *Leaves of Grass*. In a word, Bruno would again erect the idols of old and make Aphrodite and Ashtaroath the divinities of his Valhalla. And yet this erratic philosopher, who recognised neither right nor wrong, purity nor foulness, was the most popular and eloquent exponent of the Copernican theory. On the banks of the Seine, the Danube, the Rhine, and the Isis, he spoke of the new system, and described in language truly

<sup>1</sup>See his "*Panegyric on Luther*."

sublime, its elevating effect on his mind. Nor is there in any literature a nobler tribute than his to the memory of the Thorn astronomer. But even in astronomy Bruno went much further than Copernicus. He told the multitudes that flocked to hear him that the stars were not dead cold worlds, but worlds full of life and beauty, worlds where visions of loveliness haunt the poet's mind, and trailing sunsets and wandering scents from wood and meadow wake buried memories—worlds, too, where hearts ache and friendship scatters flowers on the graves of the dead. And he argued that a new creed in harmony with the new philosophy was necessary. The result was that in the minds of many a change in astronomy meant a change in religion. Many believed, moreover, that heliocentricism contradicted the Scriptures. It certainly seemed opposed to the plain meaning of not a few texts. This apparent opposition was magnified by the Aristotelians. The disciples of the Stagyrice were jealous of any rival system. The hoar of ages was on their master's philosophy, and for centuries it was supreme in the schools. Hence they opposed in every possible way the new theory. At such a critical time Galileo appeared as its advocate. In a letter<sup>1</sup> to Mazzoni in 1597, he considers the opinions of Pythagoras and Copernicus on the position and motion of the earth far more correct than those of Aristotle and Ptolemy. In another, to Kepler, written the same year, he says—"I have been for many years an adherent of the Copernican system, and it explains to me the causes of many of the appearances of nature which are quite unintelligible in the commonly received hypothesis." During a course of lectures delivered in 1604 on the appearance of a new star in the Constellation Serpentarius, he attacked some of the fundamental Aristotelian doctrines. Six years later appeared his "*Siderius Nuncius*," in which he announced his wonderful telescopic discoveries. The following year he went to Rome, and one who cannot be accused of any partiality to the Catholic Church, thus describes his reception:—

"Cardinals, patricians and others in authority," says Professor Berti, "vied with each other to have him in their houses and hear

<sup>1</sup> See Gebler, p. 12, v. xiii.



him on his discoveries. A select society of men eminent for learning or in high positions were in the habit of assembling round Cardinal Bandini in the Palace of the Quirinal. In the gardens of that palace, which commanded a great part of the city of Rome, and the view from which extended over a vast horizon, Galileo, in the fine April evenings, exhibited through his telescope the Satellites of Jupiter, and discussed his discoveries."

In a letter to Cosmo II., Cardinal del Monte speaks also of this visit :

"Galileo has, during his stay at Rome, given great satisfaction, and I think he must have felt it no less himself, for he had the opportunity of showing his discoveries so well, that to all clever and learned men in this city they seemed no less true and well-founded than astonishing."<sup>1</sup>

After this visit Galileo availed himself of every opportunity to put forward his favourite theory. In 1613 he published his work on the solar spots. "The publication of this work," says Karl von Gebler,<sup>2</sup> "was of special significance, because it was the first in which Galileo decidedly took the side of the Copernican system."

The treatise was well received at Rome. Cardinals Barberini and Borromeo thank the author for sending them copies, and express their sincere admiration for the researches he describes.

Agucchia,<sup>3</sup> who held a high official position in the Eternal City, expresses his belief that the opinions put forward in the work would, after a time, be universally acknowledged, though then they had many opponents. Thus even in 1613 Rome was far from being the arch-enemy of science.

The book met with a far different reception from the Aristotelians. The publication of the *Siderius Nuncius* much incensed them; the appearance of the "Explanation of the Solar Spots" incensed them still more. The extremists who cried out in 1610 that the telescope was so constructed as to show things that did not exist, raised a cry in 1613 that heliocentrism was essentially evil, and Bruno<sup>4</sup> its legitimate

<sup>1</sup> See Gebler, p. 36, for this letter.    <sup>2</sup> See p. 44.    <sup>3</sup> Gebler, p. 44.

<sup>4</sup> Galileo's name is first found in the records of the Inquisition with the name of Cremonini, a follower of Bruno, and a notorious Atheist.

fruit. Others of them appealed to the Scriptures. They quoted Josue and Job, Isaias and the Psalmist, and contended that interpreted in the ordinary way the words of these inspired writers could not be reconciled with the new astronomy. This was also the opinion of Christine, Duchess of Tuscany and mother of Galileo's patron. To defend himself the astronomer wrote the famous letter to his friend Father Castelli.

This letter is a long theological defence of the Copernican doctrine. Thus a scientific controversy was turned into a theological one. Soon after the appearance of this letter, Dini and other ecclesiastical friends advised Galileo to treat the heliocentric theory from a purely scientific point of view, and avoid religious discussions. And we learn from the letters of Dini and Campioli, that Cardinals Barberini and Bellarmine assure him that so long as he did not go beyond scientific questions and enter into theological interpretations of Scripture, he had nothing to fear. Yet, despite such friendly advice, he published the famous letter to the Duchess Christine. This letter, like the one to Castelli (from which it does not substantially differ) is a long theological apology. He<sup>1</sup> speaks of his own discoveries, their far-reaching consequences, and their opposition to Aristotelian principles. He discusses the relation in which the Bible stands to science, and contends that as Scripture not only admits, but requires a different explanation from that which seems to be its literal one, it ought to be reserved for the last place in mathematical discussions. Nor should any effect of Nature which experience has placed before our eyes, or is the necessary conclusion derived from evidence, be rendered doubtful by passages of Scripture which contain thousands of words admitting of various interpretations. "If," he says, "the Bible, in order to make itself intelligible to uneducated people, has not refrained from putting even its main doctrine in a distorted light by attributing qualities to God which are unlike His character, and even opposed to it, will anyone maintain that, in speaking incidentally of the earth or the sun, it professes

<sup>1</sup> See Salisbury's English Version.

to put its real meaning in words literally true?" In another part of the letter he gives it as his opinion that the general agreement of the Fathers in interpreting any passage of Scripture of scientific import should only confer authority when the Fathers have also discussed the scientific question. He concludes this remarkable letter with a commentary on the passage from the Book of Josue.

A short time before the appearance of this apology, Foscarinus had also put forward his views of biblical interpretation. The Roman tribunals, seeing how detrimental all this was to the authority of Scripture, and seeing the faith of many in danger, imposed silence on Galileo and prohibited the work of Foscarinus. In acting thus, they loved not science less, but souls more. Nor can anyone who honestly studies the history of the Church, from the appearance of Casa's "*Docta Ignorantia*" till the appearance of the letter to the Duchess Christine, come to a different conclusion. Of course it must be borne in mind that the Copernican theory was then far from being proved. "It<sup>1</sup> is worthy of notice," says Procter, "that that theory could not be regarded as demonstrated till the law of gravitation had been established. This law carries with it the disproof of the cycles and epicycles of the Ptolemaic theory, because, under the law of gravity, bodies cannot move in such curves."

In a letter to Pieralisi, Cardinal Secchi says—"Placing ourselves in the condition of the times, the conduct of the Pope and the tribunal could not be different."<sup>2</sup> And he gives the following reason. "Because Galileo was occupied with a theme forbidden because dangerous, not well demonstrated, and vociferously rejected by Protestants themselves."

In truth, the really convincing proofs of the earth's annual and diurnal motion were yet unknown. The velocity of light was not discovered till 1675, nor the aberration of light till 1727, nor was Foucault's pendulum experiment made till 1837. Hence, as Hallam tells us, "in the middle of the 17th century, and long afterwards, there were mathematicians of no small reputation who struggled staunchly for the immobility of the

<sup>1</sup> See *Contemporary Review* for June, 1882. Note, p. 995.

<sup>2</sup> See *La Civiltà Cattolica*, January, 1880, p. 220.



earth." "Even," says Macaulay, "such a great man as Bacon rejected with scorn the theory of Galileo." Surely in such circumstances, interpreters of the Sacred Scriptures were not only justified, but bound, to adhere to its obvious sense. And it appears rather foolish to call the Church an enemy of science because she did not allow writers to adduce texts of Scripture to support their views.

The second charge—that the published records of Galileo's trial prove the hollowness of Papal Infallibility—is also groundless.

Galileo's case first came before the Roman authorities in 1615. A copy of a letter to his friend Father Castelli had fallen into the hands of Lorini, a Dominican friar, who brought it under the notice of Cardinal Melini. An inquiry was instituted, but as Lorini could not produce the original letter, the accusation fell through. Galileo set out for Rome in December of 1615, and on the 19th February, 1616, a decree was issued bidding the Qualifiers of the Holy Office give their opinions on the two following propositions, taken from his work on "Solar Spots."

- (1) The sun is the centre of the world, and immovable from its place.
- (2) The earth is not the centre of the world, and is not immovable, but moves, and also with a diurnal motion.

On the 25th Cardinal Melini reported to the Pope the opinions of the theologians, and the Pope ordered Cardinal Bellarmine to summon Galileo before him, and admonish him to abandon the said opinion. On the 26th Bellarmine saw the astronomer, and the latter submitted. Some days after, the Congregation of the Index drew up its famous decree; and on the 3rd of March, "the Lord Cardinal Bellarmine having reported that Galileo Galilei, mathematician, had in terms of the order of the Holy Congregation, been admonished to abandon the opinion he has hitherto held—that the sun is the centre of the spheres, and immovable, and that the earth moves,—and had acquiesced therein; and the decree of the Congregation of the Index having been presented, prohibiting and suspending respectively the works of Nicholas

Copernicus, "*De Revolutionibus Orbium Coelestium*," of Diego di Zuniga on Job, and of Paolo Antonio Foscarini, Carmelite Friar, His Holiness ordered this edict of prohibition and suspension respectively to be published by the Master of the Palace."<sup>1</sup>

On the 5th of March the decree was published. The part of it that concerns us runs as follows:—

"And whereas it has also come to the knowledge of the said Congregation that the Pythagorean doctrine—which is false, and altogether opposed to Holy Scripture—of the motion of the earth and the quiescence of the sun, which is taught by Nicholas Copernicus in "*De Revolutionibus Orbium Coelestium*," and by Diego di Zuniga in his book on Job, is now being spread abroad and accepted by many—as may be seen from a certain letter of a Carmelite Father, entitled "Letter of the Rev. Father Paolo Antonio Foscarini, Carmelite, on the opinion of the Pythagoreans and of Copernicus concerning the Motion of the Earth and the Stability of the Sun, and the New Pythagorean System of the World:" wherein the said Father attempts to show that the aforesaid doctrine of the quiescence of the sun in the centre of the world and of the earth's motion is consonant with truth, and is not opposed to Holy Scripture. Therefore, in order that this opinion may not insinuate itself any further to the prejudice of Catholic truth, the Holy Congregation has decreed that the said Nicholas Copernicus, "*De Revolutionibus Orbium*," and Diego di Zuniga on "Job," be suspended until they be corrected; but that the book of the Carmelite Father, Paolo Antonio Foscarini, be altogether prohibited and condemned, and that all other works likewise in which the same is taught be prohibited, as by this present decree it prohibits, condemns, and suspends them all respectively. In witness whereof the present decree has been signed and sealed with the hands, and with the seal of the most eminent and Reverend Lord Cardinal of St. Cecilia, Bishop of Albano, on the 5th day of March, 1616."

Now, it is said that this decree of the Congregation of the Index is infallible, because having been submitted to the Pope it was published by his orders.

The question then arises:—

When are decrees of Roman Congregations infallible? Surely Cardinal Franzelin is an authority on this subject.

The following are his words:—

"Quod sententiam Congregationis ratam habet et sua suprema auctoritate confirmat summus pontifex, id non edicit definitionem ex Cathedra, nisi ipse suum faciat atque ex sese edat decretum cum

<sup>1</sup> Gherardi, quoted by Von Gebler, p. 82.

necessariis signis intentionis definiendi doctrinam ab universa ecclesia tenendam, ita ut sententia non amplius sit congregationis tanquam judicantis sed per modum dumtaxat consulentis."<sup>1</sup>

Further on in the same treatise he says:—

"Hujusmodi decreta quae ad proscribendam doctrinam eduntur, non eo evadunt definitiones ex cathedra quod suprema pontificis auctoritate confirmantur et publicari jubentur quemadmodum in his expresse notari solent."<sup>2</sup>

In a note the Cardinal adds:—

"Hac de re consului plures theologos urbis eosque tam graves ut sententiam non vereor Romanam appellare."

Thus, according to this very high authority, a decree of a Roman Congregation relating to faith or morals, even confirmed by the Pope's supreme authority and published by his orders, is not binding as an infallible utterance unless the Pope (1) makes such a decree his own; and (2) publishes it with those notes or marks which definitely and clearly express his intention of defining a doctrine to be held by the whole Church. Beyond doubt Paul V. in no way made the decree of the Index his own. It was not an act of his mind. It was in every sense the work of a Congregation; and not the voice from the chair of the Fisherman. Nor has it any marks or notes that would show the Pope intended to define a doctrine to be held by the whole church. It was, indeed, published by his orders. This, however, we know not from the decree itself, nor from any public official document of the time, but from a manuscript brought to light more than two hundred years afterwards. Surely this is not the way infallible decrees are published.

(2) The above decree is disciplinary not doctrinal. A Congregation orders that certain books are not to be read till corrected, and altogether prohibits and condemns other books. Three of the books do not treat of the doctrine of the earth's motion in any way whatever.

Usher is author of one of these; another is a book on civil law. Nor is there any evidence to show that with the decree

<sup>1</sup> See Franzelin, *De Divina Traditione et Scriptura*, p. 133.

<sup>2</sup> See p. 145.



which has come down to us there was also issued a doctrinal decree. Everything connected with the Galileo case has now been brought to light. But neither in the Vatican manuscript, nor in the documents published by Gherardi, nor in those brought before the public by Berti and Pieralisi, is there a trace of such a decree. The late Dr. Ward and others look to the certificate of Bellarmine for proof. "Lastly," says Dr. Ward, "comes the doctrinal decree of the Index, which would seem to have been issued simultaneously with its disciplinary decree. Of this, so far as we know, the fullest extant account is to be found in Bellarmine's letter to Galileo." This letter runs as follows:—

"We, Robert Cardinal Bellarmine, having heard that it is calumniously reported that Signor Galileo Galilei has in our hand abjured, and has also been punished with salutary penance, and being requested to state the truth as to this, declare that the said Signor Galileo has not abjured either in our hand or the hand of any other person here in Rome or anywhere else, so far as we know, any opinion or doctrine held by him, neither has any salutary penance been imposed upon him; but only the declaration made by the Holy Father and published by the Sacred Congregation of the Index has been intimated to him, wherein it is set forth that the doctrine attributed to Copernicus, that the earth moves round the sun, and that the sun is stationary in the centre of the world, and does not move from east to west is contrary to the Holy Scriptures and therefore cannot be defended or held."

It should be borne in mind that this letter was given about three months after the events to which it refers; and that it is written in a popular style. Hence it may well refer to the decree above quoted. The words "but only the declaration made by the Holy Father," are often used according to the *stylus curiae* when the Pope orders a decree of a Congregation to be published.<sup>1</sup> But another question arises: Was Bellarmine's certificate tampered with? Wohlwill and Cantor point out the discrepancies between this document and the report of the 26th of February, as given in the Vatican manuscript. They, of course, conclude that the Vatican manuscript was falsified. However, they admit that if falsified, it must have been falsified in 1616.

<sup>1</sup> See Franzelin, *De Divina Traditione et Scriptura*, p. 138.

But there is no reason whatever why a false entry should be then made. On the other hand, there is an evident reason why the certificate may have been interfered with. And the certificate was in Galileo's possession from 1616 till 1633. Hence this certificate is at least very doubtful evidence.

We think that these few remarks sufficiently prove that the Decree of 1616 can in no sense be looked upon as an infallible utterance. We shall now come to the Decree of 1633.

In 1632, Galileo's *Dialogues* were prohibited; and on the 16th April, the following year, he was summoned before the tribunal of the Inquisition. The second hearing of his case was on the 30th. Then he admitted that his book did defend the Copernican theory. The exceedingly interesting letter of the Commissary-General of the Inquisition explains why he admitted, at the second hearing of the case, what he had before denied. The letter also proves the leniency of his judges, and throws a pleasing light on a much-abused tribunal. The next hearing of the case was on the 10th of May. Galileo then read his defence. On the 16th June following, at a private meeting, presided over by the Pope, it was resolved that Galileo be questioned as to his intentions in writing the *Dialogues*,<sup>1</sup> "and under threat of torture, and if he still stood to his previous statement, compelled to sign a recantation before a full Assembly of the Holy Office, condemned to imprisonment according to the judgment of the Holy Congregation, and ordered in future not to discuss in writing or speaking the opinion that the earth moves. . . . Further, the *Dialogues* were to be prohibited; and, in order to make this known everywhere, copies of the sentence were to be sent to all Papal envoys and all inquisitors into heretical crimes, and especially the inquisitor of Florence."

Two days after this sitting, Urban VIII., in reply to some questions of Nicollini, the Tuscan ambassador at the Papal court, said that he did not know precisely what the Holy Congregation might decree; but it was unanimously agreed to impose a penance on Galileo.

Some days after, the sentence of the Congregation was.

<sup>1</sup> See Von Gebler, p. 224.

read to the astronomer. The part of it that concerns us is the following :—

“ We say, pronounce, sentence, declare, that you, the said Galileo, by reason of the matter adduced in process, and by you confessed as above, have rendered yourself, in the judgment of this Holy Office, vehemently suspected of heresy, viz., of having believed and held the doctrine—which is false and contrary to the Sacred and Divine Scriptures—that the sun is the centre of the world, and does not move from east to west, and that the earth moves, and is not the centre of the world ; and that an opinion may be held and defended, as probable, after it has been declared and defined to the Holy Scriptures.”

From the beginning to the end of the Decree, from which this extract is taken, the name of the Pope is not found. The names of the ten cardinals, who acted as judges, are given, and the signatures of seven of them appended (which perhaps shows that all the judges did not agree to the sentence); but the name of Urban VIII. is nowhere given. Now, as we have shown, in dealing with the Decree of 1616, since the prerogative of infallibility is one that cannot be transferred to another or others, Decrees of Congregations are not infallible, unless (1) the Pope makes them his own, and (2) unless the Decrees have some mark to show that it was the intention of the Pope to define a doctrine to be held by the whole Church. The sentence of 1633, clearly wants these conditions. But it is urged that because the cardinals moulded their sentence on the mandate issued to them by the Pope, that this suffices to make it a Papal utterance. In the first place, Urban VIII. most distinctly told the Tuscan ambassador that he did not know what the sentence of the cardinals was to be. And, secondly, it does not follow that if A. orders B. to do a certain piece of work, and if B. does it according to orders, that the work is A.'s.

We shall now give the opinions of the theologians of the period on the Decrees.

The first whose opinion we shall give is Urban VIII. himself. In 1624 (eight years after the Decree of the Index had been issued) speaking to Cardinal Hohenzollern, Urban says, “ that the Church neither had condemned nor ever would condemn the doctrine of the earth's motion as



heretical but only as rash." In a letter, dated June 7th, 1629, he says of Galileo that his fame will shine on earth as long as Jupiter, and his satellites shine in heaven.

In 1625 Father Guevara, General of the Theatines, gave Galileo a written statement in which he explained that if the astronomer held in his works that the earth moves, it would not be a reason for condemning them. Again, many cardinals friendly to Galileo more than once sought permission from the Pope to allow the astronomer to teach the heliocentric doctrine as true. Surely in asking such permission they could not look upon the Decree of 1616 as an infallible utterance. Nor did Castelli, Riccardi, Visconti, nor any other distinguished priest of the period whose letters or utterances have come down to us. And Descartes, Galileo's great contemporary, takes the same view of the matter. We have also at a later period the opinions of Fabri, a French Jesuit; Caramuel, a Spanish Benedictine; Talin, Grand Penitentiary at Rome; and of Cardinal Lobkowitz,<sup>1</sup> a strong opponent of Copernicism, and these distinguished men look upon neither the Decree of 1616 nor the Decree of 1633 as infallible. From 1612 till his death Galileo had many very able and very bitter opponents. Yet none of them brought forward the infallibility of the Decrees as an argument against the system he upheld. When we remember that they and he were Catholics, we must conclude that they did not look on the Decrees as the unerring voice of the Church.

We shall not here speak of the Bull of Alexander VII. That document has been ably treated of in a recent number of *The Dublin Review*, and also in Father Murphy's very interesting article in *The Nineteenth Century*. It leaves the Decrees as it found them, the fallible utterances of Roman Congregations.

Perhaps the most painful thing in the Galileo controversy, is the way shallow writers speak of the Catholic Church. In their eyes she is only a synonym for ignorance and intolerance. They forget that Cusa and Copernicus, Castelli and Cavalieri, ministered at her altars. They forget too, that the religious systems so much lauded by them, were far more intolerant

<sup>1</sup> See *Month* for October, 1881, p. 194.

than she has ever been. The followers of Confucius, and the disciples of Zoroaster showed little toleration to any who differed from them. Men suffered for their opinions on the banks of the Nile and on the banks of the Ganges. Plato lays it down as the duty of a magistrate to punish unbelievers in the national religion; and Cicero<sup>1</sup> says, that the ceremonies of religion are to be maintained by the arm of the law even through the infliction of capital punishment. Saracenic Spain, the boasted home of science, banished Averroes; the Synagogue expelled Mamonides, and cursed with an ancient curse Spinoza; Geneva burned Servetus; Tübingen censured Kepler; Amsterdam reviled Descartes. Lecky tells us that persecution was the doctrine of the palmiest days of Protestantism. "Persecution," says Hallam, "is the deadly original sin of the reformed Churches." The Churches of the future where Matthew Arnold's hymns will be chanted, and George Eliot's and Frederick Harrison's homilies read, and the dark synagogue where men will offer incense to the mummies of Tyndal and Haeckel, and frenzied women kiss a faded volume of Swinburne, may be more perfect models of toleration than the Catholic Church, but it is doubtful whether they will do what she has done for science, and it is certain that they will not bring the peace and good will to men that she has brought.

TIMOTHY LEE.

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## THE LIFE OF ST. PHILIP NERI, APOSTLE OF ROME.<sup>2</sup>

THE translator, in his dedication to Cardinal Newman, says, that this biography is written by one whose genius and virtues are the consolation of the Oratory in Italy. Whoever carefully reads this Life of St. Philip Neri, will go much further and say, that the genius and virtues of its author are

<sup>1</sup> Pro Sextio, No. 45.

<sup>2</sup> "The Life of St. Philip Neri, Apostle of Rome:" By Alphonso Capececiatello, sometime Superior of the Oratory of Naples, now Archbishop of Capua and Cardinal. Translated by Thomas Alder Pope, M.A., of the Oratory.

the consolation not only of the Oratory in Italy, but of the Catholic Church in Italy, and we may add in Europe also.

Alfonso Capececiaturo is himself an Oratorian, having joined the Naples Oratory, in 1840, when he was just sixteen years old. In 1864 he became Superior of the Oratory in Naples, afterwards Archbishop of Capua, and in 1885 he was created Cardinal. He may be called a voluminous author, having written in addition to this "Life of St. Philip Neri," a "Life of Christ," the "Lives of St. Peter Damian" and "St. Catherine of Siena;" also a work on "Newman and the Oratory in England," and an "Explanation of Catholic Doctrine." All these works have received high and well merited commendation, especially his "Exposition of Catholic Doctrine." It is only with St. Philip's Life that we are now concerned. It happens but too often that Lives of Saints are written by men whose abilities and learning are not equal to their piety, or who, if they do possess abilities, still lack that particular genius which is requisite to constitute a successful biographer. Many such writers are prolix, show great want of judgment in their narrative, and give a confused and disjointed account of the life and actions of the Saint. Sometimes they describe, with tedious minuteness of detail, events of but little importance, while they omit others really interesting and instructive. Such a charge cannot be brought against this biography of St. Philip. The author brought to his task rare ability and learning, all the powers of a splendid intellect well trained from earliest youth, and richly endowed with the treasures of long and patient research. A member of the Oratory from his boyhood he feels a great enthusiasm for its founder, and a loyal devotion to the great Saint who wrought such a benefit for Rome and Italy in the evil days of the Reformation. The publication of this work is a renewal, in some sort, of St. Philip's apostolate. In it we get a graphic view of what Italy and Rome were in the sixteenth century, when the Church was engaged in a fierce struggle with heresy, and in a long and mighty effort to extirpate abuses which produced a weakness in herself, and gave proportionate strength to her enemies. Capececiaturo glances at this struggle and these abuses among Christians, not only in



Germany where they were very general and grave, but also in Italy and Rome. Discipline was relaxed, morals were corrupted, and the ancient literature and arts just then revived had almost transformed into elegant and refined pagans many men in high places who were bound by the most solemn obligations to be a light to the nations, and an example of all the evangelical virtues. Side by side with those extravagant admirers of pagan literature and art, were men enlightened by the Spirit of Truth, who saw the evils of the times, and the coming evils too, and who laboured eagerly and indefatigably to combat these evils and minimise their unhappy results. Capececiaturo shows us how before Savonarola appeared on the scene, eminent ecclesiastics denounced and deplored the grave abuses that were then prevalent, and that deprived the clergy of the esteem and veneration of the people, and brought them into odium and contempt. Later on, great Saints, loyal and earnest sons of the Church, dutiful and obedient to her august Head, laboured to effect a real reformation in the faith and morals of the people. Witness St. Ignatius of Loyola, St. Francis Xavier, St. Charles Borromeo, and his devoted personal friend St. Philip Neri, the new Apostle of Rome.

St. Philip was born in Florence in 1515, just seventeen years after the tragical end of the truly zealous but indiscreet friar, Savonarola, whom he ever dearly venerated and loved. He spent the first eighteen years of his life in his native city surrounded with the ancient glories of its monasteries, churches and palaces, its libraries and galleries and museums rich with the priceless treasures of painting and sculpture.

He was sent when young to a public school where he received the first elements of his education, and in due time he studied the Italian language and literature, and also the ancient classics under the fostering care of the Dominican Friars of St. Mark's. At that time the Dominican monastery in Florence was celebrated no less for its holy and learned inmates than for the rich art treasures of painting and sculpture that it contained. For St. Mark's and the Dominicans St. Philip always entertained sentiments of deep gratitude and affection, and he often attributed to them whatever good

there was in his life. About the age of eighteen he left his father's house and native city never to return. He went to live near Monte Cassino with a wealthy uncle who received him with hearty friendship and made him heir to his great wealth. For two years Philip lived with this kind-hearted uncle, and during this time his visits to the famous monastery of Monte Cassino were long and frequent. He placed himself under the guidance of one of its most saintly inmates and was almost a daily witness of the heroic virtues practised within its walls. It does seem strange to us when he resolved to leave all and to follow Christ that he did not say to his own soul in this hallowed spot "*Haec requies mea, hic habitabo quoniam elegi eam.*" But God's providence had other designs on him and his services. He was wont to visit a shrine near the monastery, and his biographies tell us that it was at this shrine that he received the inspiration to devote himself entirely to God and the service of religion. After long and earnest prayer and mature deliberation he resolved to act on this inspiration, resigned the promised wealth of his affectionate uncle, and set out for the Eternal City where he arrived early in 1535 without friends or money. Great must have been his love of poverty and his confidence in God, for he was not at all provident or solicitous about what he should eat or what he should drink, or wherewith he should be clothed, trusting in the providence of his Heavenly Father who feeds the birds of the air and clothes the lilies of the field. It was in the hidden designs of God that St. Philip was thus mysteriously attracted to Rome at this particular period of her eventful history. The dread chastisements that had been inflicted on Italy and Rome a short time before, had begun to make the Italians rouse themselves from their lethargy, and the heavy losses the Church had sustained in many countries in Europe caused profound alarm to those who held high office in her government. Men who grieved in secret over abuses and evils that degraded the Christian name could now no longer hold their peace when such sad disasters were so rapidly multiplied. A cry went up to heaven for the reform of abuses and a return to the ancient simplicity and holiness of the Catholic religion. The Council

of Trent was summoned and a beginning of reform was made, and St. Philip we believe helped on the work by the prayer of the humble that pierced the clouds and did not depart till the Most High beheld and granted the petition. For sixteen years he lived as a layman in Rome. We are told that some charitable person provided for him a small roll of bread with some olives and herbs, and this served as his whole and sole daily food. To this modest refection he did not add draughts of generous wine, but quenched his thirst with limpid water drawn from a well near which he took his solitary meal.

After he came to Rome we know that he devoted at least four years to the study of Philosophy and Theology, having previously, with no other master but God alone, studied the philosophy of self knowledge and the theology that produces directly and immediately the great theological virtues of Faith, Hope and Love. During these four years it does not appear that he had any intention of becoming a priest, but applied himself to this study we are told in the hope of getting an increase of knowledge regarding the Divine mysteries and the truths of our religion. Nothing connected with God or religion could be without interest to him. At the end of this period, the love of evangelical poverty and perfection got the better of his love of learning, he sold even the few books he had gathered together, gave the proceeds to the poor and then began, layman though he was, his great apostleship of reform both of clergy and laity. This apostolate was to win success not by great learning, or the persuasive words of human wisdom but by the irresistible charms of Christian charity. At the age of twenty-four Philip began to visit the hospitals and render every attention to the corporal wants of the poor patients, and having thus won his way to their hearts he went still further and used the influence thus obtained to secure the healing of their souls. In this sphere of charity he never tired, and his example gradually drew around him many to admire and happily also, to imitate the winning ways and kind words, which coming straight from a heart aflame with divine love went as straight to the heart of the poor afflicted sufferers. Men of all ranks attached



themselves to Philip, and, as if by tacit consent, took him for their guide and example, and thus the work of mercy went bravely and prosperously on, blessing those who gave and those who received. Capecelatro tells us what we can easily believe, that the hearts now turned in mercy to the poor soon became freed from guilty passions and inordinate desires, and hearts long hardened against all other influences were melted by the fire of love which Philip kindled within them. His followers were now so numerous and skilful that the hospitals of Rome became the abodes of patient suffering alleviated by Christian charity and sanctified by religion.

St. Philip had begun well and was now becoming known and esteemed by many whose esteem was worth having. His next step was a strange and a bold one. He commenced to lecture and preach though a mere layman, having then no intention of becoming a priest. His contemporaries tell us that he was like the youthful David, *pulcher aspectu decoraque facie*, He certainly must have possessed such rare attractions and winning graces as to draw men after him imperceptibly and irresistibly. His earnest manner and simple language made a deep impression on those who heard him speak, or heard others describe his work, and, better still, God blessed his words because he was in earnest about the reform of abuses and the return of men to the untrodden paths of virtue. The seed sown by Philip in these days yielded increase one hundred fold, because the rains and dews from heaven fertilized it, because it was God's own words spoken by the mouth of his servant, and which should not return to him void, but should prosper in the souls to which He sent it. Volumes might be written, and, indeed, volumes have been written about the saint's labours and success in bringing back souls to virtue at this initial period of his missionary career. But we must pass this over and cannot even glance at his life in the Catacombs, his visits with large crowds of followers to the Seven Churches, or his charity to the pilgrims who visited Rome in the General Jubilee of 1550. In one year after this date, when the Saint was about thirty-six years old, he became a priest in obedience to the will of God

calling him through the voice of his confessor. He was first attached to St. Girolamo della Carità, and afterwards to St. John of the Florentines. Soon after his ordination many of his admirers would gather round him, to hear him preach not only in the church but almost daily in his own private room, and in this room was laid, we may say, the first foundation of the Oratory. Soon this room became too small, and after some time he got permission to construct a chapel in connection with the Church of S. Girolamo della Carità.

This little chapel was called the Oratory, and hence the name of the Congregation which St. Philip afterwards founded. When this Oratory was completed, the devotional exercises practised by St. Philip and his followers were arranged according to well-defined and prudent plans, suitable to the times. To the ordinary devotions of the Church were added daily lectures, sermons, and conferences. Their sermons were exceedingly plain and simple, but most effective, because they preached not themselves but Christ crucified. Their conferences were on spiritual subjects, the practice of Christian charity to God and man, the way of perfection, and kindred topics.

Among the preachers was the illustrious Baronius, then a layman, and then as always a humble follower of St. Philip. Baronius was about twenty years younger than St. Philip, whom he joined in Rome, in 1556. We are told that he used to say of Rome, what St. Gregory Nazianzen said of Athens—that though hurtful to some, to him it was a blessing; as indeed it was, owing to the special grace that brought him under St. Philip's guidance. The Saint listened with eager attention to the sermons and lectures of Baronius, and his keen perception soon discovered the rare intellectual gifts of the young man. These gifts he resolved to utilize for the service of the Church and of religion. He rejoiced to observe that these rare intellectual gifts of Baronius were fully developed by long and careful training at Naples and Rome, and he soon saw a wide field for their exercise. But before setting him to his great work of writing the Annals, he took care to train and exercise him in the virtue of humility. The means adopted to gain this end would appear strange

and extravagant to a man not imbued with the spirit of the Saint, for his ways were not as the ways of wordlings, nor his thoughts as theirs. When Philip was satisfied that Baronius was solidly grounded in humility, he commanded him to undertake the compilation of the Annals. Up to this time the Saint combatted heresy and error by the power of prayer, and the practical use of the Christian virtues. The enemies of the Church were propagating their errors by all means in their power, and history became in their hands a very fatal weapon, for they succeeded in making it a conspiracy against truth. Hence, he deemed it prudent to oppose the Magdeburg Centuriators, by the publication of a work that would give a true and full history of the Church down to his own days. He explained to Baronius the gigantic task he wished him to undertake, and the careful student of ecclesiastical history knows how that task was performed. Baronius spent nearly thirty years in preparing for this work, and devoted to its accomplishment half as many more. When Philip first conceived the notion of this great work in 1560, he ordered Baronius to prepare and deliver a series of lectures in the Oratory which should treat exclusively of ecclesiastical history, and should reach from the foundation of the Church down to his own time. This command Baronius obeyed. The series was completed in something less than three years. On its completion the Saint ordered him to begin it again, and travel over the same ground. This self-same order was seven times given, and seven times most cheerfully and conscientiously obeyed; and the Saint rejoiced exceedingly at the flood of light which was thrown on the life of the Church, showing forth a divine origin, and a never-failing guidance and protection also divine. St. Philip's biographer tells us what his notion of a great book was. A book, in the Saint's view, is truly great: "when we see in it depth and vigour of thought, fulness of learning, and wealth of illustration, all bright with the light of divine truth, and clothed with the beauty of holiness. All truly great books are the full and adequate reflection of their writers' souls, and if they be wise and saintly they leave on their works the impress of their own excellence. For a work of such boundless range as that



sketched by Philip, there was needed not only genius, culture, and learning, but, above all, a mental vision freed from human passions, serene and humble, enlightened with an ardent love of truth, and enamoured of the beauty of virtue. Philip's first care was to form the man to write the book, and to form him it took no less than thirty years"—thirty years spent in study, and in the practice of Christian perfection in St. Philip's school.

For nearly forty years Baronius, in addition to his labour of study and writing, had to discharge all the duties of a father of the Oratory. For many years he acted as cook to the Community, and we are told that he kept before his eyes written on the walls of his kitchen the words, "*Baronius coquus perpetuus.*" We fear that while thus engaged, his mind must sometimes have been, like the dying Gladiator's, far away, not indeed on the banks of the Danube, but on the banks of the Nile, in the deserts of Egypt, or in these ancient eastern cities, so dear to the enthusiastic student of ecclesiastical history. We believe, however, that scholars will forgive any mishaps or culinary mistakes made under the circumstances. As his work issued from the Press, volume after volume was eagerly purchased and read by the learned throughout Europe. Thus while Philip and his companions were labouring indefatigably, and most successfully aiding the Popes in changing the face of Rome, Baronius made them famous throughout the world by his *Annals*, *Martyrologies*, *Biographies*, and numberless other works. The Popes were not slow to see the good he effected, and they showed their appreciation of his genius and virtue, by offering him the highest honours and dignity in their gift. These Baronius invariably declined, and it was with the most painful reluctance that he was constrained to accept the high dignity of Cardinal from Clement VIII., whose confessor St. Philip had made him. On the death of this Pontiff, Baronius narrowly escaped being made Pope, as thirty of the Cardinals recorded their votes for him, and but one vote more was needed to make him Head of the Church.

The name of Cardinal Tarugi deserves a brief notice, side by side with that of Baronius. Tarugi was the son of a Roman

Senator, and nephew of two Popes—Julius III. and Marcellus II. When he was twenty-nine years of age his good angel guided him to St. Philip, who trained him so efficiently for the service of the Church, that he was employed by the Pope as ambassador to Spain, Portugal and France. He was then made Archbishop of Avignon, and created Cardinal, and finally, by the grace of God, he was permitted to resign office and dignity, and return to his brothers of the Oratory in Vallicella, where he ended his days in peace. It would be idle to describe the mental anguish and distress of these two holy sons of St. Philip, when forced to accept promotion and dignity at the hands of the Popes. Their sincere and earnest opposition to this promotion would appear to many in our days incredible and unintelligible.

Baronius and Tarugi were the two principal supporters of St. Philip when he formally established the Congregation of the Oratory in 1575. In that year he got a Bull from Gregory XIII. enabling him to establish by Papal authority a Congregation of secular priests, which has ever since been called the Congregation of the Oratory. Besides the two distinguished men just mentioned, St. Philip had around him many others imbued with the same sentiments, trained in the same school, breathing the same spirit, noiselessly and unostentatiously working out his designs in Rome, by instructing the young, administering the Sacraments, reforming abuses, winning back the citizens to the practices of their religion, and making that religion respected, as well for its own intrinsic worth as for the learning and virtues of its ministers. Their labours were crowned with success, for God showed their mission was divine by the great gift of miracles which he bestowed on their head and ruler. Philip's prophecies and miracles forcibly remind us of the wonders recorded in the Acts of the Apostles; so that it seemed that God wished to give for the reformation of the people the same wonder-working power that was granted for the founding of the Church in the Apostolic times. Sermons, lectures, and conferences were continued daily by the newly established Congregation. People commenced to throng around their confessional all day long, daily Mass and Vespers were

attended by great multitudes from all quarters of the city. St. Philip knew how to make his Church attractive, and to press into the service of religion all the charms of sacred music. It may not be generally known that the musical dramas called Oratorios owe their origin to his love of music. His biographers tell us that he wished the members of his Congregation and all his faithful hearers "should rouse themselves to the contemplation of heavenly things by means of musical harmony." In all the exercises of the Oratory, in the visits to the seven Churches, and amid the Roman youths who everywhere followed him, he invariably utilized the potent charms of music to stir the heart and raise it from earth to heaven. The Oratory became famous in Rome for its musical entertainments. Palestrina's name is famous in the history of sacred music, and he it was who perfected these musical entertainments. The account of his work, and the history of sacred music in his day excite all the enthusiasm of the Saint's biographer. He tells us that Palestrina did for sacred music what Michael Angelo did for sculpture, and Raphael for painting. There is no doubt but St. Philip's enthusiastic love of music powerfully influenced the genius of this his favourite disciple. Capecelatro says that "His serene and majestic soul, his teeming mind, his heart of trembling sensitiveness, his bright and sunny fancy gave to his composition an endless variety, but all were alike full of nature, charm and life, and each in its form expressed in their fulness the majesty and beauty of religion. . . . Even the great soul of Palestrina might have done little or nothing on behalf of sacred music if he had not fallen under the direction of one, who, like St. Philip, knew how to put to the noblest use the genius and the sacred fire with which God had endowed him." After the Council of Trent finished its labours, Palestrina was commissioned to compose three Masses, by way of ascertaining the best method of reforming sacred music. The third of these Masses was very specially commended for "sublimity, simplicity, and beauty, and the cause of sacred music was won for all time." No wonder the Oratory became famous for its music, when the genius of Palestrina was its guiding star.



Any notice of St. Philip Neri's life and labours would be incomplete without some reference to Savonarola. We know on the authority of Benedict XIV. that St. Philip, like many other great servants of God, held in high honour the memory of the great Dominican Friar. The memory of this singularly zealous and eloquent priest was fresh in the minds of the Florentines in Philip's boyhood, and he must have learned all the details of his eventful and active life, when going to school in the monastery of St. Mark. While he deplored the tragical death of Savonarola and its cause, he admired his genius and eloquence, his bold and fearless courage, his successful labours, his stainless life, and the lofty spirit that animated him. He had a high esteem for the works of Savonarola, which he often read, and in a small chapel near his own room he kept his pictures with rays round his head as that of a saint. When the enemies of Savonarola got his works examined with a view to their being condemned for heresy, St. Philip prayed earnestly to God that he would defend the name of his zealous servant. On the day that was to decide the fate of these books, St. Philip knelt long in prayer before the Blessed Sacrament, and Benedict XIV. tells us that God revealed to the saint that victory had been won for the cause he had at heart long before tidings could be brought in the ordinary way that this cause was gained. It was quite natural that Philip should have a tender devotion to the great Dominican preacher on account of his personal sanctity, his learning, zeal, and his heroic labours undergone in the service of religion. They had both the same object in view, viz., to reconvert the semi-paganised world, to stop the paganising influences that followed the revival of ancient literature, to co-operate with other saints in again setting up the Kingdom of Christ instead of the kingdom of Jove. As Capecelatro says:—"They revived the worship of God, insisting on the frequent use of the Sacraments; they subdued the minds of men with simple and earnest sermons, altogether different from those in vogue; they gathered the people together for public worship; they engaged music, singing, poetry, and the arts in the service of religion."

Such were the means St. Philip used to make religion loved, respected and practised in Rome. God blessed his labours in a wonderful manner—*Signis sequentibus et confirmantibus*. No wonder he was held in high esteem by Bishops, Cardinals, and Popes. To St. Charles Borromeo and his cousin Cardinal Frederic Borromeo he was specially dear, as he was also to St. Ignatius of Loyola, and St. Pius V. His many virtues, enhanced by a never-failing gaiety, endeared him to all who came within his influence, and strengthened that influence for good with all classes from the poorest penitent that frequented his confessional to the highest dignitary in the civil or ecclesiastical government of the city. Like many other great saints he knew the day on which he was to die, and this is how he spent that last day in the eightieth year of his age: He rose early as was his wont, heard confessions up to the hour for Mass, said Mass and gave Holy Communion. After Mass he again heard confessions for a time. Then he received a visit from some Bishops and Cardinals, and when they left he recited Vespers and Complin, and had portions of the lives of the saints read to him. After five o'clock some Cardinals and Bishops again called to see him, and with them he said Matins for the following day. The rest of that day's Office (as one of his biographers says), he finished with the angels in Paradise, for that same evening he was called to his great reward. The Congregation of the Oratory fructified rapidly, and established branches in Italy, France, Spain, and Portugal, England and America, the Old World and the New. Animated with the spirit of St. Philip its sons continued the good work begun so humbly in S. Girolamo and the Vallecella, and they have given to the service of the Church a long line of eminent men from Tarugi and Baronius, its first Cardinals, down to Cardinals Newman and Capececiattro, its latest. We cannot say too much for the English translation. It is all a translation should be. Father Pope's labour is evidently a labour of love, and we hope it will bear fruit in all English-speaking countries by spreading a knowledge of the life and virtues of the modern Apostle of Rome.

ANDREW BOYLAN.

## SARSFIELD.

ABOUT six miles from Maynooth College on the way to Dublin, on a fine green hill overhanging the Liffey, surrounded by ancient trees, stood the old Castle of Lucan. It was beautifully situated, and in the days of its greatness (it is now a ruin) commanded a splendid view of the rich plains of Dublin, Meath, and Kildare. Here, about A.D. 1645, was born Patrick Sarsfield, destined to be in after life the hero of many a hard-fought field, and destined too, to live in the affections of his countrymen as long as Irishmen have hearts to feel. He belonged to one of the old Norman families who came here with Strongbow, and we find members of the family holding high official positions in each successive reign. William Sarsfield was Mayor of Dublin in A.D. 1566, and was knighted by Sir Henry Sydney for defending the Pale against Shane O'Neil. The great grandson of this Sir William was Patrick Sarsfield of Lucan, the father of our hero. This Patrick Sarsfield seems to have been made of sterner stuff than his booted ancestor. His political principles, and his attachment to his faith brought upon him the ire of Cromwell, who confiscated his estates, and sent him on the world a pauper; fortunate, however, in being allowed to live till he was restored to his estates and position by Charles II. The mother of our Sarsfield was a daughter of the celebrated Irish Chieftain, Rory O'Moore, a man who ruled like a king in a great part of Carlow, Queen's County, and Kildare; who, to avenge the slaughter of his relatives at Mullaghmast, vowed perpetual war against Elizabeth and her soldiers, and loyally kept his word till his dying day. From such parents, we may take it as certain, that Sarsfield in early youth imbibed that attachment to his faith, that love of Ireland, which was the guiding principle of his eventful life. When a mere boy he saw his father robbed of his estates; he saw the best and bravest of his countrymen outcasts, with a price set upon their heads; he saw the whitened bones of many of them bleaching on the hill-sides: and having seen all this, and remembering it, we can well understand that hatred of



Ireland's enemies which all his life long filled Sarsfield's soul. Part at least of his early education he received in a French military college—a circumstance which very largely influenced his subsequent career. He grew up to manhood a devoted Catholic; spoke the fine old language of his country; mingled freely with his countrymen; felt for them; and like them. He was handsome, generous, brave, impulsive—a regular giant in stature and in strength; and with all these qualities became the idol of those who knew him.

It was in the service of England, and, strangely enough, against a people “rightly struggling to be free” that Sarsfield first drew his sword. Charles II., as the ally of Louis XIV., sent an English army to fight against the Dutch. It was as an officer in that army, under the Duke of Monmouth, that Sarsfield won his first military honours. By his bravery he merited the special commendation of Monmouth; while his genial character, his anxiety for the safety and comfort of his men, as well as his disregard of personal danger, made him the idol of his soldiers. On his return to England Sarsfield was made a Lieutenant in the Life Guards. Circumstances soon brought a sad change in the relations between him and his brave, but unscrupulous and unfortunate Commander. For years before his accession to the throne, James II., as Duke of York, had been bitterly persecuted because of his religion. Calumnies of the worst kind were circulated about him. A number of so-called Popish Plots were invented to create prejudice against him. With the knowledge and connivance of Charles, an unscrupulous, lying, and bigoted faction grew up at Court, sternly bent on excluding James from the succession. Of this faction Monmouth allowed himself to be made the tool, and on the accession of James, he burst forth into open rebellion against his lawful king. Monmouth soon saw that his rebellion was a forlorn hope; but as the die was cast, he resolved to stake all on an attempt to surprise the royal camp at Sedgemoor by night. Sarsfield was then within the camp with his Guards, and when the attack was made he, among others, rushed furiously upon the insurgents, and in one hour Monmouth's followers were scattered in hopeless confusion, and the

would-be king was a fugitive for his life. In this encounter Sarsfield was severely wounded, but his gallant conduct raised him still higher in the estimation of the king. But though Monmouth's rebellion was crushed, the spirit which gave it life was not crushed. Hatred of Catholicity, and of James as a Catholic was daily increasing in intensity, and everything that bad men could devise was done to inflame that hatred. A Catholic himself, James resolved to give to all his subjects liberty of conscience—a reasonable concession one would think; but liberty of conscience the English of that day would not have no matter what the price to be paid for its refusal. And accordingly they invited William of Orange, a son-in-law and nephew of James, to come and rule England according to English ideas. And this man of "pious and immortal memory" did come, robbed his father-in-law and uncle of his kingdom, and sent him to beg from strangers that protection which his own subjects denied him. William landed at Torbay, in November, A.D. 1688, and marched direct on London. On his march his advanced parties had several encounters with the Irish soldiers of King James, under Sarsfield and Colonel Clifford. These encounters are described by Macaulay in language that is more poetical than true; but even from his prejudiced pages we can gather that the Irish under Sarsfield were regarded by the Williamites as very inconvenient neighbours. Of the fight at Wincanton, between "Mackay's regiment" and the "Irish troops commanded by their gallant countryman Sarsfield," he says, that the Irish "would have overpowered the little band which was opposed to them, had not the country people, *who mortally hated the Irish*, given a false alarm that more of the Prince's troops were coming up." Surrounded by such a population Sarsfield could merely retard the Williamite advance. James, abandoned and betrayed by his English subjects, fled to France, accompanied or followed by the few who still remained faithful to him. Sarsfield, faithful through every phase of fortune, was one of the few; and some few months later he accompanied James back to Ireland, his heart big with hope, that now for the first time, in the old land of his birth, and of his love, he could

measure swords with the enemies of his country and the persecutors of his creed. On the 12th March, A.D. 1689, they landed at Kinsale, and from that day until the day of his death, there is no more familiar, no more honoured or cherished name in Irish history than that of Sarsfield. At Kinsale Sarsfield was made a Brigadier-General, and at his own expense he raised a body of horsemen, who soon proved themselves in every way worthy of their brave Commander.

James and his English followers in coming to Ireland entertained very different ideas from those that were uppermost in the minds of Sarsfield and the native Irish. James and his friends regarded the Irish as instruments to assist them in regaining power in England. The Irish, on the other hand, sought primarily the restoration of the old faith, and the recovery from Cromwell's followers of their recently confiscated estates. They regarded the King's cause in England as lost—hopelessly lost, and they aimed at making Ireland an independent kingdom under a Catholic king—James. Of this there is evidence in the correspondence which at that time passed between Talbot, Earl of Tyrconnell, the Lord Lieutenant, and the French Government. Tyrconnell solicited aid for his Royal Master in Ireland, and it was promised “for the maintenance of the Catholic religion in Ireland, and for the separation of that kingdom from England in the event of a Protestant prince coming to the throne.” It was to forward this policy that Sarsfield came and fought. He came to fight for “Ireland a Nation,” for “Happy homes and altars free.” And the knowledge of this fact gives to his heroic career an interest for Irishmen which no amount of brave adventure could give it, had he come merely to advance the interests of the stranger.

And the state of Ireland at this period was sad in the extreme. For long, and long, diversity of religion and still more conflicting interests had divided the inhabitants into two hostile camps, each party looking out anxiously for the first favourable opportunity to strike a decisive blow against the other. Then the “Curse of Cromwell” was still fresh upon the land; and already before the arrival of James, civil war had broken out. The English and Scotch settlers—the



ancestors of our "*loyal minority*"—to a man declared for William, against the man to whose father and brother they owed all their possessions and privileges. James found on his arrival that Munster, Leinster, and Connaught were already in the hands of his generals. The Williamites had all retreated to Ulster, and there in great force occupied Enniskillen, Derry, and Coleraine. James proceeded to Dublin, and set himself immediately to prosecute the war against his rebel subjects. He had with him some brave generals—Tyrconnell, Hamilton, Justin M'Carthy, De Rosen, and "Sarsfield the bravest of all." Brave soldiers too he had, but unarmed and undisciplined, most of them. They were the peasants who for years were the victims of most cruel wrong; who were not allowed to bear arms, receive education, or learn any lucrative trade. The Williamites, on the contrary, were "the hated yeomen, of every ill the omen;" they were the men who had for years enjoyed every privilege, they were well supplied with arms, and were trained by long practice to use them unscrupulously. Then they were stationed within fortified places, were well supplied with provisions and war material, and were within easy reach of aid from England and Scotland. On his arrival in Dublin, James held a council of war. Sarsfield and Justin M'Carthy (Lord Mountcashel) advised the King to concentrate all his forces for one grand attack on Derry and Enniskillen, before reinforcements could arrive from England. Tyrconnell, who was jealous of Sarsfield's influence, advised the King to divide the army, and to give to each detachment some special work. Tyrconnell was the King's favourite, and unfortunately his advice prevailed. Sarsfield was sent to Connaught, from which, in a few months, he expelled every follower of the Dutchmen, and this done he posted his army at Sligo, there like a sentinel to watch the movements of the foe. James himself, with De Rosen, went to Derry, did some mischief there during a short stay, and returning to Dublin called together his first and last Irish Parliament. It met on the 7th of May, A.D. 1689. There were 46 Lords and about 230 Commoners returned. Four Protestant Bishops were present and two others voted

by proxy and seven Protestant Peers sat. *No Catholic Bishop was summoned.* To the Lower House only seven Protestants were returned,—all the rest were Catholics. Sarsfield was returned for Dublin. James had set his heart on establishing liberty of conscience, and on securing supplies for his army, and with these measures he would have been content. But the Irish party, led by Lord Mountcashel, Sarsfield, and Sir Richard Nagle, Member for Cork County, would have no faltering measures: they would have “Ireland a Nation,” and full justice done to their long suffering countrymen. And accordingly they carried through Parliament, as its first act, a resolution declaring that Parliament independent of the Parliament of England, and thus was Poyning’s hated Act virtually repealed. By a second Act they established full and perfect liberty of conscience, giving to each religious body the right to profess and practise its religion in peace, removing all civil disabilities from the members of each creed, and authorizing the ministers of each creed to receive support from the members of their own communion, and from them only. Another Act was the repeal of the Act of Settlement, by which repeal the old Irish families got back the estates and properties of which they had been robbed some thirty years before. There was an Act of Attainder of all those who had taken up arms against the King; and yet another Act, the very title of which is instructive even in our days—“An Act for the Advance and Improvement of Trade, and for the encouragement and increase of Shipping and Navigation.” There is perhaps no chapter of our chequered history that has evoked so much unreasoning passion and prejudice as the history of this Parliament. Lord Macaulay says of it: “Of legislation such as this it is impossible to speak too severely.” And of the legislators he says, “it would be absurd to expect mercy, justice, or wisdom,” from them. (*Hist.*, v. 2, 342.) Macaulay is no doubt a master of English style, but in those beautiful periods that flow so gracefully from his pen, there is displayed a supreme disregard of fact, and truth and logic, and nowhere is this more conspicuous than in his treatment of the Irish History of King James’s time. The legislation so

severely censured, established—1°. Liberty of Conscience. Surely such legislation needs no defence, no apology. And some of Macaulay's best Parliamentary speeches were delivered in support of it. 2°. It repealed the Act of Settlement. But this repeal was merely an Act of Restitution. The Irish had been robbed of their estates by Cromwell some thirty years before, and this Parliament gave back the estates to the rightful owners. What principle of justice is violated here? The Irish for all these years had been striving to recover their estates, they had never for a moment surrendered their rights, never acquiesced in the robbery. The planters on the other hand were well aware of the character of their own title, knew well that they were "enjoying" and "improving" for thirty years the property of others; that they had no right but the right of the strongest, and this more than doubtful title they had now lost. From first to last then, their possession was unlawful, their tenure of the estates was simply public robbery, and the public good does not require that such robbery should be made perpetual. It was the spoliation of the many for the advantage of the few, and justice and the public good demanded restitution. 3°. Macaulay complains that the greater part of the tithes were transferred to Catholic from Protestant clergymen, and that the latter were left without any compensation. How well these gentlemen, at that time, merited "tithes" and "compensation" let Lord Macaulay himself tell. The Protestant Church in Ireland was, he says—"the most absurd Ecclesiastical establishment that the world has ever seen . . . . Of the parochial clergy a large proportion were pluralists, and resided at a distance from their cures. There were some who drew from their benefices incomes of little less than a thousand pounds a-year without ever performing any spiritual function. (*Hist.* vol. I., p. 381.) And the Protestant Earl of Clarendon wrote as follows from Dublin Castle to the Protestant Archbishop of Canterbury, May 25, A.D. 1686, three years before James's Irish Parliament:—

*"The ruinous state of the fabric of most churches is very melancholy; very few of the clergy reside in their cures but employ pitiful curates,*



*which necessitates the people to look after a Romish Priest or Non-Conformist Preacher; and there are plenty of both. I find it is an ordinary thing here for a minister to have five or six or more cures of souls and to get them supplied by those who will do it cheapest, and by this means some hold 5, 6, nay £900 per annum in ecclesiastical preferments, get them all served for £150 per annum, and not preach once a year themselves."*

What a pity to break in on such a Paradise by any legislation. The Irish Catholic Parliament left each religious body to support its own ministers, and surely no system can be more honourable to the labourer than payment by results. The Irish Catholics in the day of their undisputed power put the ministers of all other religious bodies on terms of most perfect equality with the priests of their own Church: they allowed each to receive support from those who accepted and believed in their ministrations. Then Macaulay and other writers of his class denounce in very forcible terms the "bigotry" of the Irish because so few Protestants were returned to this Parliament. Now at this time the greater part of Ulster was in rebellion and thither most of the Protestants had gone when the war broke out, therefore the seven Protestant commoners who sat in this Parliament must have been returned from Catholic districts, and by Catholics. Now if the Irish of that time are to be denounced as "bigoted Papists" because they elected only seven Protestants to a Parliament of 230 members, what shall we say of the English and Scotch who in Macaulay's time did not return even one Catholic out of the 565 members that represent them? What shall we say of the English and Scotch of to-day who have not elected to the present Parliament a number of Catholics equal to the number of Protestants returned by Catholic Ireland two-hundred years ago? This, at least, we are safe in asserting:—that the English and Scotch of to-day, with all their boasted liberty of conscience, may learn a very useful lesson in toleration from the plundered and persecuted Irish Catholics of A.D. 1689. The Catholics were supreme certainly in that Parliament, but to those who had robbed them of their estates they awarded compensation for their improvements. They forged no fetters for the votaries of any creed, but

rather extended to all others the liberty of conscience which they claimed for themselves. They voted liberal sums for the encouragement of trade and of native industries; as Grattan says of them, "though Papists, they were not slaves," and they wrung from a worthless king, a Constitution which would have made Ireland prosperous and her people happy had it been preserved. This legislation, then, so far from meriting the censure of fair-minded men, was conceived in a spirit of genuine patriotism, and the wicked calumnies now being circulated to prejudice the cause of Ireland find their best and most complete refutation in the acts of the Irish Catholic Parliament of James the Second. Sweetly, and truly does Mr. De Vere sing:—

"How fared it that season, our Lords and our Masters?  
In that spring of our freedom, how fared it with you?  
Did we trample your faith? Did we mock your disasters?  
We restored but his own to the leal, and the true:  
Ye had fallen! 'Twas a season of tempest and troubles,  
But against you we drew not the knife ye had drawn,  
In the war-field, we met, but your prelates and nobles  
Stood up mid the Senate in ermine and lawn!"

It is clear then, that the sweeping charges of Macaulay and Froude against this Parliament, are but groundless calumnies, and it is vain to expect wisdom from our rulers as long as they permit their minds to be poisoned, and their judgments warped by writers, and speakers of this class. Such men, now, as then, are the worst enemies of England, as well as of Ireland. They cloud with prejudice the minds of well-meaning people. They have kept England and Ireland perpetually at war; they have deferred, almost rendered hopeless, that better understanding between the two countries, which the best interests of both peremptorily demand.

This Parliament was dissolved early in July, A.D. 1689, and on the last day of that same month Derry was relieved by provisions and men sent from England. On the same day, the army under Lord Mountcashel met with a sad disaster at Newtownbutler, owing to a fatal error in conveying the word of command to one of the divisions engaged. Had Sarsfield's advice been taken, Enniskillen and Derry

would have long since fallen into the hands of James; but by following the advice of his pet generals, the King lost Ulster, and later on lost Ireland. A fortnight after the relief of Derry, Scomberg arrived in Ireland with 10,000 men, all well disciplined soldiers, and well supplied with war material. After a few minor skirmishes he withdrew to Belfast, there to remain for the winter. And now that Ulster was in the hands of William's generals, Sairsfield fearing that he may be cut off from the main body of the Royal army, withdrew from Sligo to Athlone; and there he fixed his winter quarters, and set himself to organize his brave horsemen for that struggle which was to immortalize his name. And that struggle very soon came.

J. MURPHY, C.C.

(*To be continued.*)

## LIBER ANGUELI.

FROM THE BOOK OF ARMAGH.

**T**HIS fragment was copied into the Book of Armagh before the Feast of St. Matthew,<sup>1</sup> 807, by Ferdornach, the learned and excellent Scribe of the Church of Armagh, by order of Torbach, successor or "heir of St. Patrick."<sup>2</sup>

It informs us, that Auxilius, Patricius, Secundinus, and Benignus decreed—that difficult questions were to be referred to the Chair of Peter in Rome (*lines* 186-192). It tells of St. Patrick and his labours, *ll.* 1-40; 75-77; 138; 148; 195; 204-213; of St. Brigit *ll.* 204-213; of the Relics of SS. Peter and Paul, etc. *ll.* 115-125; 190. It treats of the boundaries and prerogatives of the See of Armagh, *ll.* 40-50; 105-126-151-160; 173-186 *et passim*; of Religious Orders *ll.* 55-65-82-92-105-142-145; of a Hospice or Guest-house *ll.* 86-92-156; it gives us the earliest instance in which *cumal= ancilla*, *l.* 163.

As want of time and other circumstances prevent me from adding copious notes, may I venture to ask others, who are

<sup>1</sup> At fol. 52b we find, "Scriptum atque finitum in feria Mattei."

<sup>2</sup> See proceedings of the R.I. Academy, vol. iii., p. 356-359, where the learned Bishop Graves of Limerick fixes the date and names. Cf. *Documenta de S. Patricio*, pp. 7 and 8.



better equipped than I am, to illustrate this important document in the pages of the RECORD?

In editing the text I give line for line, numbering the lines for facility of reference; I extend the contractions and print the extensions in italics.

*Fol. 20ba.*

Patricio *sancto* episcopo summus domini  
sacerdos<sup>1</sup> anguelus debitam reuer  
entiam cathedræ sue<sup>2</sup> apostolicæ ho  
noremque *proprium* sui heredis ab omnibus sco  
5 tis Traditum sapienter a deo sibi dictauit

LIBER ANGUELI incipit

Quodam itaque<sup>3</sup> *sanctus* patricius de alti  
mache urbe admultitudines utriusque  
sexus humani generis baptizandas  
10 docendas atque sanandas iuxta fontem<sup>4</sup>  
in Orientali praedictæ urbis parte pro  
pe herentem pie perrexit  
ET ibi ante lucem multas undique ad notitiam fidei  
confluentes expectauit subito ergo eum  
15 sopor prostrauit eo quod prius pro christo  
uigiliis nocturnis fessus fuisset  
ET Ecce tam cito uenit angelus ad eum  
de cælo et exCitauiit eum leniter  
de sompno et dixit *sanctus* patricius Ego adsum  
20 num quid inique gessi nuper in conspec  
tu altissimi si accidit ueniam peto a deo  
Respondit anguelus *non* sed missit me summus om  
nipotens ad te .i.<sup>5</sup> ad animi tui consolationem  
post Conuersionem hibernensium per te ad se  
25 in fidem quos ei adquæssisti per duris  
simum laborem et per tuam ualde praedi  
cationem Gratia spiritus sancti lucidissimam u  
niuersis gentibus fructuossam cum  
esses semper laboriosus multis tem  
30 poribus In multis periculis a gentilibus<sup>6</sup> per fri  
gus et aestatem essuriens et sitiens

<sup>1</sup> sacerdos is effaced by dots.    <sup>2</sup> e is a litera caudata.    <sup>3</sup> supple *die*.

<sup>4</sup> i.e. *Tiprad Cernai*—Vita Tripart.

<sup>5</sup> = *id est*, vel *primo*.

<sup>6</sup> *genilib.* in MS.

Fol. 206b.

deambulans impiger quotidie de  
gente in gentem ad utilitatem multarum gentium  
scit ergo dominus deus tuum praesentem lo

- 35 cum quem praesto videmus in alto posi  
tum cum parua celula angustum  
ab aliquibus quoque regionis habitatoribus  
coartatum et suburbana eius non suffi  
cient Cunctis adrefugium Id circo con  
40 stituitur terminus a domino uastissimus urbi  
altimache quam dilexisti prae omnibus  
hibernensium telluribus id est a pinna montis  
berbicis usque ad montem mis<sup>1</sup> Amonte  
miss usque ad bri erigi<sup>2</sup> A bri erigi usque  
45 ad dorsos breg<sup>3</sup> certe si uolueris erit

<sup>1</sup> Slemish, Co. Antrim; *mis* is gen. sing. here and at pp. 30, 55, 57. It is written *miss* here and at pp. 30, 31, 57, 86. *Pinna montis Berbicis* = P. M. Vervecis. In MS. Annals of Ulster, an. 758, we find: "Aestas pluuiialis, *Benn Muilt* effudit annem cum piscibus." It is now *Benn-wilt*, Par. of Drumgoon, Cavan. Nom. *molt*, gl. uernex (in Sgal. 68) a wether. *Benn-muilt* = peak of the wether, as *Bri-molt*, Prymult, King's Co., = hill of the wethers. *Bri-gown* was also called *Cuil muiltt*, according to "L. Brecc," at pp. 100 and 66, of which we get gen. sg. and nom. pl. *muilt*, ac. pl. *multu*. From Bishop O'Brien's Dictionary we learn that the "Old French *moulton* and the modern *mouton*, come from *molt*." In Irish, Manx, and Welsh it is *molt*; in Cornish, *mols*; in Breton, *maout*, *meot*, *meut*; in Medieval Latin, *multo*; in Italian, *montone*; in French, *moton*, *mouton*; in English, *motoun* and *mutton*. Hence the Latin *multonagium* (in French *montonage* and *moutonage*), and, as I surmise, *multeia* (*panni* species). Cf. D'Arnis' *Lexicon Med. Lat.*; Zeuss' *Gram. Celt.*, pp. 154 and 1075. This word *mutton* "cuts up" very badly in *Littré*, *The Imperial Dictionary*, and *Diez*, who derives it from the Latin *mutilus*. It is curious to observe the reverse action in the change of the Middle English *mouten* to *moult*, i.e. to cast feathers. The Tripartite Life says "a tractu de *Droma Breagh* usque ad montem *Mis* in septentrione et usque ad *Brigruidhe* versus occidentem."

<sup>2</sup> The Synod of Rath-Breasail defines the boundaries of Armagh thus: "Sedis Ardmachanæ ditio a monte Bragho ad Cuaille-Kianachtam; et a Bioro ad Fluvium magnum extenditur." That is from Slieve Brey, Co. Louth, to Coolkeenaght, Co. Tyrone; and from the Foyle near Lifford, to the Blackwater. (See Dr. Kelly's Ed. of *Canabr. Eversus*, vol. ii., p. 785). Where *Bri-Erigi* is I know not; it would mean the Hill of Commandment or Order: it is *bri* in Welsh, and *brae* in Scotch. At p. 31, we find *Bri-dam*, the Hill of the Oxen; probably *Bri-Erigi*, is Slieve-Brey in Monaghan, or Brigh in Tyrone. *Bri*, is in the acc. and dative cases here.

<sup>3</sup> *Dromand Breg*. Perhaps Slieve-Brey in Louth, near Ardee—in Ath-Fhirdiadh re taobh Sleibhe Breg (Chron. Scotor. I., 564). It is called Mons Bregarum, in *Adamnan* I., 3. But I think it is near Cullen and Slane; i.e. "for druimnib Breg near Rath-Ochtair Cuilinn" (see *L. na g-Ceart*, p. 11). The gen. pl. *Breg*, *Bregg* appears ten times in the Book of Armagh; and the acc. pl. *Brega*, *Bregi* once each. In Windisch's Wörterbuch *breg* is given as gen. pl. of *bri*, a hill.

- huius magnitudinis. Ac deinde donauit  
 tibi dominus deus uniuersas scotorum gentes  
 In modum paruchia<sup>e</sup> et huic urbi tuæ  
 quæ cognominatur scotorum lingua  
 50 arddmachæ Dixit sanctus Patricius  
 prostrata facie deorsum in conspectu  
 angueli Gratias ago deo meo domino sem  
 piterno qui dignatus est tantam Gloriam  
 donare clementer famulo suo  
 55 Item sanctus dixit Quosdam tamen electos sancte  
 Domine mi per spiritum sanctum praeuideo in hac  
 Insola per ineffabilem tuæ clementiæ  
 pietatem et per praedicationis tuæ laborem  
 orituros mihi caros quasi proprios corporis mei  
 60 editos tibi quoque amicos deuote seruituros  
 Qui autem uidentur Indegere aliquid sibi *proprie*  
 diocessis ad utilitatem necessariæ famu  
 lationis aeclessiis seu monasteriis  
 suis post me Idcirco perfecte et iuste  
 65 debeo a deo habundantiæ donationem mihi  
 certe deditam dimittere commoniter  
 perfectis

*Fol. 21aa.*

- perfectis hiberniae relegiōssis, ut  
 et ego et ipsi diuitiis bonitatis dei pacifi  
 ce. perfruemur *haec* uniuersa mihi concessa  
 70 caussa diuinæ caritatis . . . Item ait  
 Nonne ergo mihi sufficit quicquid devote uo  
 uerunt ac uoluerunt christiani homines  
 offerre de regionibus atque oblationibus  
 suis per arbitrium suæ libertatis . . .<sup>1</sup>  
 75 Item. nonne utique contentus sum esse apos  
 tolicus doctor et dux principalis omnibus  
 hiberionacum<sup>2</sup> gentibus praesertim cum pe  
 culiare censum retineo recte reddē  
 dum et a summo mihi etiam illud est do

<sup>1</sup> Sic.<sup>2</sup> Hib-Erionach, of the Irish; from *ib* and *Eriu*.



- 80 natum uere decenter debitum super liberas  
prouinciarum huius Insolae aeclessias<sup>1</sup>  
et uniuersis cynubitarum similiter monas  
teriis sine ulla dubitatione jus decre<sup>2</sup>  
tum erit rectori airddmachæ in perpetuum
- 85 Receptio archiepiscopi heredis cathed  
ræ meæ urbis cum comitibus suis  
numero. L. exceptis perigrinis et infirmis  
doloribus uariis atque improbis et cæteris . .<sup>3</sup>  
sit digna refectio aptaque unicuique
- 90 eodem numero tam digne in die quam cer  
te similiter in nocte  
IN ista uero urbe altimachæ homines christiani utriusque  
sexus  
religiosi ab initio fidei huc usque pe  
ne inseparabiliter Commorari uidentur
- 95 cui uero prædictæ.iii. ordines adherent  
uirgines et poenitentes In matrimonio  
legitimo aeclessiæ seruientes  
ET his tribus ordinibus audire uerbum prae  
dicationis in aeclessia aquilonalis pla  
100 gae conceditur semper diebus dominicis  
IN Australi uero bassilica aepiscopi et presbiteri  
et anchoritæ aeclessiæ et caeteri religiosi  
Laudes sapidas offerunt  
De speciali reuerantia airdd machæ
- 105 et honore praesulis eiusdem urbis dicamus  
Ista quippe Ciuitas summa et libera a deo  
est Constituta et ab anguelo dei et ab a  
postolico uiro sancto patricio episcopo  
specialiter dedicata
- 110 Preest ergo quodam priuilegio omnibus aeclessiis ac  
monasteriis  
cunctorum hibernensium uel superna auc  
toritate summi\* pontificis illius fundatoris \*\*

<sup>1</sup> provincias was written, then deleted by dots, and aeclessias written in the margin.

<sup>2</sup> Z is put opposite this line for ζητει, to denote doubt in mind of the transcriber.

<sup>3</sup> sic.

\* \*\* An attempt has been made to efface these words.

Nihil hominus<sup>1</sup> uenerari debet honore  
 summorum martyrum petri et pauli  
 115 stefani laurendi et caeterorum

## Fol. 21ab.

Quanto magis quoque ualde ueneranda atque  
 dilegenter ab omnibus ueneranda<sup>2</sup> honoranda  
 Pro sancta ammiratione nobis beneficii pro<sup>3</sup> omnibus  
 inerrabilis quod in ea<sup>4</sup> secreta Constitutio  
 120 ne exstat sacratissimus sanguis iesu christi  
 redemptoris humani generis in sacro  
 lintiamine simul cum sanctorum reliquiis  
 in aeclessia australi ubi requiescunt corpo  
 ra sanctorum perigrinorum de longue cum  
 125 Patricio transmarinorum caeterorumque iustorum  
 ID circo non licet Causa praedictae auctoritatis  
*contra* illam mittere consortem ab ulla aeclessia  
 scotorum neque ab ullo praesule uel abbate  
*contra* heredem illius *sed* a se recte *supra* iuratur  
 130 *supra* omnes aeclessias et illarum antestites  
 si uera necessitas poposcerit  
 I tem omnis aeclessia libera et ciuitas ab æ  
 piscopali gradu uidetur esse fundata In  
 tota scotorum insola et omnis ubique  
 135 locus qui dominicus<sup>5</sup> appellatur iuxta  
 clementiam almipotentis domini sancto doctori  
 et iuxta uerbum angueli in speciali societa  
 te Patricii pontificis atque heredis

## Fol. 21ba.

Cathedrae eius aird machae esse debuerat  
 140 quia donauit illi deus totam insolam ut *supra* diximus  
 I tem scire debemus Omnis monachus u  
 nius cuiusque aeclessiae si ad patricium reuerterit  
 non denegat proprium<sup>6</sup> monachi uotum maxime  
 si ex consensu abbatis sui PRIORIS deuouerit  
 145 I taque non uituperandus neque excommoni  
 candus quicumque ad aeclessiam eius perrexe

<sup>1</sup> for nihilo minus.<sup>2</sup> *veneranda* is deleted by dots.<sup>3</sup> or *prae*<sup>4</sup> *in ea* or *mea*.<sup>5</sup> i.e. *domnach* as *Domnach-mòr* or *Donoughmore*<sup>6</sup> vel *proprii*.

- rit caussa amoris illius quia ipse  
iudicabit omnes hibernenses in die mag  
no terribilis iudicii in praesentia christi
- 150 Item de honore praesulis airdd mache  
episcopi praesedentis cathedram pasto  
ris praefecti  
Si ipse praedictus pontifex ad uesterum  
peruenerit loco quo receptus fuerit prae
- 155 beatur ei uniali uice refectionis dignae  
consolatio praedictorum hospitum numero.C.  
cum pabulis suis illorum iumentis praeter  
hospites et infirmos et eos qui iectant in  
fantes super aeclessiam et caeteros seu reprobos
- 160 et alios Item qui non receperit praedictum  
praesulem in hospitium eundem<sup>1</sup> et reclus  
serit suam habitationem *contra* illum  
.iii. ancillas<sup>2</sup> siue .iii. annos poeniten  
tiae similiter reddere<sup>3</sup> cogatur
- 165 Item quicumque contempserit aut  
uiolaverit insignia consecrata eiusdem  
agii<sup>4</sup> id est patricii duplicia soluet  
Si uero de contemptu aliorum insignium

<sup>1</sup> sic.

<sup>2</sup> i.e., *cumala*, in Irish, or the value of seven times three cows; *ancella* = *ancilla* (D'Arnis' Lex. Med. Lat.) = *cumal*, which means a bond-maid (Cornac and O'Davoren) and also the value of three cows in silver or gold. In O'Curry's Lect., Vol. III., p. 479 "*cumal* is a mullet or fine, generally of three cows." I find 7 or multiples of 7 in connection with this value or fine. Thus tri. vii. *cumal*. vii. *cumala*, da vii. *cumal*., pp. 311, 479, 504, 514, 515, etc., of O'Curry, Vol. III.

In O'Curry's volume these appear as fines for *sarugad*, or a violation of right or dignity; in Windisch's Texte, pp. 120; 300, they are given as a dowry and as a reward, secht *cumala* di ina tinnscra; secht *cumala* di ór ocus airgit do illiag etc.

In the *Documenta* p. 101, ll. 8, 9, we find the nom. sg. fem. in *chumal*, and the ac. sg. *ar chumil n. arggit*; Dr. Windisch inadvertently calls this a dative in his Vocabulary, p. 459; and Zeuss in his Gram. Celt., pp. 241 and 244, translates it "*pro pretio argenti*," it is too general, as is evident from the passages quoted *supra*, and Ferdomnach "*scriba ecclesiae Armachanae sapiens et eximius*" would translate it "*pro ancilla argenti*," or, perhaps, *pro cumulo argenti*.

At p. 98, Vol. III., of Brehon Laws, in a note, it is said that "*Cumal* = bondmaid, that a bondmaid was transferred in liquidation of a debt, and that her value was equal to that of three cows." The fine of 7 *cumals* is often mentioned in these Laws.

<sup>3</sup> *reudere* in MS.

<sup>4</sup> i.e. *sancti viri* = ἀγιοὺ.



- reddita fuerit .ii. ancillas<sup>1</sup> deconse  
 170 secratis summi praedicti doctoris  
 patricii reddentur . . . .<sup>2</sup>

Fol. 21bb.

- Item quicumque similiter per industriam  
 atque Iniuriam uel nequitiam malum *quodcumque*  
 opus contra familiam seu paruchiam eius per  
 175 ficerit aut praedicta eius insignia dispexe  
 rit ad libertatem examinis eiusdem airdd  
 machae praesulis recte iudicantis perueniet  
 caussa totius negotionis Caeteris alio  
 rum Iudicibus praetermissis  
 180 ITem quaecumque caussa ualde difficilis  
 exorta fuerit atque ignota cunctis  
 scotorum gentium iudicibus ad cathedram  
 archiepiscopi hibernensium i.e. pat  
 ricii atque huius antestitis examinatio  
 185 nem recte refferenda  
 si uero in illa cum suis sapientibus facile  
 sanari non poterit talis caussa praedictae  
 negotionis ad sedem apostolicam de  
 creuimus esse mittendam i.e. ad petri apos  
 190 toli cathedram auctoritatem romae  
 urbis habentem  
 Hii sunt qui de hoc decreuerunt i.e. auxi  
 lius patricius secundinus benignus  
 Post uero exitum patricii sancti alumpni sui  
 195 ualde eiusdem libros conscripserunt  
 Fundamentum orationis in unaquaque die  
 dominica in alto machae adsargifa  
 gum<sup>3</sup> martyrum<sup>4</sup> adeundum ab eoque re  
 uertendum i.e. Domine clamaui ad te usque in finem

<sup>1</sup> recte, ancellæ.

<sup>2</sup> sic.

<sup>3</sup> a gloss is put in the margin here—duferti martar; now *Tempul-Fertae* in Scotch-street, Armagh (*Bishop Reeves* in his "Churches of Armagh," p. 5). In the *Documenta*, p. 45, we have the *nom. sing. fem.* ubi nunc est *Fertae Martyrum* juxta Ardd-Machae, where Ardd is a misprint; *gen. sg. fertae*, p. 73; *dat. sg. hi ferti, du ferti* pp. 61 and 21bb; *acc. sg. ad ferti* pp. 32; 34, and *ad ferte* in Brussel's Codex. We get its form from the words "fossam rotundam in similitudinem fertae," p. 73, and its gender from *ad ferti*, quam foderunt vini p. 32. This old word is not in Windisch or Zeuss or in Stokes' Glossarial Index to Féilire.

<sup>4</sup> written martyrem with an u over the e.

- 200 ut quid deus repulisti in finem  
 et beati immaculati usque in finem benedictionis  
 et XII  $\psi$ almi graduum FInit  
 INTer sanctum Patricium hibernensium Brigi  
 tamque columpnas<sup>1</sup> amicitia caritatis  
 205 inerat tanta ut unum cor consiliumque

*Fol. 22aa.*

- haberent unum Christus<sup>2</sup> per illum illamque  
 uirtutes multas peregit  
 Uir ergo *sanctus* christianae uirgini ait  
 O mea Brigita paruchia tua in  
 210 prouincia tua *apud* reputabitur mo  
 narchiam<sup>3</sup> tuam in parte *haudem* orien  
 tali et occidentali dominatu in mea<sup>4</sup> erit

I believe this is the oldest MS. in which St. Brigit is mentioned. She is spoken of also at p. 65, l. 21; p. 66, l. 3. Episcopus filius *Cairtin* avunculus *Brigtae* sanctae; Sancta *Brigita* pallium cepit sub manibus filii *caille*. The *nom.* Brigit is written on the margin of fol. 125, and is given also in the forms *Brigit-a* cepit, O mea *Brigit-a*, *Brigit-amque* columpnas. The *genitive* is given in avunculus *Brigtae*, and the *nom. dual*, *di Brigte*, the two Brigits, p. 114, l. 6. In an inscription at Clonmacnoise, said to be of the eighth century, we have *gen.* "Oroit do Mael-Brigte; we find also *gen.* Mael-Brigtae in the St. Gall MS.; and in Marianus:—*gen.* Moel-Brigte, and M $\acute{e}$ l-Brigte, and *voc.* a Brigit, an $\acute{o}$ eb-chaillech! O Brigit holy nun! Would it not be well to encourage the primitive spelling, and to discourage such corruptions as Bridget, Biddy, Bidelia, Delia, and Lia?

The name of our Apostle is, in the Book of Armagh, written *Patrice* twenty-three times, and *Patric* once; the accent is over *a* eight times; and the contraction is *Pat. passim*. The word is unchanged in *gen. dat. or acc.* Perhaps at the present day it would be better to write *Patric*, which is the spelling of the MSS. of Armagh and St. Gall, or *Patrice*, which is that of the Book of Armagh, of the Book of Durrow, and a MS. of the sixth century. EDMUND HOGAN, S.J.

<sup>1</sup> inversion for *Patricium Brigitamque, Hibernensium Columpnas.*

<sup>2</sup> XRC in MS.

<sup>3</sup> i.e. *apud monarchiam.*

<sup>4</sup> sic.

## THEOLOGICAL QUESTIONS.

## INJUSTICE IN SELLING.

I. A tea merchant who is in the habit of supplying a certain district by means of his tea-cars, before retiring from business or closing, sells very inferior teas to his customers at usual prices. Almost at once they protest, but find he is no longer in the trade. Is he bound to restitution?"

II. "Suppose the tea-carman appears for the first time in a neighbourhood and knowingly sells a bad article at the price of good tea, telling those who buy from him that it is first-class?"

III. "What about pedlars who sell showy shoddy to country folk at the price of good cloth?"

I. & II. The chief point of difference between the first and second question is that the first supposes not a passing but a standing contract in regard to quality, as the customers wish to pay for such tea as they previously received. But to both the same plain answer must be given. The people did not intend making presents of money. They merely wanted to part with the price of what they received. But in each case the purchaser exacted more than the *pretium summum* of his goods. He holds money beyond the value of what he gave—money which is not price money at all. This he is obviously bound to restore.

III. The pedlar in the same way has money beyond the value of his wares, and this he cannot retain on a contract of buying and selling. He may retain only so much money as he has given value for.

## A DIFFICULTY ON THE FEAST OF SS. PETER AND PAUL.

"I wonder do others feel the difficulty that occurs to me on the Feast of SS. Peter and Paul. Very likely some do. In preaching on that day I constantly dread a danger of acting against the spirit of the Church by explaining the greatness of St. Paul more fully than that of St. Peter. This, I need not say, is not from any want of reverence for the Prince of the Apostles, but arises from the fact that I have always had a special devotion to St. Paul and liking for his lofty character. How am I to act? A reply in the RECORD might benefit others besides.

SACERDOS."

Our correspondent's letter has nothing whatever in



common with the factious predilection of Protestants for St. Paul. On any of St. Peter's feasts he could and would gladly speak the praises of the Prince of the Apostles with as much justice to the subject as he would deal out to his loved St. Paul on the feast of his commemoration. Nay, when both sermons had been heard, we venture to think his words could scarcely fail to leave on the minds of his hearers a pretty accurate notion of that relative greatness which somehow troubles our correspondent on the 29th of June. Perhaps he himself feels this. And why should he not? 'Sacerdos' and every other priest knows very well that a principal object with the Church in establishing festivals of the saints is that the lesson of their lives may be forcibly but truthfully put before the people for their example and encouragement. If this be faithfully done, comparisons will take care of themselves, whether the saints, whose glories and triumphs we commemorate, are honoured on the same or on different days. See how beautifully the Church blends "Beate pastor Petre" with "Egregie Doctor Paule" in her hymn at Lauds.

But we fancy our correspondent may be inclined to reply that both Office and Mass speak chiefly of St. Peter, while St. Paul's glories are left over for his commemoration next day. Is it not clear, therefore, that the Church desires that the former Saint, almost exclusively, should receive our homage on the 29th?

To such a question two replies at once present themselves. In the first place, the life of St. Peter alone affords abundant material for several instructions and sermons. But secondly should a preacher be anxious, as many are, owing to the day being dedicated to both Saints, to take in briefly the Liturgy of the 30th, as well as that of the 29th, in his sermon, we can see no serious obstacle to prevent his doing so. Assuredly no more glorious subject need be desired for the best powers of Christian oratory or instruction than the great natural parts of "both princes," how reliance on these natural powers made the one a denier of Our Lord, the other a persecutor of His followers, what extraordinary graces each received for his personal sanctification, and what wonderful jurisdiction and Apostleship were conferred on them for the good of others.

But this much should be carefully remembered when comparisons are made. If the great St. Paul be lauded for those wonderful missions, which "God's grace with him" enabled him to accomplish, as well as for the inspired writing which the Holy Ghost moved him to put together, still more should the faithful be told of the superior dignity and authority over all Christendom of him who was made by Christ the Rock on which the Church was built and from which it derives its unique indefectibility. Indeed a simple explanation of the jurisdiction of St. Peter and his position as First Pope should never be denied to the willing ears of the people in a sermon on this festival.

What the Church desires is that the exact truth about both Apostles should be known, and it was because their relative positions were being mistated or perverted that in 1647 Innocent X. condemned as heretical a proposition asserting the equality of SS. Peter and Paul—"Ita explicatum ut ponat omnimodam aequalitatem inter S. Petrum et S. Paulum sine subordinatione et subjectione S. Pauli ad S. Petrum in potestate suprema et regimine universalis Ecclesiae haereticum censuit et declaravit."

In conjunction with this Primacy of St. Peter our correspondent need have no hesitation about speaking of St. Paul's glorious praises to his heart's content.

P. O'D.

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## DOCUMENT.

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A POSTOLIC Letter of Pope Leo XIII., in which the Holy Father makes it obligatory on the students of the Roman Seminary and Seminario Pio, after they have completed their Philosophical and Theological course, to apply themselves for *an additional year* to the exclusive study of the Italian, Latin and Greek languages and literature.

His Holiness wishes that the students attending the Law classes should also attend the Literature classes in the first year.

He reserves to himself the authority to dispense a student of those colleges from the obligation of devoting the special year mentioned in this Apostolic letter to the study of the three languages.

LITTERAE APOSTOLICAE LEONIS PP. XIII. PER QUAS IIS QUAE A PIO IX. P. M. CONSTITUTA SUNT DE RATIONE STUDIORUM IN SEMINARIO ROMANO NONNULLA ADIICIUNTUR AD DISCIPLINAM LITTERARIAM IN CLERICIS PROMOVENDAM.

LEO PP. XIII.

AD PERPETUAM REI MEMORIAM.

Validis firmisque doctrinae praesidiis Cleri institutioni iuvandae inclitus Decessor Noster fel. rec. Pius IX., Apostolicis litteris sub plumbo datis IV. calendas Iulii anno MDCCCLIII. sacrum Seminarium de suo nomine Pium appellatum, delectis Clericis excipiendis ex omnibus Dioecesibus Provinciarum Pontificiae ditionis ad S. Apollinaris in urbe excitavit, aliisque litteris sub annulo Piscatoris die III. Octobris eodem anno editis, rationem studiorum constituit, quae in scholis Pontificii utriusque Seminarii, Romani et Pii, in perpetuum servaretur.

In hoc magno ac salutari opere perficiendo augustus Conditor id potissimum spectans, ut iuvenes Clerici ad pietatis graviorumque doctrinarum laudem solide accurateque informarentur, quo in Dominico agro excolendo christiani populi utilitati et bono naviter inservire possent, suis Apostolicis litteris sanxit, ut qui Seminarii Pii locum peterent, ii emensis in suis quisque Dioecesibus Rhetoricae studiis suaque in humanioribus litteris peritia legitimo experimento probata, ad peragendum in Urbe integrum Philosophiae ac Theologiae curriculum in Seminarium adlegerentur, in eoque iurisprudentiae etiam studiis ita vacarent ut ad integrum eorum cursum explendum haud quaquam obstricti, iuris tamen Pontificii, civilis et criminalis institutionibus operam dare omnino adigerentur.

Has illustris Decessoris Nostri de accurata Cleri institutione curas Nos omni studio prosequentes, ac praecipua voluntate adducti humaniorum litterarum fortunae consulendi, quas a veteri dignitate collapsas temporum conditione moleste ferebamus, eorum studiorum rationi instaurandae, et ad pristinum revocandae decus, animum adiiciendum putavimus; ac propterea, superiore anno, litteris die XX. Maii datis ad dilectum Filium Nostrum Lucidum Mariam S. R. E. Presbyterum Cardinalem Parocchi vicaria Nostra potestate in Urbe fungentem, novas in Seminarii Romani aedibus scholas italicis,



latinis et graecis litteris tradendis constituimus, opportunitatem praebentes utriusque Seminarii alumni aliisque clericis Philosophiae Theologiae et Iurisprudentiae cursu perfunctis, ut oblata a Nobis ope, ad penitiolem et cumulationem in litteraria palaestra et disciplina eruditionem ac laudem eniti atque assurgere possent. Nobiscum enim reputavimus quantopere disciplina, usus et facultas litterarum necessaria sit iis, qui pietatis ac veritatis catholicae tuendae ac propagandae munere funguntur, et quantum ornamenti ac praesidii ad doctrinae laudem accedat, ubi ea cum litterarum laude apte coniuncta reperiatur. Magisteriis itaque litterarum, quae diximus, iam Deo favente feliciter cura Nostra constitutis, illud Nobis agendum esse intelligimus, ut quam fieri potest ad plurimos, eorum utilitates ac fructus manare curemus.

Quamobrem hisce Nostris litteris, firmis atque integris permanentibus ceteris omnibus, quae ab inclito Decessore Nostro in iis, quas memoravimus, Apostolicis litteris de utroque Seminario sancita fuere, Nos decernimus ac statuimus eos omnes qui inter alumnos Seminarii Pii cooptari cupiunt, in iis experimentis, quae ab ipsis edenda sunt ad Seminarii locum obtinendum, praeter ea quae in Apostolicis Decessoris Nostri litteris decreta fuere, suam quoque peritiam in litterarum *graeacarum* rudimentis probare debere; itemque decernimus ac mandamus ab utriusque Seminarii Romani et Pii alumni, Philosophiae ac Theologiae studiis peractis, *italicarum, latinarum et graecarum* litterarum disciplinis a Nobis in Seminarii Romani sede constitutis, *in annum integrum*, omni aliorum studiorum cura intermissa, operam esse navandam, earundemque litterarum scholas ab iis celebrari volumus *primo etiam iurisprudentiae anno*, quo sacri, civilis, et criminalis iuris Institutionum Magistros audient; atque ad Nostram Nostrorumque Successorum auctoritatem revocamus de alumni decernere si quando aliquem hac legi solvi graves iustaeque caussae postulaverint.

Haec uti a Nobis praescriptae sunt, firmiter servari iubemus, praecipimus et mandamus decernentes has Litteras esse perpetuo valituras, contrariis non obstantibus, individua etiam et peculiari mentione dignis, quibuscumque.

Datum Romae apud S. Petrum sub annulo Piscatoris, die xxx. Julii MDCCCLXXXVI, Pontificatus Nostri anno nono.

M. CARD. LEDOCHOWSKI.

## NOTICES OF BOOKS.

COMMENTARIUS IN PROPHETAS MINORES. Auctore F. Knabenbauer, S.J. Parisiis: Lethielleux, 1886. Vols. I., IV., p. 96, II., VIII., p. 485.

THE Commentary on the Book of Job, which we have reviewed in the July number of this periodical, has been followed by two further volumes on the "Prophetæ Minores." The method and the principles of interpretation which have met with the approval of the German reviewers, Drs. Bickell, Br. Schäfer and Holzammer, are to be found in these volumes also. The great advantage modern interpreters have over their predecessors is the advance made in philology and history, and especially in criticism. Long experience has taught this lesson, that in interpreting the bible, it is not sufficient to take one edition or version to explain the original Hebrew or the Vulgate without paying regard to the other translations; but that in doubtful passages we must have recourse to the other translations also in order to find the true reading. Some Protestant interpreters have gone too far and have attempted to reconstruct the texts of Scripture on these principles, ejecting and inserting whole verses, and among Catholics even Dr. Bickell, one of the best critics, has sometimes been carried too far. Knabenbauer is very judicious in proposing changes, or supposing interpretations; in most cases he has supplied the reader with the reasons *pro* and *con.*, and thus enabled him to judge for himself. Protestants have done so much for the elucidation of grammatical difficulties for fixing the meanings of difficult words and constructions that a modern interpreter must confine himself to the judicious adoption of the results of their researches. In strictly philological points where they are not clouded by prejudices, the Protestants are generally trustworthy guides, but altogether shallow and disappointing in theological and philosophical subjects. Messianic passages are rejected by them without giving any proof, the arguments of Catholic theologians are either misrepresented or answered by a sneer. Thus, Kuenen in his book "The Religion of Israel," III., p. 28, says, referring to Malachy I., 11, "The prophet must have believed that the heathens worshipped Jahve and offered sacrifice to him; this was the standpoint upon which the wise stood formerly; upon which the Sopherim (the learned in the law) were able to place themselves now." Such a startling proposition, that the Hebrews acknowledged the heathens as true worshippers of Jehova, requires further proof than the reference to Malachy I., 11., which has been constantly explained

of the Holy Sacrifice. Reuss, another corypheus of the critical school, sneers at the idea of explaining this passage of the Popish Mass, but gives no argument. Many more instances might be given of the flippancy of Protestant interpreters, and of their sophistical argumentation which would convince even the most enthusiastic admirer that the results of their researches on the theology of the Old Testament are merely negative, a refurbishing of errors long refuted. Thus, Kuenen, in his "The Prophecy and the Prophets of Israel," maintains in the preface, p. 27, that there are nowhere found "special predictions with regard to contingent events, that prophecy keeps to generalities," and yet, all through the book, he endeavours to show that the predictions of the prophets are fallible anticipations of the future, because all the threats on Damascus, Tyre, were not fulfilled. To meet the objections, that if the prophecies were not fulfilled, the prophets must have been deluded, or have deluded, because they state so often "God speaks," "these are the words of God." Kuenen answers apodeictically "The dilemma, prophet or impostor, exists no longer." Neither Kuenen, nor Hermann Schultz, who has likewise written a history of Old Testament Theology, nor any of the numerous workers on the same field are safe guides, and it is very doubtful whether a Catholic interpreter would be justified to point out the peculiar and characteristic tenets of every sacred writer, and convey the false notion, that any truth not proposed in his book was not believed by him. Whilst granting that there is a development of doctrine in the Hebrew writers, we must claim for them a belief in all those truths which the whole people of Israel had in common, that is, in the law of Moses. Protestant writers, who consider every prophet in himself and in his book, and represent him as independent of every one else, are able to draw a very vivid and characteristic picture of their author, but is unfortunately too subjective and fanciful. For this very reason, we cannot find fault with this commentary for paying less regard to the peculiar tenets of each prophet as long as his agreement with the doctrine of the Church is shown. More reasonable seems another objection against this work, that the introductions are too short, and do not sufficiently enter into the modern theories. The author ought at least have explained the reason for this omission, viz., that all those questions will be treated in the Special Introduction, where a full statement of all modern theories and a full refutation of Protestant errors will be given. To the buyer, and in most cases to the student it is more convenient to find those questions discussed in the Special Introduction to the Old Testament than before every book.

What we require in a modern commentary, and wherein the old



interpreters are very deficient, is the illustration and confirmation of events mentioned in the bible by the historical documents of neighbouring nations. The cuneiform inscriptions, the recent discoveries in Egypt, have thrown a flood of light on the history of Israel, and also on the interpretation of difficult words and passages. Fr. Knabenbauer deserves great credit for having gleaned some very useful information from these inscriptions. The passages which he has been able to explain better by this means are mentioned in the prefaces to the two volumes. Special care has been bestowed on the analyses and the summaries prefixed to each division. The order and arrangement of the thoughts has always been pointed out, and if there is any fault to be found it is that of over-doing it rather than of omission. Having said so much of the general principles of interpretations, we shall mention some few passages. The Prophet Joel has been considered by some as the most ancient prophet, even older than Osee, on the other hand, Merse and Scholz maintain that Joel was one of the exiles who returned to Jerusalem with Esdras. The reason alleged by Merse are so very peculiar, that we shall give the substance of some of them. 1, The state is supposed to be so small, that when the trumpet blows all people in Sion hear it (*Joel* ii., 15,) and are called to a meeting to keep the fast. 2, The book supposes that the laws and Mosaic rites are strictly observed, and that there exists no idolatry among the people. 3, The prophet does not insist on contrition of heart, but on fasting and rites : everything is carnal. 4, The whole prophecy is a compilation from more ancient prophecies. I trust my readers do not require the refutation of so vague, unfounded assertions, and have no desire of hearing the arguments of Scholz. Not less unreasonably, the learned professors maintain that the locusts and their devastations of the country, so graphically described by the prophet, cannot be explained of actual locusts and actual devastations, but must be understood metaphorically of various calamities. Joel has been admired for the beauty of his images, for the excellence of his style ; to Merse he is a wretched compiler and plagiarist. Fr. Knabenbauer supposes, with most ancient commentators, that the order in which the minor prophets are placed in our bible is chronological, and that unless there are very strong reasons to the contrary, we are not entitled to place any one of the old prophets much later. Thus, Abdias cannot have lived after the exile. That he was the contemporary of Amos is proved by pointing out that his words (xii., 13), cannot be understood of the destruction of Jerusalem but the mere sacking of the town, that he does not suppose that Judea was deserted, that he does not speak of a return from

exile, lastly, that not Abdias borrowed from Jeremias, but Jeremias, who is so very fond of borrowing from his predecessors, knew the prophecy of Abdias. The book of Jonas is, in more than one respect, remarkable; it contains no prophecy but the narrative of some miraculous events in the life of this prophet. Jonas is a type of the risen Christ. The narrative exhibits perhaps more clearly than any other book of the Old Testament, how God extends his mercy over the heathens as well as the Jews; then, as St. Augustine has pointed out, it shows how very different a preacher Jonas was from Christ and the Apostles. The character of Jonas is well drawn, so true and life-like, that no critic should have conceived the idea of seeing in Jonas, an allegory or a Greek myth. Protestant interpreters are only too inclined to consider historical persons as mythical heroes, or as personifications of natural phenomena. The way in which difficult passages are explained by reference to heathenish feasts and rites is often most unscientific. In Zacharias xii., 11, we read: "In that day there shall be a great lamentation in Jerusalem, like the lamentation of Adadremmon in the plain of Mageddon. The morning is clear, the memory of the sufferings of our Lord is as sad and bitter as was the lamentation over Josias who fell at Mageddon." Merse, Reuss, Wellhausen, the great luminaries of the critic school, give a quite different interpretation. Hadadremmon is the sun-god, the author of the fertility of the soil, the feast of whom was celebrated by great wailing and self-inflicted pains by the Syrians. But Wolf Baudissin, in Herzog's Real Encyklopaedie, rightly remarks, that the prophet could not have compared the wailing over the Messiah with the wailing over an idol. Further, Hadadremmon cannot be compared to the Greek Adonis, he is not the God of fertility, but of storms, as Knabenbauer proves from Schrader Keilinschriften, p. 454. St. Jerome mentions a town, Hadadremmon, in the plain of Jezrahel. This is confirmed by modern travellers who discovered in the neighbourhood a village Rummaneh; hence, we learn that the prophet gives the very place where King Josias fell, the Book of Kings the town. None will find fault with Fr. Knabenbauer for defending the text of the Vulgate, or for showing, that where it errs, it is often much nearer the truth than even other modern interpreters. He deserves our special thanks for the way in which he shows that many interpretations which are attributed to Protestants were first given by Catholics. Protestants have borrowed so much from us, and in order not to be found out, declare that the Catholic interpreters are useless, and not worth quoting. A critic has found fault with the



Latin language which he thinks is not suited for expressing the finer shades of the meanings of words and construction. This sweeping condemnation of Latin, on the part of the critic, shows to us that he cannot be acquainted with Nägelsbach, the author of the *Latin Stilistik*, who judges quite differently. I do not say that Fr. Knabenbauer's Latin style is perfect, that it could not be more simple and concise, but I maintain that the Latin language has this great advantage, that the meaning of the words are fixed and not in a continual change, and undetermined as in modern languages; that the regularity and the strict logic of the Latin language, the fewness of metaphors and poetical expressions, forces an author who writes Latin to prune down the luxuriance of modern style. Often when reading modern authors, I said to myself: How much I do wish this man had translated these sentences into Latin, how more logical and concise would he be! Having examined the two volumes carefully, we may recommend them as safe guides which embody the most modern researches in history and grammar, and lead us to the full understanding of the meaning of the prophets. The commentary would gain by omitting quotations of authorities for notes and explanations which every one could give. In many cases, especially in difficult passages, the author should state his own opinion, and give shortly his reasons, the more explicit proofs, and the refutation of adversaries ought to be given in a note. Interpreters of Scripture have still much to learn from classical philologists.—A. ZIMMERMAN.

HISTORY OF INTERPRETATION OF SCRIPTURE. BAMPTON LECTURES. By Frederick Farrar. London: Macmillan, 1886.

CANON FARRAR is an able writer, who knows how to put to good use the researches of others and to popularize them. Unfortunately his facility in writing has made him careless. As in this book he goes partly over well-known ground, we should have expected a careful revision of the materials collected in his *Life of Christ*, and his *Life and Writings of St. Paul*. The book is no improvement on its predecessors, but a sensational work seemingly written to vilify the Catholic Church and Catholic interpretation. This may seem a very harsh assertion to those who have read the favourable reviews in other journals; but a few quotations will bear me out. The life of the Renaissance, infused into religion, made the influence of the grave and earnest Teutonic race, a return to nature which was not a rebellion against God, an appeal to reason which left room for loyal allegiance to the bible and to Christ. "The Christian Rome of



Borgia (Alexander VI.) has deserved every one of the denunciations which have been hurled at the Pagan Rome of Nero by the Apocalyptic Seer. There was mental coercion and moral disorder." We may well ask : and what have these fierce denunciations of the Church of Rome to do with the history of interpretation of Scripture? And yet ever so many pages are devoted to a description of the vices of Popes and clergy, and to the praise of Luther and Calvin. Many of Canon Farrar's expressions reminds us of the infamous Bale or Knox, or any of the writers paid by Thomas Cromwell. To conceal his utter ignorance of Catholic interpreters, he says in his preface : There have been many eminent commentators whose names do not occur in the following pages because their writings produced no change in the dominant opinions. But, even following this rule, mention ought to have been made of Richard Simon, not to speak of elder commentators, who, in the judgment of Reuss, a (far higher authority than Farrar) have far surpassed their Protestant contemporaries. A careful perusal of the works of Reuss, Diestel, Siegfried, Merx, whom he quotes from time to time, might have made him avoid many mistakes ; he would have been enabled to judge the characters of the leading interpreters of every period, their aims, the means employed, their shortcomings. Of all this we find no trace. The account of modern Protestant literature is very meagre ; of Catholic interpreters Farrar knows absolutely nothing. To illustrate the character of the author, we quote one of his hermeneutical rules : " Have we not the spirit of God to guide us, or has he abdicated his office since the days of St. John ? Is it not enough that, to us, the test of God's word is the teaching of Him who is the word of God ? Is it not an absolutely plain and simple rule, that everything in the bible which teaches, or seems to teach anything which is not in accordance with the love, the gentleness, the truthfulness, the purity of Christ's gospel, is not God's word to us, however clearly it stands on the bible page ? " We may ask, who is then the judge ? if neither the authority of the Church nor the testimony of the bible is accepted. How do we know what is in accordance with the gentleness of Christ, and what not ? Some disprove the existence of hell from the gentleness of Christ's gospel, yet from the same gentleness the existence of hell might be proved. Farrar is not aware that by this principle, all religious enthusiasts are justified, that every extravagant conceit of fancy may be defended by an appeal to the spirit of God who guides every student of Scripture. We Catholics have certainly no reason to grudge the Protestants their spiritual freedom which leads them to such absurdities,

# THE IRISH ECCLESIASTICAL RECORD.

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## THE CONCURSUS FOR VACANT PARISHES.

THE common law of the Church, since the time of the Council of Trent, requires that, as a rule, vacant parochial benefices shall be conferred only after a legitimate Concursus, and in each case on that candidate who shall be deemed by the Bishop the most worthy of those declared to be qualified by the Examiners. As some misunderstanding seems to exist regarding the real nature of this Concursus, we think it may be useful to point out exactly what the law requires for a legitimate Concursus. We do not propose in this short paper to enter into minute details, nor to discuss debated questions, but simply to lay down the provisions of the law, calling special attention to those points most likely to be misunderstood.

The law regarding the Concursus is contained primarily in the Decree of the Council of Trent, Sess. 24, c. 18. *Expedit*. But this Decree has been supplemented and explained (a) in the Constitution of Pius V. (18th March, 1566), (b) then by an Encyclical Letter of Clement XI. (10th January, 1721), prescribing the form of the Concursus, and (c) finally by the well-known Constitution, *Cum Illud*, of Benedict XIV. (n. 78 in Bullar.), in which that most learned Pontiff sums up and determines all the provisions of the law with his usual clearness and accuracy.

It will be more convenient for us, however, to adopt the scientific rather than the historical method of treating the question.

## I.—THE EXAMINERS.

There can be no legal Concursus where Synodal Examiners have not been first duly constituted in accordance with the Decree of the Council of Trent. This Decree is explained with great fulness by Benedict XIV. in his invaluable work, "*De Syn. Dioeces.*" Lib. iv., c. 7. Six Examiners at least, but not more than twenty, must be "proposed" in the Synod by the Bishop or Vicar-General, and must "satisfy" the Synod and be "approved" by it. It is safer to take a vote on each name, but the vote may be open or secret, as the Bishop wishes.<sup>1</sup> If no objection is offered when the name is read, I dare say that would be a vote of approbation, but if any objection is offered, then a vote must be taken or the name must be withdrawn. A majority of the *Synodales* will decide the question. In selecting the Examiners a preference should be given, if they be otherwise qualified, to masters, doctors, and licentiates in Theology or Canon Law; but any other clerics, even regulars, may, if qualified, be selected, and all those so selected in Synod must then and there, if present—or, if not, afterwards before the Bishop or his Vicar—take an oath on the Holy Gospels or the relics of the Saints that they will faithfully discharge their duty uninfluenced by any human affection whatsoever. Neither can they accept "*occasione hujus examinis nec ante nec post,*" anything whatsoever, without incurring the guilt of simony and all its consequences. The Council itself implies elsewhere that the vacant benefice should bear the expenses of the Concursus, so that although it is certain the Examiners cannot even dine at the expense of the candidates, or any of them, still we might venture to hope that this stringent clause does not prevent them from dining at the expense of the vacant benefice.

Of the Synodal Examiners, the Bishop selects at each vacancy three or more to hold the Concursus, but there must be three at least besides the Bishop or his Vicar-General. The office of the Synodal Examiners only holds until the next *annual* Synod. If the number is reduced to less than

<sup>1</sup> *Sacra Congr. Concilii*, 11th July, 1592.



six during the year, the Bishop may fill up the vacancies to complete the minimum number of six. If the annual Synod is not regularly held, those named in the last Synod continue competent Examiners even beyond the year, so long as *six of them survive*, but no longer. If in these circumstances the requisite number cannot be had, then recourse must be had to the Holy See for authority to appoint pro-Synodal Examiners, or a new Synod must be convened where they can be appointed in the ordinary way. The Holy See will readily grant permission in these cases to appoint pro-Synodal Examiners.

## II.—NOTICE OF THE CONCURSUS AND NOMINATION OF CANDIDATES.

When the vacancy actually occurs, the first duty of the Bishop is to appoint at once—*statim*—if necessary, an administrator to take charge of the parish until a rector shall have been duly selected.

The next duty of the Bishop or Vicar-General is to give due notice of the Concursus. For parishes of which the Bishop has free collation this notice must be given within six months<sup>1</sup> of the vacancy, by public edict setting forth the date of the Concursus, which must be held at a time not less than ten nor more than twenty days from the date of the edict itself. If held *infra decem dies* from the publication of the edict, the Concursus would not, it seems, be invalid: but if any intending candidate complained that due notice had not been given, then, if the Examiners had not yet reported, he might and ought to be examined, otherwise the proceedings would be invalid.<sup>2</sup> It is likely, but I do not find it expressly stated, that affixing the Latin edict to the doors of the Cathedral Church would be deemed sufficient publication in the sense of the law.

The Council of Trent says that the Bishop (where he has free collation) should himself nominate worthy clerics to be examined by the appointed Examiners, but at the same time it permits others to nominate suitable candidates for

<sup>1</sup> See Ferraris, *sub voce*, Art. iii., n. 4.

<sup>2</sup> Ferraris, No. 12.

examination, and adds that if the Bishop or Provincial Synod thinks it judicious, all comers may be invited by public edict to the examination. Benedict XIV. seems to require this public edict in every case, and, *per se loquendo*, no fit candidate, whether parish priest or curate, diocesan or stranger, can be repelled from the examination. In practice, however, it would probably be found that only those candidates nominated by the Bishop or by some dignitary of the Diocese as fit and proper persons would have any chance of succeeding at the Concursus.

The episcopal edict should also require the candidates to send in to the Secretary before the day of examination proofs of their qualifications, services, and offices, as well as testimonial letters, both judicial and extra-judicial, and other documents of a similar character, which may aid the Examiners in forming a judgment on the relative merits of the various candidates. These documents are to be all kept in the custody of the Episcopal Secretary, who is to form an abstract of same, setting forth the substance of these documents in each case for the information of the Examiners. Copies of this abstract are to be furnished on the day of the examination to the Bishop, and to each of the Examiners, and the originals are to be at hand when required.

### III.—THE FORM OF CONCURSUS.

The mode of conducting the Concursus is fully set forth by the Congregation of the Council in the Encyclical of Clement XI. This special form, in all its details, is not necessary *sub poena nullitatis*; but, if adopted, it throws the *onus probandi gravamen* on the appellant in case of appeal, and, moreover, commends itself to all men as the simplest and fairest method of procedure. First, then, the same questions should be set to all; the same time should be allowed to all for answering; and all the candidates should be in the same room, working under the strictest supervision, so that there should be no means of using notes or of communicating with each other, or with outsiders. The answers, except the exposition of the Gospel text, are to be written in Latin, signed by the candidate, and countersigned by the Secretary,

Examiners, and Ordinary. This is necessary to guard against fraud, especially in cases of appeal.

The questions set to the candidates should include in Dogmatic Theology the exposition and proof of some points of doctrine, a certain number of questions in Moral Theology, including cases, and a text from the Gospels, on which the candidate is to write a plain homily in the vernacular suited to the capacity of the people. The choice of the questions, and of the subject-matter, is, to a great extent, left to the discretion of the Examiners.

In estimating the literary and theological knowledge of the candidates, Benedict XIV. says that the Examiners should test the facility and skill of each of the candidates in the oral exposition of some doctrinal question, taken from the Holy Fathers, or the Council of Trent, or the Roman Catechism—in other words, their facility in giving catechetical instruction. Moreover, they must weigh carefully the relative merit of the answers given to each of the written questions, and especially the solidity (*gravitas*), and the literary skill (*elegantia*), displayed by the candidates in the written homily on the Gospel text.

But learning (*doctrina*) is only one of the things which the Examiners are to take into account in forming their judgment. The Council of Trent expressly requires fitness in point of “age, morals, learning, prudence, and other qualities” requisite for the pastors of souls—and these qualities are *cumulatively* required; so that a notable deficiency in any of the four mentioned, would render the candidate unfit for the office which he seeks. This is a very important point which is frequently overlooked. Learning is necessary, but by no means sufficient. Age, character, and prudence must also be taken into account; and the most learned candidate may be disqualified, if he is deficient—notably deficient—in any of these respects. Furthermore, Benedict XIV. expressly says that, in addition to these fundamental qualifications, services [already rendered to the Church, the laudable discharge of duties in the past, and other things, too, the ornaments and fruits of virtue, should also be taken into account by the Examiners. And why not? If a man



has spent the best years of his life, with much fruit, in a laborious mission; if he has built churches, and schools, and parochial houses; if he has risked his life for his flock during years of pestilence and famine; if he has wearied heart and brain in trying to keep his classes in the Seminary in something like a decent state of proficiency; if he has spent the leisure, that others sometimes give to profitless amusements, in literary labours that instruct and edify the faithful and adorn the Church: why should not these things—*speciabilium virtutum ornamenta*, as the great Pontiff calls them—be taken into account by the Examiners in pronouncing on the merits of the candidates?

It must be also carefully borne in mind that the duty of the Examiners, in pronouncing their vote, is simply to determine the fitness or unfitness of each candidate, in these respects, for the benefice in question. “*Peracto deinde examine, renuntientur quocumque ab his idonei judicati fuerint aetate, moribus, doctrina, prudentia, ex hisque episcopus eum eligat quem caeteris magis idoneum judicaverit.*” So, the Council of Trent carefully words its Decree.

It is the duty of the Examiners, therefore, or a majority of them, to return the names of *all* who are “fit;” but it is the Bishop alone who has the right of choosing the fittest—*prae caeteris magis idoneus*—from amongst those declared by the Examiners to be *idonei*. Some writers held the Bishop was free to make his own choice amongst the *idonei*, without any obligation of choosing the fittest; but Innocent XI. expressly condemned that opinion, which is therefore no longer tenable. However, of that superior fitness, which he is bound to seek for, the Bishop is sole judge, and he may form his decision, not only from information obtained from the Concursus, but from any other source of information he may possess even though private and confidential. He may consult the Examiners, and ask what candidate, in their opinion, possesses superior merit; but he is not bound to do so, and, even if he does consult them, he need not follow their judgment in that point, much less still if they merely volunteer their opinion on the superior merit of any candidate.

This is very clearly and emphatically stated by Benedict XIV.<sup>1</sup> who quotes from his own Encyclical these words: "Absoluto examine, ut cuique satis compertum est, sit tantummodo potestas Examinatoribus renuntiandi quotquot regendae ecclesiae idoneos iudicaverunt, reservata uni episcopo electione dignioris." "We do not," he adds, "however, deny that the Bishop may, if he likes, before making his own decision, ask the opinion of the Examiners on this point also, in order to proceed with greater security in making his own choice."

The Board of Examiners is to consist of the Bishop himself, or his Vicar-General, and at least three of the Synodal Examiners. They are to frame the questions, preside at the Examinations, sign the papers, consider the answers, and, moreover, examine carefully, not only the literary merit of the competitors, but also all the other qualities to which we have already referred—otherwise the proceedings would be null and void.

They may also confer together on the merits of the candidates before recording their votes. They are then and there, before leaving, to record their votes for or against the fitness of each candidate. The voting may be open or secret. The Bishop or Vicar-General who presides at the examination, has no vote in the first scrutiny, but if the votes are *pares aut singulares*, that is, if the number of votes for and against any candidate is equal, or if each Examiner, suppose, of the three, records his vote in favour of a different candidate, then the Chairman of the Board has a casting vote for or against, as the case may be. In other words, when the votes are *paria*, his vote will qualify or disqualify any candidate; when the votes are *singularia*, his vote will, it seems, qualify that candidate in whose favour it is given. Of course the Secretary will keep not only the papers of the candidates, but also a record of the voting, to be produced, if necessary, on appeal.

#### IV.—THE RIGHT OF APPEAL.

An appeal lies against the final decision on any of three grounds: (a) that the examination was "contra formam Tridentini," (b) or that there was a "mala relatio examinatio-

<sup>1</sup> Lib. iv., c. viii., No. 6, De Synodo.

orum," (c) or an "irrationabile iudicium" in the final selection made by the Bishop. This appeal must, however, be lodged within ten days of the final announcement by the Bishop, and may be made either to the Metropolitan or directly to Rome. Heretofore it was unnecessary to prove a *gravamen* before holding a new Concursus, but now where the form prescribed by Clement XI. for holding the examination is observed, the papers must be sent to the *iudex ad quem*, and except it appears from the written documents and testimonies that there is a *prima facie gravamen*, the appeal will be no farther entertained, nor will a new Concursus be granted. It is very difficult to establish such a *gravamen*, and hence where the Concursus is properly conducted there is little danger of a successful appeal. This appeal, too, is only *in devolutivo*, and hence cannot prevent the candidate whom the Bishop elects from taking and keeping possession of his benefice pending the final decision. If the sentence is against the incumbent he can appeal to Rome, and that candidate finally conquers in whose favour two out of the three decisions concur. Except the Concursus therefore should be plainly invalid *ratione formae*, it is very rarely a candidate will venture to appeal with any chance of success against the "mala relatio" of the Examiners, or the "irrationabile iudicium" of the Bishop. Moreover, the Bishop may sometimes have in his own conscience a satisfactory reason for electing one of the candidates which he can explain to the Metropolitan or to the Pope in a confidential communication, and which, if well-founded, will cause his decision to be upheld by the Court of Appeal.

#### V.—WHEN THE LAW REQUIRES A CONCURSUS.

The Council of Trent has itself excepted certain cases in which parochial churches may be conferred without a Concursus: first, where the revenues of the benefice are so small as not to be able to bear the expenses of such an examination; secondly, where no candidate is found to present himself for the Concursus; and thirdly, where on account of special circumstances, such as factions and dissensions, the holding of the Concursus might give rise to grave



popular tumults or quarrels. In these cases the Ordinary, if in his conscience he judge it expedient, may, after taking council with the Examiners, hold merely a private examination without observing the form prescribed by the Council.

But in all other cases the common law requires that the Concursus be held when the collator is a Bishop or other ecclesiastical person; and Pius V. expressly declares to be null and void: "Omnes et singulas collationes, provisiones, institutiones, et quasvis dispositiones parochialium ecclesiarum praeter et contra formam ab eodem concilio Tridentino praesertim in examine per concursum faciendo praescriptam, factas aut in futurum faciendas."

(a) The Bishop then, or Ordinary collator, in all parishes, is to make the collation, *praevio concursu*, within the space of six months from the vacancy, otherwise the collation is *ipso facto* reserved to the Apostolic See.

(b) In the case of parochial benefices generally or specially reserved to the Pope, the Bishop is to hold the Concursus, and either announce the *dignior*, or in certain cases send the results of the examination to the Dataria within the space of four months from the vacancy.

(c) When the benefice is of ecclesiastical *patronage* but the *institution* belongs to the Bishop, then it is the right of the patron to select the *dignior* after Concursus, to whom the Bishop is bound to give institution. But if the *institution* does not belong to the Bishop, but to some one else, then it is the right of the Bishop to select the *dignior*, and of the patron to present him for institution. Hence even when the Pope institutes, the Bishop holds the Concursus, and at least, as a rule, selects the *dignior*.<sup>1</sup>

(d) But when the parish is one of lay or mixed patronage, then no Concursus is required, but the candidate presented by the patron must be examined by the Synodal Examiners, and if found worthy be accepted by the Bishop.

The object which the Church has in view in instituting the Concursus is to secure in the interest of the salvation of souls that none but fit and worthy pastors shall be appointed

<sup>1</sup> See De Synodo Dioecessana, Lib. iv., c. viii.

to the government of parishes. No doubt the Bishop has in most cases ample opportunities of becoming acquainted with the various qualifications of the priests of his diocese, and it may be assumed that he will select only the most worthy for the government of parishes. It is, however, of very great importance that the younger clergy should be inspired with a spirit of labour and of study from the beginning of their missionary career, and for that purpose no other means so efficacious as the *Concursus* can possibly be devised. The thought of it is before the mind of the young priest from the day he is ordained. He knows that his learning, his labours, his conduct, his services to the Church, will be thoroughly and impartially investigated not only by the Bishop, but, what is more important still, by three or four of his fellow-priests—the men who see him closest and know him best. He knows that he must not only be good, but even better than others of the same standing before he can hope to become rector of a parish. So long as human nature remains what it is, the knowledge that the *Concursus* is before him will always be for the generality of priests the very strongest possible motive to avoid evil and do good.

✠ JOHN HEALY.

## SARSFIELD.—II.

EARLY in June, A.D. 1690, William, Prince of Orange, came to Ireland, determined to conduct in person the war against King James. From Belfast he led his army southward to Newry. James on the other hand proceeded northward from Dublin to Dundalk, but on learning there the great superiority of William's army, he retreated across the Boyne and took up his position on a ridge of hills on the southern bank of that river, about two miles west of Drogheda. The Prince of Orange was anxious to bring the war to a crisis as soon as possible. He knew how ill-prepared his rival was, and he resolved to lose no time in pressing on a decisive

battle, and on the 30th of June he came in sight of the Boyne. The scenery around the Boyne, for its whole course is singularly beautiful, but we are now concerned with it only from the village of Oldbridge to the sea. For that distance the river runs through fine green pasture land, unencumbered by any trees. On the southern bank the land rises gradually by gentle slopes from the water's edge, and culminates in a ridge of hills about a mile from the river. On the summit of this ridge in a little cluster of old ash trees, are the ruined church and graveyard of Donore. On this hillside James posted his army, and his own quarters were within the old church of Donore which was even then a ruin. On the northern bank of the river the hill, though not so high as Donore, rises much more abruptly from the water and reaches its greatest height about a few hundred yards from the river. The land then inclines gradually to the north and east into a fine valley running nearly parallel to the river. In this valley William's army encamped on the 30th of June, 1690. From a hill beside his camp William obtained a view of James's army and of the Boyne, and it was a sight to quicken the pulse of the cold phlegmatic Dutchman. To the south-east he saw the towers of Drogheda, the Irish flag floating proudly from them, bearing the motto "*Now or never, now, and for ever*"—indicating the Irish resolve to tolerate no longer the rule of the stranger. Across the river, south and south-west he saw a double line of white camps and waving banners, indicating the position of James's army. His experienced eye saw clearly that all the advantages were on his side. He could see how small, how ill-equipped was his rival's army as compared with his own, even one of his attendants, General Scravemore, remarked that the Irish army was small, and it is clear from Story that this was the impression of William also and of his principal generals. William then was certain of victory. At all events the die was cast, and to-morrow's battle would decide not merely the personal claims of the rival kings but would influence the fate of Ireland and the fortunes of her people for generations yet to come.

The history of this battle, and of the entire period, has been told from very conflicting points of view. Writers hostile to Ireland point to it as a proof of the inferiority of



Irish soldiers. The sneering Voltaire says that the "Irish never fought well at home," and he quotes this battle as a proof. But the history of Ireland is not the only thing of which Voltaire was ignorant. Macaulay, Froude, and others of their school repeat the calumny. Our national historians, on the other hand, say that the Irish soldiers at the Boyne had to fight against overwhelming odds, and that the issue was more creditable to the vanquished than to the victors. Now, how stand the facts? The Rev. George Story, a Protestant chaplain to one of the regiments that fought for William at the Boyne, is the standard authority with writers on the anti-Irish side. He was an eye-witness of what he states, and, to do him justice, he is much more free from prejudice than his copyists in our day. Story says that William's army consisted of 36,000 men, "but," he adds, "though the world called us at least a third part more" (Part ii., p. 19.) Now, in this particular instance, "the world" was right, and the chaplain was wrong. Nicholas Chevalier, in a very fulsome history of King William, written in French, published at Amsterdam in A.D. 1692, and *dedicated, by permission, to William himself*, states that William's army at the Boyne was between 40,000 and 50,000 men. A Huguenot history of the period, equally friendly to William, and published in Holland about the same time, makes the same statement. And Mr. J. C. O'Callaghan states that "from the best military papers he could get at in Trinity College, the State Paper Office, and British Museum, there must have been about 51,000 men and officers on the rolls of those regiments" that fought for William at the Boyne. It is clear, therefore, that the number of William's army was altogether in excess of that given by Story, and copied blindly by anti-Irish writers up to our own day. This army was a strange medley of men of many lands: they were all well-trained soldiers. The foreigners among them were men who had distinguished themselves in many continental wars, and they were led by some of the best generals of the time. King William, their leader, was a soldier from his childhood, was no doubt a brave man, regardless of personal danger—ambitious, unscrupulous—a man who merited neither the damning praise of the Orange-

men nor all the censure cast on him by writers on the Irish side. He is extolled as a champion of Protestantism, but the real fact is, that he was not disposed to champion any religion. He was, if anything, a Presbyterian. He cared just as little for Protestantism as for Catholicity. He cared much more for a kingdom, and his kingdom was emphatically of this world. He had with him Schomberg, Count Solmes, Caillemot, and many other experienced generals. He had sixty pieces of cannon, with other arms, and military stores in abundance. Story says: "In this respect they were as well provided as any kingdom ever had been" (Part i., p. 70.)

Opposed to this army James had, on the southern bank of the Boyne, only 23,000 men, with only twelve cannon, and only six of those available for the fight. Thirteen thousand of these men were trained soldiers, and the bravest of the brave, as they proved themselves that day; but they were ill-supplied with arms and war-materials. The remaining ten thousand were raw recruits, collected within the previous three weeks—undisciplined, unarmed—men who, up to that time, had been engaged in manual labour. These men were armed merely with pikes and scythes; not one in ten of them had a gun, or knew how to use it. Story says (p. 73), that on his way from Dundalk to the Boyne, William found in a farm-house two hundred scythes abandoned by the Irish soldiers, and, looking at one of them, he smiled, and said it "was a desperate weapon." No wonder that William awaited the issue of the battle with confidence. James had some brave generals, no doubt, such as Sarsfield, Hamilton, the Duke of Berwick, O'Neill, and Tyrconnell. The French contingent was under the command of Count Lauzun, a sort of military dandy, who was much more at home in courts and drawing-rooms than on the battle-field. James himself had the supreme command, and most unfortunately, for the soldiers had completely lost confidence in him. They knew that his sympathies were all with his English subjects, and that he paid little heed to the wants or wishes of the brave men who were risking their lives in his service. They saw that to gratify the jealousy of his pet generals, Sarsfield, the idol of the whole army, was kept in an inferior command. They

knew that on the very eve of the battle James had despatched a special messenger to Waterford, to have ships in readiness to convey him to France if he were defeated at the Boyne. And surely it was sufficient to break the spirit of the bravest men to know that they were fighting under, and, still worse, fighting for, such a man. And it must have been worse than death to the Irish soldiers to feel that all their dearest interests, those of their country and their creed, were identified with the cause of this miserable poltroon. At a council of war, on the night before the battle, Sarsfield and the best of his generals advised James not to risk a battle just then. They represented to him the superiority of William's army in numbers, arms, discipline; they advised him to adopt defensive tactics,—to retreat beyond the Shannon, and make that river his line of defence, and thus to borrow time until the promised aid would have arrived from France. But James was filled with the delusion that the fancied, innate loyalty of his English subjects would assert itself, and that they would abandon William once that they saw the standard of their lawful king. James, therefore, resolved to fight, or rather to let his followers fight for him; for so strong in him was the instinct of self-preservation, that he not only kept out of harm's way himself, but also kept Sarsfield and the flower of the Irish army to act as his bodyguard at Donore. It is not necessary to go into the details of this battle. Had it resulted otherwise than in the defeat of James, it would have been little short of a miracle. When 50,000 men and 60 cannon are opposed to 23,000 men and 6 cannon, it is easy to foresee the result. And from the nature of the ground on the northern bank, William was enabled to plant his guns within a few hundred yards of the river. And as James had practically no cannon to reply, the Williamite artillery swept the southern bank with so galling and deadly a fire, as made it impossible for the Irish soldiers seriously to dispute the passage of the river, which was then fordable at all points. The river thus was crossed without much danger or difficulty; but a warm reception awaited the Williamites on the southern side—indeed, so warm that, according to Story, “a great many old soldiers, who were present, said



they never saw brisker work" (p. 82). And so furious was the onslaught of the Irish soldiers, that even Story admits that, of all William's splendid army, only one regiment, the Dutch Blues, held its ground unbroken on the southern bank of the river. And for eleven hours this dreadful hand to hand fight continued, during which time many of William's regiments were driven back in confusion to the river, and across it; while some of his best generals, Schomberg among them, were left dead upon the field. And for all this time, Sarsfield and his splendid regiment, so sadly needed on the field, were kept to guard the worthless James; and thus were hindered from striking that blow for Ireland which their souls longed to strike, and which, in all probability, would have completely changed the fortunes of the day. At length numbers began to prevail, and the ten thousand Williamites who, in the morning, had crossed at Slane, were already threatening the Irish rear. James, seeing this, left the field and fled to Dublin; and on the next day left Ireland, never to return. The Irish army defeated, but not disheartened, and certainly not dishonoured, retreated, not hurriedly nor in confusion, but slowly and in such perfect order as to elicit the admiration of Story, who says: "I inquired of several, who they were that managed the retreat the Irish made that day, so much to their advantage; for (not to say worse of them than they deserve) it was in good order" (p. 89). The retreat was conducted by Sarsfield. And William was so little disposed to follow up the fight, that he did not pursue the Irish beyond Duleek, little more than a mile from the field of battle; thus, even from the admissions of the Williamite historian Story, it is easy to see how false and groundless are the charges of cowardice brought by ignorant or prejudiced writers against the Irish soldiers who fought at the Battle of the Boyne.

And now that James was gone, the Irish resolved to continue the war, and to follow their own counsels in the conduct of it. The advice given by Sarsfield before the Battle of the Boyne was now adopted as a matter of necessity. They retreated to Limerick and Athlone, resolved to make the Shannon their line of defence. William followed, and

divided his army into two sections. He himself, with about 38,000 men, proceeded to Limerick; General Douglas, with about 12,000 men, proceeded to Athlone. On his arrival, Douglas summoned the garrison to surrender, but was answered with stern defiance by the brave old commander, Colonel Grace; and so the siege began. After five days' ineffectual cannonading, Douglas was startled by the intelligence that Sarsfield was coming, with 1,500 horsemen, and was already within twenty miles of Athlone. Unwelcome news this was to the cautious Scotchman. Robbing and killing defenceless peasants, was to him and to his men easy work and pleasant—Story's words are: "They were clever at that sport" (p. 99)—but a meeting with Sarsfield and his horsemen may be less enjoyable; and, to avoid such a meeting, Douglas abandoned Athlone. His retreat was marked by the same atrocities as his advance. Story says of this army: "During our stay here, the country people of all persuasions began to think us troublesome" (p. 103). And no wonder; for they robbed and outraged, with the most admirable impartiality, Protestants and Catholics alike. Story adds: "All the poor Protestants thereabouts were now in a worse condition than before. For they had enjoyed the benefit of the Irish protection till our coming thither; and then showing themselves friendly to us, put them under a necessity of retreating with us . . . and yet they were badly used by our men" (p. 104). We often hear this army described as "our brave defenders," "the champions of Gospel liberty and truth;" and yet such is the character given them by their own chaplain, who related what his own eyes witnessed. A very common pastime with those "brave defenders" was stripping and plundering the dead. Story tells us (p. 82) that when Walker, the Protestant Bishop of Derry, was killed at the Boyne, he was "stripped immediately," by his own followers, and left in more than apostolic poverty, bleaching on the battle field. Dr. George, secretary to Schomberg, gives a description of this army, which would be dismissed as incredible if it had not been given by an interested friend. Mr. Lesly, also a Protestant, said of them that: "he was himself a wit-

ness that atheism, contempt of all religion, debauchery, and violence were more notorious and universal in the Protestant army in Ireland from the year 1688 to 1692, and more publicly owned, than since he knew the world" (*Answer*, p. 36). And even Mr. Froude admits of them that: "in their camp religion was but canting," that the vilest vices were their natural amusement. He describes them as "loose companies of swearing ruffians" (*English in Ireland*, vol. i., p. 193). These statements, all of Protestant and interested writers, will enable us to estimate at its proper value the praise lavished on those "swearing ruffians" by the lying lips of "Archbishop" King.

And now those "swearing ruffians" directed their steps towards Limerick—no doubt diffusing blessings on their way—and before that city, on the 8th of August, 1690, King William and Douglas united their forces, in all about 45,000. The Irish army within the city numbered about 14,000. The Irish leaders held a council of war. The French officers, with Tyrconnell, and the Anglo-Irish were for surrender. They represented how small was the Irish army as compared with William's; how utterly unfit the fortifications were to endure a siege. Sarsfield, on the other hand, with the old Irish and the soldiers, were for holding out to the last; and Sarsfield's well-known devotion to his country, his popularity with the army enabled him to have his way in the council. Tyrconnell and Lauzun basely left the city, taking with them to Galway the French troops, and a large quantity of provisions and military stores. Sarsfield and Boisseleau divided the command between them. Boisseleau was to command the men within the city, and Sarsfield with the cavalry was to guard the passes of the Shannon. William immediately opened the siege of the city. As yet however his full siege-train had not arrived. Nor indeed was it destined to arrive. For on the night of Sunday the 10th of August, Sarsfield, with 500 horsemen, left Limerick, and proceeded along the Clare bank of the river to Killaloe. He heard that William's splendid siege-train was on its way from Cashel, and he resolved to see for himself. Above Killaloe he crossed the Shannon unobserved, dashed across



the country, and as Monday morning dawned he and his gallant band had secreted themselves among the Keeper Mountains. On Monday, Sarsfield learned from trusted guides the exact position of the siege-train, and early on Monday night he was led to the exact spot where his victims lay. On a green hill-side near the ruined Castle of Ballyneety, some ten miles west of the present Limerick Junction, the conductors of William's siege-train had encamped for the night. Their own camp at Limerick was only a few miles off; the whole country around was in their hands, and in perfect security (*so* thought they) they unharnessed their horses, and let them out to feed for the night. The sentry and guards were set, and the body of the men lay down to sleep, little thinking that doom was so near them. Shortly after midnight Sarsfield reached within a few hundred yards of the sentries, and here he halted to give his men the final instructions. By a fortunate accident he had discovered the Williamite pass-word for the night. It was his own name—"Sarsfield." He ordered his men to preserve the silence of death, until they had surprised the sentries, and this done they were to dash furiously on the guards. They advanced cautiously, were noticed by the sentry who demanded the pass-word. He got it from Sarsfield himself, who cried out: "*Sarsfield is the word, and Sarsfield is the man.*" The sentry was cut down, and Sarsfield and his men rushed upon the guards of the convoy. Right and left they dealt destruction around them. Many of the men rushed to seize their arms, in vain, for the keen swords of Sarsfield's men cut them down. Story says that "many of them woke in the next world." In a few minutes William's splendid train was in Sarsfield's hands, and its guards lay dead on the hill side, with the exception of a few, who escaped in the darkness to tell their master in his camp at Limerick the unwelcome news. Sarsfield filled the guns with powder, stuck their muzzles into the earth, piled above them baggage waggons, boats, &c., set fire to the pile, and in a few seconds William's splendid siege train was blasted into air. The red glare that lit up the heavens, the thunder roar that shook the earth, and rent the air, proclaimed to William in

his camp, and to the gallant defenders of Limerick that Sarsfield had done his work. And that work done he recrossed the Shannon leisurely and re-entered Limerick amidst shouts of joy and welcome from its citizens and salvos of artillery from the walls.

William, enraged at the destruction of his guns and stores, vowed vengeance against Sarsfield and against Limerick. Other guns were hurried up from Waterford, this time more carefully guarded. The siege was re-opened with redoubled fury, and was met with redoubled bravery. William became impatient of delay. He was accustomed to more of his own way than Sarsfield and his companions were disposed to give him. Accordingly he directed all the fire of 36 cannon against one point in the walls, determined to effect a breach whereby he may, by sheer weight of numbers, enter, and overpower the brave defenders of the city. The point attacked was close to the present Catholic Cathedral. On the 27th of August twelve yards of the city wall at that point were broken down and William resolved to make the assault on which he staked all. The Irish expected the assault, and stood behind their walls resolved to sell their lives dearly. At 3 o'clock at a given signal 5,000 chosen men of William's army rushed from their trenches to the breach, and then began as desperate a struggle as was ever yet witnessed in war. Story, an eye-witness says: "In less than two minutes the noise was so terrific that one would have thought the very skies ready to be rent asunder. This was seconded with dust, smoke, and all the terrors that the art of man could invent to ruin and undo one another" (p. 129.) From walls and trenches, and forts, a raging fire of musket and cannon burst forth. Pike and bayonet, sword and musket, even sticks and stones, dealt destruction around. The foremost ranks both of assailants and defenders were cut down, and others rushed to the post of honour and danger. And for two hours did this struggle continue at the breach until the ammunition of the Irish began to fail, and then those brave men had to fall back, and the Williamites followed them into the city. Down along the present John-street did the fight rage, on towards the river, the Irish

soldiers disputing every inch of ground, but still borne down by numbers. At this point the women seeing their husbands, sons, and brothers, so sorely pressed, rushed from their houses, and animated with the courage of despair, seized upon every available weapon—sticks, stones, broken bottles, and rushed like furies into the thick of the fight. They were, of course mercilessly shot down. But this so maddened the Irish soldiers, that life was no longer any consideration to them. They rallied with desperate fury, the townspeople of every class joined in the fight, armed with such weapons as chance put in their way, and thus all Limerick, men, women and children, turned on the detested foe. At this moment Sarsfield with a fresh detachment of his horsemen crossed Thomond bridge, and rode furiously in the direction of the fight. At Ball's bridge they dismounted, let their horses loose, and on foot, sword in hand, they rushed up the narrow street into the midst of the death struggle. Here the combatants were enveloped in a cloud of smoke and dust, from which every second flashed forth the fire of musket and pistol shot, and the bright gleam of shining swords. Mingled with the din of battle were the cheers of men resolved to conquer or die, the wild shrieks of women, regardless of their own danger, as they saw their loved ones fall, the cries and groans of wounded and dying—all these mingled with the roar of cannon, darkened the horrors of a scene probably unequalled in war. And for hours did this carnage continue, till at length the strangers, like their countrymen elsewhere, "paused, rallied, staggered, fled." On to the breach and through it on to their trenches outside the walls did the heroic men and women of Limerick drive the hated foe, while William, from Cromwell's fort looked on enraged at his retreating columns. But just one hope was left. The Brandenburg regiment, William's own countrymen had in the confusion seized on the Black battery, and held it still, and William resolved to send on fresh troops who, aided by the men at the Black battery, would perhaps re-enter and take the city. But Sarsfield's plans were too well laid. The Black battery was undermined, and just as Sarsfield had



cleared the breach, he turned to the battery, fired the mine, and instantly a column of smoke and dust, thickened by the mangled bodies of William's countrymen, burst up high in the air with a roar like thunder which sent a pang of grief to William's heart, and woke the echoes in the distant hills of Clare. Now was the cup of William's bitterness filled up. He, of "pious and immortal memory," foamed, and raged, and cursed, as even profane people do; so terribly indeed did he do so, that according to Story none of his officers would venture near him. He denounced them as cowards, told them that if he had the handful of men who were within the city, and they all defending it, he would take it from them in a few hours. Useless railing now, for Limerick is lost. Night came, and William removed his guns from this position, put his army in marching order, and as next day dawned he turned his back on Limerick, defeated he said for the first time in his life. And thus was the last stronghold of Irish freedom left in the hands of its brave defenders, with the old flag of their country floating proudly and defiantly from its ramparts still.

This heroic defence of Limerick marked out Sarsfield as the one man most competent and most certain to lead the Irish soldiers to victory. But the jealous intriguers who surrounded King James hated Sarsfield, and used all their influence to keep him in an inferior position. Unfortunately for Ireland they were successful. St. Ruth, a Frenchman, was sent over as commander-in-chief of the Irish army. He had the character of a brave, experienced general. But he was vain and passionate, one of those pompous, important, self-sufficient individuals, who, when they get authority, invariably abuse it. From the outset he was jealous of Sarsfield, and always kept his plans concealed from him. No doubt the brave Irish soldier felt such treatment keenly, but for his country's sake he resolved to suppress his feelings, and to try and serve her in the lowest, as cheerfully as in the most exalted station.

Shortly after the raising of the siege of Limerick, Tyrconnell went to France, and was, no doubt, the principal agent in the intrigues against Sarsfield. In Tyrconnell's absence the supreme authority was entrusted to the Duke of Berwick,

assisted by a select council of officers. Sarsfield was one of this council, *but the last named*, and probably would not be named among them at all, had not the viceroy feared that the army would resent so great a slight to him who was their idol. Sarsfield returned to his former post, the defence of the line of the Shannon, and early in November, while stationed near Athlone, he discovered a secret correspondence between some of the Irish council in Limerick and the Williamite generals. The correspondence revealed a plan for the surrender of Limerick and Galway to the Williamites. Sarsfield immediately posted to Limerick, laid the treachery bare before the Duke of Berwick who, it appears, had himself confirmatory evidence of it, and yet he allowed the traitors, with two exceptions, to retain their positions. Lord Riverston was dismissed from the Secretaryship of State, and M'Donnell was dismissed from the Governorship of Galway. To this last post, as well as to the Governorship of the entire province of Connaught, Sarsfield was appointed. With his usual earnestness he set himself to re-organize the forces at his command, and during the winter he foiled every attempt made by the English to cross the Shannon.

As summer opened in 1691, the two armies were again preparing to meet in deadly conflict. The English, this time under General Ginkell, were as usual numerous and well equipped. The Irish, under St. Ruth and Sarsfield, recently created Earl of Lucan, were inferior in numbers and in arms, but their innate bravery, stimulated by their success at Limerick, compensated for many disadvantages. On the 18th of June, 1691, Ginkell, with 25,000 men and 50 cannon, appeared before Athlone, this time defended by Colonel Fitzgerald with 500 men. St. Ruth and Sarsfield, with 15,000 men, were on their way from Limerick, and Fitzgerald's plan was to dispute every inch of ground, and thus borrow ~~time~~ till all the Irish troops would have come up. The defence of Athlone this time is one of the most daring recorded in the history of any country. The first breaking down of the bridge of Athlone by Colonel Fitzgerald's men—the second breaking down of it by Serjeant Cussen and his ten heroic companions, are events that have scarcely a parallel in human

history. But as they do not enter into Sarsfield's history, we shall pass them over. It reads more like fiction than like real history, yet real history it most unquestionably is, and told even by Story who was looking on. When we read "how well Horatius kept the bridge in the brave days of old," when we read of the heroes who held the pass of Thermopylae, we may reflect with legitimate pride on the fact that a few of our own countrymen in circumstances of greater difficulty, displayed a like heroic bravery, that in Grecian or Roman history we find nothing to surpass the heroism of the Irish defenders of Athlone.

About the 21st of June the Irish army under St. Ruth and Sarsfield arrived at Athlone; and measures were immediately adopted to repel the assault of the English. Ginkell had made several attempts on a large scale to cross the river, but each time failed as he would have failed for all time had not the curse of divided councils paralysed the efforts of those who loved Ireland most truly, and served her most faithfully. On the 30th of June an attempt on a gigantic scale was made to cross the river, but so thorough was the defeat sustained by Ginkell that he contemplated abandoning the siege. And so confident was St. Ruth that the attempt would not be repeated, that he withdrew all the old soldiers to the camp three miles west of Athlone, and, against the strong protest of Sarsfield, left merely a regiment of recruits to defend the town. And here treachery did for Ginkell what his army had so many times failed to do. On the night of the 30th of June a traitor arrived from the Irish camp, and informed Ginkell that St. Ruth was just then, with most of his officers, enjoying themselves at a ball to celebrate the victory of the morning, that only recruits were in the town, and that Sarsfield had been sent off in charge of the reserves, and was over two miles from the town. Ginkell immediately set his army in motion, and by a bridge of boats, as well as by planking over the twice broken bridge, he poured his troops into the Irish town almost unopposed. The Irish commander sent to St. Ruth for aid, and was answered with a sneer as to what he was afraid of. Sarsfield, in breathless haste, rushed up to



him, asking him, even at the eleventh hour, to send on reinforcements, but even the hero of Limerick was ordered contemptuously to retire to his quarters. Later on some aid was sent, but only to find Athlone lost, 20,000 Williamites holding possession of it, and most of its defenders dead beneath its walls. And thus was Athlone, so bravely defended by its Irish soldiers, lost by the negligence of a self-sufficient, an incompetent stranger, to whom, in an evil hour for Ireland, the supreme command of the Irish army was entrusted. Had Sarsfield held supreme command at Athlone, Ginkell would never have crossed the Shannon.

St. Ruth retreated westward by Ballinasloe, and posted his army on Kilcomedan Hill, near the village of Aughrim. The position of the Irish army here was well chosen, but St. Ruth, by his action, seemed to invite defeat. It was well known that Sarsfield held him responsible for the loss of Athlone, and accordingly he hated Sarsfield bitterly, though that brave soldier did not permit his private feelings to influence him in the discharge of his military duties. Not so St. Ruth. He kept Sarsfield, who was second in command, in complete ignorance of his plans, and, still worse, sent him a mile from the battlefield in command of the reserves, with strict injunctions not to move until ordered to do so.

On Sunday, July 12th, the battle of Aughrim began. For the greater part of the day it raged with terrible fury. The English had the advantage of numbers and arms; the Irish had the advantage of position. On either side the struggle was maintained with desperate determination. At one time Ginkell was about to abandon the field, and St. Ruth was so certain of victory that he put himself at the head of a detachment of cavalry, and rushed into the thick of the fight crying out, "I will beat them back to the gates of Dublin." The next moment he was a corpse—his head carried off by a cannon ball. The fight was raging all around.

St. Ruth's death was at first noticed only by those who immediately surrounded him, and they wisely sought to

conceal it, in order to prevent a panic among the Irish ranks. But the sad news soon spread, and was noticed by the enemy, who ordered up the whole strength of their army to the attack. This movement on the part of Ginkell required a change in the disposition of the Irish troops; but there was no one to give the required order. Sarsfield was a mile away, ignorant alike of the plan of battle and of his commander's death. As a result, the Irish soldiers became confused, fought in detached bodies wherever they found a foe, were soon overpowered by numbers, and slaughtered without mercy by the advancing Williamites. It was only from the flying Irish squadrons that Sarsfield learned St. Ruth's death and the disaster that followed it; and nothing now remained for him but to cast in his brave horsemen between his countrymen and Ginkell's soldiers, and thus to cover the retreat. Ginkell seems to have had plenty of fighting for that day; and so did not pursue the Irish, but encamped on the field he had so dearly and indeed so bravely won. His soldiers betook themselves to their usual practice of stripping and plundering the dying and dead. Story says that their naked bodies remained, "like a great flock of sheep, scattered up and down the country for about four miles around." And for many years afterwards, the bones of those brave men remained unburied on the scene of their bravery, so terrible, so complete, was the devastation wrought by Ginkell and his savage soldiery. From Aughrim Sarsfield, with the remnant of the Irish army, retreated to Limerick, determined to make, within its historic walls, a final struggle for "happy homes and altars free."

J. MURPHY, C.C.

*(To be continued.)*

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## THE SEPTUAGINT.

THE political decadence of Greece consequent on her disastrous overthrow by Philip of Macedon clouded the brilliancy of her intellectual dominion. Unlike the gods of Hellenic mythology, however, her philosophy, her science, her literature, and her arts, contained elements of truth and permanency, and could therefore bear to be transplanted to wider fields. The Macedonian supremacy, though it rose on the ruins of Grecian independence, extended, almost immeasurably, the hitherto circumscribed sphere of the beneficent influence exercised by the cultured Greeks, as the authors and promoters of intellectual progress. For within the space of two short years after the inglorious defeat of Greece, her conqueror fell by the dagger of an assassin, in 336 B.C., leaving to his illustrious son, Alexander the Great, the realization of the project he had long entertained of subjugating the eastern nations to the Macedonian yoke, and of uniting, politically and socially, the two vast continents of Europe and Asia. The language and culture of the Greeks followed in the wake of Alexander's triumphal march through the East, and produced widespread and enduring results, shedding everywhere the light of incipient civilization among the Gentiles, and ushering in that long period of twilight that was to precede the dawn of Christianity.

Of all the colossal monuments of Alexander's greatness, the noblest and most long-lived was the gorgeous city planned by himself, and called after his name, at the mouth of the Nile. It soon succeeded Athens as the great centre of intellectual life, and became, moreover, the commercial capital of the world. However, the boasted divine paternity of its founder did not save him from the universal fate, and in the partition of his dismembered empire among his generals, on his death in 323 B.C., the sceptre of Egypt fell to the lot of Ptolemy Soter. The son and successor of Soter was Philadelphus, a generous patron of art and literature; and it was in the reign of the latter, that mankind became indebted to the Greek language, and to tastes and desires inspired by



Greece, for a carefully prepared version of the Jewish Scriptures in a garb familiar to the great mass of the semi-civilized world. The Septuagint was the first step towards arching over the huge chasm that separated Jew and Gentile; it gave the Greek philosophers a glimpse of the hidden wisdom of God's revealed word; it was a valuable precursor of the Gospel, and marks an important epoch in the history of civilization.

The besetting sin of modern historians and commentators is scepticism, and an indiscriminating iconoclasm of ancient and revered traditions. Hence, if we set out by explaining that the Septuagint is so called because there were, in round numbers, *seventy* engaged in the work of translation, we are arrested on the very threshold by the rationalising critic who demands our proof of that statement. In order, therefore, to find common and undisputed ground, we shall narrate what all will admit was universally received as a truthful account, during the first fifteen centuries of the Christian Era. Ptolemy Philadelphus, wishing to secure for his great library at Alexandria a Greek translation of the Jewish law, sent two of his officers, Aristaeus and Andreas, with costly presents<sup>1</sup> to the temple of Jerusalem, to solicit from Eleazar, the high-priest, a genuine copy of the Hebrew Bible, and competent Jewish scholars to translate it. These messengers were also the bearers of the welcome tidings that Philadelphus had released from slavery, and admitted to the full enjoyment of civil and religious liberty, all the Jews whom his father had led captive into Egypt in 312 B.C., after the battle of Gaza. Thus entitled to the gratitude and esteem of the whole Jewish people, the king had little difficulty in obtaining from the Sanhedrim and high-priest the requested favour, unparalleled though it was, and opposed to their sacred traditions. Eleazar appointed seventy-two learned elders—six from each tribe—to accompany the two distinguished ambassadors to Alexandria, where every mark of honour and distinction was shown them by Ptolemy and his courtiers. The story of their having held their first session, in furtherance of their arduous and important

<sup>1</sup> Jos. Ant. xii., 2.

undertaking, at the king's table, and of their having readily and satisfactorily solved, in the royal presence, deep philosophical difficulties proposed by the king and by Menedemus, the celebrated pupil of Plato, though it is based on the authority of Josephus and Diogenes Laertius, is rejected on chronological and other grounds, as a spurious excrescence on the original tradition. They were conducted to retired and commodious lodgings in the island of Pharos, about an English mile distant from the seaboard of the Delta, and connected with the city by a massive breakwater constructed by Alexander. Here they were unstintingly furnished with everything that could contribute to their comfort, or assist them in their difficult task. Incessantly and zealously did they labour, so that the short space of seventy-two days enabled them to bring their invaluable work to a happy termination. Having carefully collated their respective contributions, and revised the whole before a meeting of their entire body, they read it in the presence of the king, who listened with surprise and delight; and they finally presented it to him, with an express stipulation that facilities should be afforded them for executing accurate copies of it. Such is the singular history of the Septuagint, or Greek version of the Old Testament *κατὰ τοὺς ἑβδομήκοντα*.

Many objections, some specious, some frivolous, are urged against the credibility of this venerable and well-authenticated tradition. But, before proceeding to examine their force, we shall briefly review the causes which, humanly speaking, led up to this wonderful translation, and the historic evidence by which the above long and universally received account of its execution is supported. And, first of all, does it not strike one as a strange anomaly that Alexandria, then the home of the pagan sophists, the very atmosphere of which was impregnated with heathenish superstitions and false philosophy, should have been appointed, in the designs of Providence, as the place where the heaven-born philosophy of the inspired writings was to be directed into the new and wider channel of the Greek language, without losing any of its original purity and unction? When the scholarly St. Jerome, long ages after, was about

to enter on the anxious and laborious work of translating into Latin the same inspired Hebrew books, he adopted the apparently more natural course of settling down for a lengthened period in Bethlehem, in the very midst of Biblical scenes, where the work of interpretation was further facilitated by the assistance of Jewish traditions and of consultations with learned Rabbinical doctors.

Four things chiefly concurred in determining the selection of the Egyptian capital in preference to any of the cities of the Holy Land. (1) The disturbed and depopulated state of Palestine. (2) The vast numbers of the more cultivated class of Hebrews then resident in and about Alexandria. (3) The encouragement, moral and material, which was promised by the king, and which could not be so conveniently or effectually placed at the acceptance of the translators elsewhere. (4) Just as the ancient Hebrew had been forgotten and disused by their forefathers during the Babylonish captivity, so was the kindred Semitic dialect, which many of the Alexandrian Jews had brought with them from Palestine, thirty or forty years ago, already superseded by the Greek in ordinary colloquial intercourse. To the rising generation and to their future descendants, Syro-Chaldaic would be perfectly foreign; the Hebrew much more so: Greek would be their vernacular. And, as these local exigencies suggested and demanded the rendering of the Scriptures into Greek, it was fitting that the translation should be executed where it was most needed and would be most used.

The following vivid description of the unsettled state of things in the Holy Land, shortly before the period of which we write, is taken from a learned and acute historian,<sup>1</sup> and is by no means overdrawn:—

“In the wars between Egypt and Asia Minor, in which Palestine had the misfortune to be the prize struggled for, and the debatable ground on which the battles were fought, the Jews were often made to smart under the stern pride of Antigonous, and to rejoice at the milder temper of Ptolemy [Soter]. The Egyptians of the Delta and the Jews had always been friends; and, hence, when Ptolemy promised to treat the Jews with the same kindness as the Greeks, and

<sup>1</sup> Sharpe, *History of Egypt*, chap. v.



more than the Egyptians, and held out all the rights of Macedonian citizenship to those who would settle in his rising city of Alexandria, he was followed by crowds of industrious traders, manufacturers, and men of letters. They chose to live in Egypt in peace and wealth, rather than to stay in Palestine in the daily fear of having their houses sacked and burned at every fresh quarrel between Ptolemy and Antigonus."

Nor did this multitude of colonists find the land of the Pharaohs unpeopled by any of their brethren of Judaea to welcome them. For when about 590 B.C., Nabuchodonozar had dismantled their proud capital, and spread havoc and desolation throughout Judaea, which he had subjected to the Chaldean yoke, some twenty years before, and which was now making a feeble effort to regain its independence, thousands<sup>2</sup> of the inhabitants quitted the home of their forefathers for ever, and settled down in the thriving cities and fertile plains of Egypt. Jeremias, the Prophet, who had accompanied his countrymen to keep the lamp of religion burning in their midst, had frequently and vehemently condemned their determination thus to expose themselves to all the dangers of association with idolatrous Gentiles: but they persisted in disobeying his commands and despising his threats. Sweet but mournful are his strains, as he sings<sup>3</sup> in his exile's home on the banks of the Nile:—

"Judah hath removed her dwelling-place because of her affliction, and the greatness of her bondage; she hath dwelt among the nations. . . . The ways of Sion mourn, because there are none that come to the solemn feast; all her gates are broken down; her priests sigh; her virgins are in affliction, and she is oppressed with bitterness."

This great immigration of the Jews, whose numbers were afterwards augmented by occasional adventurers and fugitives, abandoned all prospect of returning to Palestine, accommodated themselves to the customs and rule of life of the Egyptians, as far as was permitted them, and very soon adopted the Greek language, even then commonly used by all strangers. Thus we see there were three very considerable strata, so to speak, in the Jewish population of Egypt, at the time of which we write, belonging to three

<sup>2</sup> *Jeremias*, chap. xliii.

<sup>3</sup> *Lamentations*, chap. i.

distinct eras in their political history. Of these, the posterity of those daring colonists whom the Prophet had accompanied three hundred years before, formed, perhaps, the largest and most influential section; next, the vast multitude that had accepted the generous offer of Ptolemy Soter in 306 B.C.; and, lastly, the not inconsiderable body of 120,000 men, who had just been purchased from slavery by the reigning monarch at the cost of about £3 per head. These last-mentioned had been made the bondsmen of his Egyptian subjects, some by conquest and some by purchase, but the royal favour and civil liberty were now extended to every individual of that persecuted race within the king's wide dominions.

Such was their numerical strength at Alexandria, and such their recognised political status, that, while enjoying all the privileges of the Macedonians, they occupied a separate and important part of the city, which was fortified with strong walls to secure it against any assault whether of foreigners or of natives. They were governed by their own Ethnarch or Arabarches, and, what is of more special importance in the present connection, they had their Sanhedrim, and their own national laws. The Sanhedrim was their supreme Council or Senate, consisting of seventy, seventy-one, or seventy-two members, and the existence in Alexandria of the *only* such High Court of Judicature besides that of Jerusalem, is at once an evidence and a consequence of the acknowledged importance of the Jews in the former city.

All these potent influences, directed by an all-wise Providence, resulted in giving to the Hellenistic Jews the long wished-for translation of the sacred writings, at the *time*, and in the *place* where the Septuagint first saw the light.

There are few events of antiquity regarding which we possess such minute and consistent documentary evidence, as the origin and completion of this "Alexandrian Version of the Old Testament," as some modern censors would have us call it. A Greek book purporting to be a letter addressed by the same Aristaeus, who went on the embassy to Jerusalem, to his brother Philocrates, is still extant, in which the story given in substance above, is narrated in fullest detail. This

work is rejected, however, by many critics as the probable fabrication of some Alexandrian Jew not long before the Christian era; and though their objections to its authenticity are by no means conclusive, we prefer waiving all arguments from sources the genuineness of which is not above all doubt and suspicion. But it may not be inopportune to observe here, that seeming improbabilities, which at first glance appear to make unwarrantable demands on our credulity, are often not merely intelligible but perfectly natural facts, when viewed in the light of local, racial, or religious peculiarities. Thus the constant recurrence of the numbers *seven, seven times seven, seventy, &c.*, in the narration of Jewish history, would appear odd to one unacquainted with the sacred books of the Old Testament.

The authority of Aristobulus, then, is the earliest on which we rely. The value of his testimony is very much enhanced by the fact that he lived within 100 years after the work of the Seventy was completed, and that, being a tutor to an Egyptian king, he had every opportunity of inspecting it in the world-famed library, where the original translation was preserved up to the time of Julius Cæsar. Demetrius Phalereus, he tells us, was the energetic librarian of Philadelphus, and, in the zealous discharge of the unlimited commission he had received from that monarch to collect all the valuable and ancient volumes he could procure, he suggested to the king what an important addition to their library a Greek translation of this famous work, containing the history and the laws of the Jewish people, would form. This is the same Aristotelic philosopher, of whom Cicero writes: *De Legibus, Lib. III., cap. vi. "Phalereus ille Demetrius, de quo feci supra mentionem, mirabiliter doctrinam ex umbraculis eruditorum otioque, non modo in solem atque pulverem, sed in ipsum discrimen aciemque produxit."*

The next clear testimony we have corresponding in the most minute details with the account given above, is that of Philo. He also was an Alexandrian philosopher, but a Jew, and flourished about the time of our Divine Lord. Finally, the learned Jewish historian, Flavius Josephus, who was born in Jerusalem in the 37th year of the Christian era, four



years after our Lord's ascension, accepts and transmits as unquestioned and unquestionable the commonly received tradition of the truth of which he possessed the most convincing evidence, written as well as unwritten. In fact, his account<sup>1</sup> is almost a verbal transcript of the second chapter of Aristaeus. He omits, however, the names of the seventy-two interpreters, which the latter author recounts at full length.

Now, we may ask how do our adversaries, who reject as spurious this long-received and well-authenticated tradition, account for the origin of the *name* Septuagint or seventy? Well, some do not offer any alternative explanation; while others affirm that it originated in the approbation and sanction accorded to this translation by the Supreme Council of seventy, in other words by the Sanhedrim whether of Alexandria or of Jerusalem. Let us test the force and value of this assumption, which is purely speculative and gratuitous, by a parallel case. King James the First, of England, had the Sacred Text rendered into the English language, employing fifty-four translators, and this version was subsequently sanctioned and authorised for the general use of the people by Parliament. Strange it has never occurred to the most imaginative mind to call this translation the "Parliament!" But were it designated the "Version of the Fifty-four," such a title would neither shock our intelligence nor involve any intolerable distortion of language.

A second, more ingenious, but equally baseless, explanation is borrowed from the well-known Oriental custom of substituting concrete for abstract terms, a practice not unfamiliar to classical readers. Now, the original Hebrew text was called the Law; the Sanhedrim, or Council of Seventy, interpreted authoritatively that Law, and were for the mass of the people its embodiment, so to speak. The new Greek Version was in future to discharge this function of interpreting the old inaccessible Hebrew, and so far, at all events, to supersede the Sanhedrim or Seventy. What more natural, then, it is asked, than that it should take its name from this latter venerable institution? We confess our

<sup>1</sup> *Antiquities of the Jews.* Book xii., chap. ii. Translated by Whiston.  
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limited comprehension does not enable us to regard the sequence as natural, or even justifiable.

It is also important to keep in view the fact that many of the inconsistent or improbable circumstances, which, according to our adversaries' contention, render the whole story incredible and inadmissible on intrinsic grounds, do not belong at all to the original and authentic tradition, but are mere aftergrowths. Thus we do not undertake to defend the statement, supported though it is by the high authority of many of the early Fathers, that the seventy translators were confined each in a separate cell, and that when they emerged from their imprisonment on the completion of their work, it was found that the seventy copies differed not even in a word. This is what St. Augustine has before his mind when he says (*De Civit. Dei*, Lib. 18), "*Septuaginta interpretum excellit auctoritas qui jam per peritiores ecclesias tanta præsentia Spiritus Sancti interpretati esse dicuntur ut os unum tot hominum fuerit.*" Certain it is that there existed near Alexandria, three or four centuries after the Christian Era, scattered ruins which were pointed out to visitors as the remains of the seventy cells. Numerous and veracious, however, as are the writers of antiquity who maintain that such vestiges were genuine, we prefer to follow the opinion of St. Jerome.

E. MAGUIRE.

(*To be continued.*)

## THE BOOK OF TOBIAS.—II.

IN replying to the difficulties against the veracity of the Book of Tobias, as outlined in our last,<sup>1</sup> we will take up, in the first place, the one derived from the silence of profane history, especially that of Assyria, and of Josephus, the historian of the Jews, regarding the events contained in this book.

<sup>1</sup> IRISH ECCLESIASTICAL RECORD, July, 1886, p. 589.

It is a well recognised canon of historic criticism that silence, at most, is a negative argument, and of little or no force against the positive testimony of trustworthy witnesses. This is specially true when the authors, whose silence has to be accounted for, were not called on to speak, or other valid reasons can be assigned for their not having done so. Now, on the one hand, besides the author of the book himself, who writes in a simple, candid, and historic style, and whose veracity cannot be directly impugned, we have St. Polycarp, St. Clement of Alexandria, Origen, the author of the Apostolic Constitutions, St. Basil, St. Ambrose, St. Cyprian, St. Augustine, appealing to its authority, and drawing quotations from it, as from the other inspired writings.<sup>1</sup> It is contained in the Catalogue of the Council of Hippo and the Third Council of Carthage, and mention of it is made in the letter of Innocent I. to Xuperius. In a word, all the arguments from tradition which can be adduced for its inspiration, *a fortiori* avail for its human authority. But what is of greater importance is, that even these Fathers who, like St. Jerome, wavered about its divinity for reasons not necessary to be given here, are almost unanimous in declaring that it was read by the Jews, regarded as true history, and received by them with great veneration. Against this array of positive proof, the silence of Assyrian historians is urged. Who can say if they were silent? With the exception of a few fragments, their writings have all perished. Even if we were to concede their silence, what then? The history of Tobias, charming and interesting as it was, was still that of only a few private individuals, and hence its non-appearance in the public records of a mighty empire is quite compatible with its entire veracity.

Nor does the silence of Josephus count for more. His scope was to write, not a complete history of the Jews, but only of those events contained in the Books of the Esdrine Canon, among which we have stated Tobias was not enumerated; and even of these his history is defective, as he

<sup>1</sup> In St. Patrick's Confession there is a quotation from the Book of Tobias, ch. xii. 7. "It is honourable to reveal and confess the works of God."



makes no allusion whatsoever to the Book of Job, notwithstanding its existence in this catalogue.

But, say our adversaries, the narrative which represents God's angel as guilty of lying, can lay no claim to true history. Such is the Book of Tobias. For when interrogated by the younger Tobias, whence he was, and if he knew the way to the country of the Medes, the Angel Raphael is said to have replied that he was "of the children of Israel," and that he often "walked through all the ways" (to that country). Again, when asked to what family and tribe he belonged, he made answer, "I am Azarias, son of the great Ananias."

We deny the minor proposition of this difficulty. We must bear in mind the well known distinction between telling a lie and concealing the truth. The one is intrinsically bad, and never lawful; the other, when there is a *justifying cause*, is lawful. I say, when there is a *justifying cause*; because the indiscriminate use of such reservation would be opposed to the public good, and subversive of human intercourse. But, on the other hand, circumstances arise when it is not only expedient, but may be a matter of obligation to conceal the truth. When other means of attaining this end are wanting, all persons admit the liceity of an ambiguous phrase, capable of two interpretations, one of which at least is true, though perhaps less obvious than the other. The error, if any follows on the part of the listener, is not directly intended, but merely permitted by the speaker for a just cause. This distinction, and the principles on which it rests, are admitted by all moralists, and have the sanction of unquestioned legitimate usage in human society.

Keeping this before our minds, it will be seen how the charge of falsehood against the angel, based on the narrative, cannot be sustained. The charge rests, in the first place, on the fact of his having concealed his real nature under a human form. If on this ground the angel be convicted of lying, so may Christ, who for a time concealed Himself from the Magdalen under the appearance of a gardener (*John* xx., 14, 15); and from the Disciples, on the road to Emmaus, under that of a pilgrim. (*Luke* xxiv., 15.) Surely Whittaker, our Calvinist and principal adversary in urging this objection,

will not accuse Christ of falsehood and sin in thus acting. If it was lawful for Christ, why not for the Angel?

Again, if the narration of angelic apparitions in human guise were enough to discredit the veracity of an author, then away at once with Genesis and the other books of Sacred Scripture, in which like narrations are contained, and which, notwithstanding, are not rejected by our adversary. In truth, when the angels are deputed by God to treat with men in a human fashion, being of quite a different nature, they have to assume a sensible human form. The Angel Raphael was sent by God to act as a guide to the younger Tobias, to and from the land of the Medes. If from the beginning he had manifested himself, they would have been both filled with reverential awe, as they really were when, after his return from Rages, he made himself known: "And being seized with fear, they fell upon the ground on their face . . . and lay there for three hours prostrate." (Chap. xii., 14.) Hence he assumed the appearance of a specific young man, Azarias, one to whom the elder Tobias would not fear to entrust the safe guidance of his son, and with whom at the same time he could converse familiarly and act without restraint as with a companion. And if in doing this for the purpose of concealing himself there was nothing unlawful, neither was there in predicating of himself thus veiled for the same reason the characteristics and deeds of him whose appearance he bore. Hence the words of the angel are perfectly true, if we refer them to the young man under whose guise he appeared: that is, he to all appearance, and as far as human intercourse was concerned, was "Azarias, son of the great Ananias"—and in the same sense was of the "children of Israel," and "often walked through all the ways to the land of the Medes" and "abode with Gabelus."

Or, again, the replies of the angel may be well understood of his own person, though in a sense somewhat broader and adapted to the angelic nature and functions. He was, "of the children of Israel" not by origin, but by reason of his office, having by divine deputation been constituted their guardian, he in a certain sense belonged to them: "he often walked through all the ways thereof," not on foot, horse or

chariot, but by being present now in one province or city, now in another, in the discharge of his angelic ministrations, wherever the children of Israel were dispersed. Finally, having regard to the etymology of the words, well may he call himself "Azarias," which means "help from God," and such Raphael truly was to Tobias; "son of Ananias," that is, "son of the hidden God," or "of God dwelling in the clouds," for we know that in Scriptural language the angels are frequently styled the "sons of God."

But the writer who contradicts himself is unworthy of credit. Now, in chap. iii., 7. and again chap. vi., 6, Raguel is represented as living in "Rages, a city of the Medes," and yet in chap. ix., 3, we are told that the younger Tobias while staying in the house of Raguel requested the angel to go to "Rages, the city of the Medes," to fetch the money from Gabelus, and invite him to the wedding. How explain this contradiction?

If we had to reply from a Catholic or Christian standpoint, presupposing the divine authorship of the Book of Tobias, the answers to this and such like difficulties should be in general, that as no falsehood can be admitted in the inspired writings, neither can any *real* contradiction. Such a contradiction would be equivalent to God contradicting Himself. That there are *apparent* contradictions, and these rather numerous we do not deny. It would be nothing less than a miracle if there were not, considering the different authors by whom, and the different epochs at which they were composed, as well as the difficulty of the subjects of which they treat. The causes of such seeming contradictions as well as a key to the solution of them are summed up by St. Augustine in these words "aut codex mendosus, aut interpretes erravit, aut tu non intelligis."

In the present case, prescinding altogether from the canonicity of the Book of Tobias, as according to the terms of our thesis we are bound to do, our reply is: The authority of the book is in possession, the presumption is in its favour; consequently if we can give even one probable solution of the contradiction, our adversaries are bound to accept it, or disprove its probability, rather than reject the veracity of the author.



May we not then suppose, as many do, that there were two cities by name of Rages, as there were two Bethlehems in Palestine, or as now there are two Viennas in Europe, in one of which dwelt Raguel with his daughter, and in the other Gabelus, to whom Tobias sent the angel? This supposition has a foundation in the text. In speaking of Rages, in which Gabelus dwelt, the author adds, "*which is situate in the Mount of Ecbatana,*" (chap. v., 8), thereby, perhaps, distinguishing it from the other Rages in which Sara lived.

Or again, may we not adopt the explanation of others, who allege, that in the time of Tobias, Rages was the name not only of a city, but likewise of a country or province, just as we have Dublin the name of a county as well as of a city. If this hypothesis be true, the difficulty vanishes. As with perfect truth one may say of two persons that they reside in Dublin, one of whom lives in the county, the other in the city of Dublin, so Raguel and Gabelus may both live in Rages, and yet be far asunder, one living in the province of that name, the other in the city. The Chaldaic words "medina" or "medintha," as well as the Latin "civitas" are sometimes used to designate a province as well as a city.

Or may we not adopt the somewhat kindred and more probable solution given by Bellarmine (L. 1, de Verbo Dei, cap. 11) and now received with greatest accord by commentators, viz., that Rages was not only the name of a city, but was used in a broader sense to designate suburban residences or villas, as a person residing at Blackrock may be said to be in Dublin? Raguel being a rich man, in all probability had not only a city residence but likewise a suburban villa, near enough to Rages to be said to be in it in common parlance, and distant enough to warrant the writer in saying that Raphael was sent to the city of Rages. If then we suppose with the supporters of this opinion, that Raguel and Sara at the time of the marriage ceremony or immediately after it, lived in some suburban residence, the journey of the angel to the city at the request of Tobias, and his return with Gabelus to partake in the nuptial festivals are all easily understood and quite in harmony with the text.

Finally, there are some, who with Medina (*De Recta fide lib. vi., ch. xiv.*) and Marchini (*De Libro Tobiae*) suspect that in chap. iii., 7, an error has crept into the text of the vulgate, so that for Rages Medorum, the reading should be Ecbatane Medorum. The foundation for this opinion is that in the Hebrew versions of Munster and Fagii, as well as in the Syriac and ancient Greek ones, this reading is found.

These are the principal solutions of this difficulty given by biblical scholars. They are all more or less probable, and any one of them is sufficient to explain the apparent contradiction, which, as I have said, is enough for our purpose.

The history of the demon Asmodeus furnishes matter for the gravest difficulties which can be urged against the authority of the Book of Tobias. In chap. iii., 8, it is related that Sara "had been given to seven husbands, and that a devil named Asmodeus had killed them at their first going into her." In the Greek version, vi., 15, it is added that the "devil loved her."

Again chap. viii., 1 &c., we are told that when Tobias was admitted into the nuptial chamber "remembering the angel's words he took out of his bag part of the liver (of the fish) and laid it upon burning coals. Then the angel Raphael *took* the devil, and *bound* him in the desert of upper Egypt." In this history three things appear to our adversaries utterly incredible and absurd. First, that the demon killed the seven husbands of Sara. Secondly, that the demon was put to flight by the odour or smoke from the liver of a fish laid on burning coals. And thirdly, that the angel *took* and *bound* him in the desert of upper Egypt, as if a spirit could be taken and bound within certain limits.

Before approaching the solution of these difficulties, we will make a few preliminary observations which may help to throw light on the issue to be discussed. We must repeat, even at the risk of wearying our readers by the repetition, that the authority of the Book is in possession—the voice of tradition has borne it down to us as trustworthy history. The adversaries do not even attempt to impugn this argu-

ment. The most they can dare is try to disprove its veracity by pointing out contradictions as in the case of the difficulty last treated, or absurdities and impossibilities as in the present one.

Now if any history relate as a fact what is known to be impossible, or things that are clearly incompatible, so far it must be untrue : and if such impossibilities and inconsistencies be frequent, it forfeits altogether a claim to be regarded a truthful narrative. This nobody can deny. But we must not regard nor reject as *impossible* what we are unable to explain. Many things happen of which we are perfectly certain, though we do not know *how* they happen. That the body and soul act and react on each other we know, *how* this happens we know not. When a fact is established by indisputable proof, we must accept that fact even though we may not be able to point out the means by which it was brought about.

Again, we must not reject as *impossible* what is only *improbable*. History furnishes many examples in proof of the old saying—it is very probable that a great many improbable things will take place. What was less probable a few weeks ago, than what is to-day a matter of history, viz., the mysterious abduction of Prince Alexander of Bulgaria, his speedy restoration to the throne of his devoted subjects, and then his immediate abdication ; or again ten years ago what was more improbable than that Dublin Castle, Irish Landlordism and all the kindred factors of what was then an apparently impregnable institution would be to-day crumbling to pieces before the assault of a united Irish democracy. And are these facts to be rejected by future generations in the face of convincing testimony because of their antecedent improbability ?

Finally, we must not imagine, as modern unbelievers would have us do, that because a thing is extraordinary, outside the common ordinary course of things, therefore it is false, and ought to be relegated to the regions of romance. This deep-rooted dislike for the extraordinary is considered a necessary passport now-a-days in order to be ranked amongst philosophers of schools of “modern thought.” Let



us hear the scathing exposure of such an assumption by the learned Balmez. In letter xxv. he writes :—

“First of all allow me to remark that the want of belief in extraordinary things, is not always a sure sign of much philosophy ; for this incredulity can spring from ignorance, in which case it is stubborn, tenacious, and little less than invincible. We meet this phenomenon in a striking manner when we converse with ill-instructed and proud people. As the lower orders have often heard that there are many deceits in the world and big lies are told, they take that vulgarity for criterion, and mercilessly apply it to everything out of the common order. . . . Paschal has said with much truth, that there are two classes of ignorant people, those who are completely so, and those who having attained the highest degree of wisdom, have a clear knowledge of their own ignorance. The saying is in some manner applicable to incredulity in extraordinary things. Truly wise men have an incredulity on this head, tempered by reason, and ever subject to the conditions of possibility which observation or the light of science has taught them. In general, we might say, these men are incredulists, with some timidity, and not unfrequently inclined to believe the extraordinary. When one penetrates into the abysses as well of the physical as of the intellectual and moral world, the profundities he discovers are such, the mysteries he sees flitting among the shades, pierced with some rays of light, so numerous, that great thinkers—those who have approached the edge of these abysses, contemplating their unfathomable depths—scarcely meet anything of which they presume to say, this has been, this will not be, this is impossible. Such men do not start at the word *extraordinary*, because they discover in what appears the most ordinary phenomena, a multitude of extraordinary things ; or, to speak with more exactness, a multitude of things more incomprehensible, the more ordinary they are. . . . What is all nature but an immense mystery ? Have we ever meditated on life ? Has any philosopher ever comprehended in what that magic power consists, which walks by ways unknown ; which acts by incomprehensible means, which moves, and agitates and beautifies ; which produces sweetest pleasures, and causes insupportable torments, which is within us and without us ; which is not found when sought, and presents itself when unthought of ; which propagates in the midst of corruption, which incessantly becomes inflamed and extinguished in innumerable individuals, which flits as an imperceptible flame in the atmospheric regions, on the face and in the bowels of the earth, in the currents of rivers, on the surface and in the depths of the ocean ? Is there not a mystery, and an incomprehensible mystery here ? Do you not see here—do you not palpably feel a something which does not come under that *ordinary thing* you would confound with philosophy ?

“Electricity, galvanism, magnetism, certainly present extraordinary phenomena. Shall we deny because we do not comprehend

them? And shall we delude ourselves into the belief that we comprehend them, simply because some of their effects are visible? When you fix your attention on those secrets of nature, do you not feel possessed by a profound feeling of astonishment? Have you never asked yourself what is there behind that veil with which nature covers her secrets? Have you not felt that small philosophy which cries *the ordinary*, *the ordinary* disappear, and discovered the necessity of replacing it with the sublime idea that all is extraordinary? Instead of that little sentiment, which confounds the philosopher into the vulgar, and communicates to him a miserable incredulity with regard to extraordinary things, have you not experienced a secret inclination to see in all parts the stamp of the extraordinary? . . . Oh! then that philosophy which talks of *the ordinary*—of *the common*—and has a ridiculous horror of everything extraordinary or mysterious, appears little indeed.”

It is needless to apologise for giving at such length this powerful exposure of the inconsistency of the *enemies* of the *extraordinary*, or for prefacing our direct reply to the difficulty by these few obvious principles, which are often overlooked by our adversaries.

Whether the word Asmodeus meaning “exterminans” is a generic name applicable to any of the evil spirits, or a specific one proper and peculiar to one demon because of his office, or whether he was the prince of demons, or, as Calmet opines, the demon of impurity, these and similar questions on which nothing can be asserted with certainty do not concern us; it is our business to show that the things related of the demon in the book of Tobias are neither absurd, nor impossible.

That the devil should kill the seven husbands of a woman is an unusual and singular event, all will admit; that his doing so is absurd or impossible we utterly deny. On the contrary, pre-supposing, as we here do by the right of discussion, the existence of bad angels and their malignant hatred of the human race, it is no matter of surprise to find him carrying into effect, when God permits, his evil desires against man. The Book of Holy Job, as well as the pages of ecclesiastical history, bear ample testimony to the fact that God does so permit him. Why he does so it is not for us too curiously to inquire. That he should do so in an individual case for the punishment of crime and the fulfilment of His

own Providence will not seem strange to many. Now it is the common opinion of scriptural interpreters founded on the words of the angel, that the devil killed these men, with God's permission, because of their unbridled lust. For when Tobias alluded to their death, the angel said to him. Chap. vi., 16 :—

“Hear me, and I will show thee who they are, over whom the devil can prevail. For they who in such manner receive matrimony, as to shut out God *from themselves, and from their mind, and give themselves to their lust, as the horse and mule, which have not understanding, over them the devil hath power . . .*”

In which he clearly suggests the reason of the devil's power over these men. Sara too had evidently strong suspicions of the same, for in her beautiful prayer, chap. iii., 18, she says :—

“But a husband I consented to take with thy fear, not with my lust. And either I was unworthy of them, *or they perhaps were unworthy of me.*”

And thus the devil was used by God not only as the avenger of His offended majesty, but likewise as the instrument of His special providence in regard to Sara. For while he punished them for their lust, the chaste Sara he dared not touch, but rather preserved her undefiled for one who was worthy of her, as the angel manifested to her father, Raguel, chap. vii., 12 :—

“Be not afraid to give her to this man, *for to him who feareth God* is thy daughter due to be his wife, therefore another could not have her.”

In the Greek version, we have said, it is stated that the devil loved her, thus insinuating that jealousy was the motive of the devil's action. But there is grave reason for doubting if these words, which are found only in the Greek, belonged to the original text. They are not in the Vulgate nor consequently in the Chaldaic manuscript used by St. Jerome. But granting that they belong to the text, what then? Tobias merely said that *he heard it*—that is, there was a rumour, and possibly even a popular belief to that effect—the truthfulness of which neither Tobias nor the author guarantees. Even if we were to go further, and concede



that the younger Tobias himself believed this rumour—still the author of the book is absolutely free from any responsibility regarding it—he simply narrates the words spoken by Tobias, without becoming sponsor for their conformity to the real state of things. In a word, the author of the book does not say that the devil loved Sara—he tells us that Tobias said so, which is quite a different thing.

But who can believe that the demon was expelled by the smoke from the liver of a fish laid on burning coals? There is nothing absurd or incredible in it whichever of the three explanations of interpreters we may choose to adopt. Some with Tirinus attribute the expulsion solely and exclusively to the action of the angel, the smoke contributing nothing directly or indirectly to his banishment, being merely a sign to denote the moment of the exercise of the angelic power and the departure of the demon. The Vulgate text is not opposed to such an explanation. In chap viii., 2 and 3, the reading is: "Tobias, remembering the Angel's words, took out of his bag part of the liver (of the fish), and laid it upon burning coals. *Then the Angel Raphael took the devil, &c. ;*" which words seem to refer the expulsion altogether to the angel. The words of the Greek Version, which indicate a closer connection between the smoke and the expulsion, may be explained without any violence in a metaphorical sense, the concurrence of the two events being a mere simultaneity without a dependence on one another as cause and effect, "*post hoc sed non propter hoc.*"

There are others who ascribe, if not a direct, at least an indirect influence to the smoke. This opinion appears more in conformity with the whole context, for not only, as in chap. viii., 2 and 3, is the concurrence of the two events noted, but in chap. vi., 8, it is clearly affirmed by the angel that "the smoke thereof driveth away all kinds of devils either from man or from woman." The action of smoke on a pure spirit like Asmodeus could not be direct, but it may be indirect, in the sense that it possessed the property of allaying lust, which, as has been said, was the cause of the demon's influence over the seven husbands of Sara, and of thus inducing dispositions unfavourable to his presence.

It is not necessary, say the advocates of this interpretation, to appeal to a miracle or any extraordinary intervention of Providence in attributing such a property to smoke, for the pages of profane writers (Pliny, Book xxiv., Chap. 9; Ovid, Book i.; and Plutarch, as well as Josephus, *Antiq.*, Book viii., Chap. 2) ascribe to certain roots, plants, metals, and perfumes, properties which had an indirect influence over demons.

If the sound of David's harp banished the evil spirit from Saul (1 *Kings*, chap. xvi.), doubtless by the influence it exercised on the melancholy mood and passions of the king, why regard it as absurd or incredible that a like result in the same way should follow from the smoke of the liver of the fish?

Finally, may we not, as the erudite Ubaldi<sup>1</sup> suggests, combine both explanations, and attribute the expulsion *directe et formaliter* to the angel, *indirecte seu dispositive* to the smoke?

The words used to express the action of the angel over the devil are clearly to be understood in a metaphorical sense suited to the angelic nature. What is more common than such a use of these words? Individuals and parties are said to be *bound* hand and foot, not in a physical sense, but by moral or legal obligations, or by a restriction of their freedom of action. Hence the angel's *taking* and *binding* the demon means simply that he overcame him, and hindered him from exercising his power, in the same sense as the angel is said in the *Apocalypse* (chap. xx., 2), to have "*laid hold* on the dragon, and *bound* him," or as in *Jude*, chap. i., 6, that the "angels who kept not their principality . . .

<sup>1</sup> Monsignore Ubaldo Ubaldi, Professor of Sacred Scripture in the College of the Propaganda and the Roman Seminary, was Cardinal *in petto* at the time of his lamented death nearly two years ago. He was then a comparatively young man, but of world wide fame for his vast erudition and especially his biblical lore. By the command of the reigning Pontiff he undertook and wrote learned defences of the Book of Ecclesiastes, Wisdom, &c., against the impious attacks of the infidel Renan. His Introduction to Sacred Scripture, in three volumes, is a work of singular merit, well known to students of Sacred Scripture. To an admirable order and lucidity of treatment it adds a solid and varied erudition, and is altogether, to use the words of the Roman Theological Censor, "a full and illustrious defence of Catholic doctrine," and especially useful in defending Sacred Scripture against the cavillings of modern scientists.

He hath reserved under darkness in everlasting chains." "The binding of the devil," says St. Augustine, "means his not being permitted the full exercise of his power of tempting and seducing man by force or fraud."

The "desert of upper Egypt," where Asmodeus is said to be bound by the angel, may be understood in a metaphorical sense to express the utter discomfiture of the demon by his banishment to some very remote region where he would be powerless to do harm; or, if it be taken in the strict and literal sense, of having his operations confined to this particular region, surely no place could be found more suited for him, who, when he goeth forth from a man, "walks through dry places without water" (*Mark*, chap. xii., 43, *Luke*, chap. xi., 24), than upper Egypt, the sterile, sandy, uncultivated Thebaid of roaring cataracts and inaccessible ways, once the home of serpents and poisonous beasts, according to St. Jerome, later on, the famous retreat of holy hermits, where, according to ecclesiastical history, the demons, as if in defence of a prized citadel, entered into many a fierce and visible conflict with a St. Anthony, a Macarius, and a Paphnutius!

These are the principal difficulties urged against the authority of the Book of Tobias. We do not pretend to have treated the subject as fully and exhaustively as it might be done, and as it deserved; our aim has been to suggest and illustrate the general principles which should guide us in refuting the arguments and unravelling the sophistries of modern enemies of the Bible. We are sensible of having done but little, because we have had but little to offer from our scanty means. But in the temple of truth each may be allowed to make an offering, and while others bring their gold and their silver, and their precious stones, we may humbly venture to make our simple offering at least of hair and skin! (St. Jerome, *Prologus Galeatus*.)

DENIS HALLINAN.



## PRE-REFORMATION CHURCHES IN IRELAND.

ALTHOUGH there is scarcely a town or even village in England which does not possess, at the present time, one or more churches built by Catholics, but now devoted to a form of worship alien to that for which they were first erected, the total number of pre-Reformation ecclesiastical edifices still in use in Ireland is comparatively small.

But, whilst in England there is only one of these buildings, St. Etheldreda's, London, now served by the Fathers of Charity, which has come back once more into Catholic hands—to which, perhaps, should be added the recently opened Benedictine Abbey at Buckfastleigh, Devon—there are in Ireland, so far as the present writer knows, at least *four* such structures happily restored to their original purposes. These are:—

1. The Black Abbey at Kilkenny, once more in possession of the Dominicans.
2. The Franciscan Abbey, Clonmel, whose history was related by Father Murphy, in the June Number of the RECORD.
3. The Parish Church at Carrickbeg, Carrick-on-Suir.
4. The Parish Church at Adare, County Limerick.

The history of the latter two restorations is so interesting as to be, I trust, found worth reproducing in the pages of the RECORD.

I. According to *Archdall's Monasticon Hibernicum*, a Monastery for Conventual Franciscans was founded at Carrickbeg in 1336, by James, Earl of Ormond, and the first Friar was admitted therein on the Feast of Saints Peter and Paul, the 29th of June, which in that year fell on a Saturday, at which time Stephen De Barry was appointed Minister-Friar; William Naisse, Keeper; Friar Clynne, of Kilkenny, Warden. This latter Friar is better known as the author of the *Annals of Ireland*, a Latin work of great historical merit. Clynne soon returned to his Convent at Kilkenny, where he wrote his *Annals* and died there of the plague, of which he wrote a frightful account, in 1350. The Carrick-

beg Convent fell into ruin, and was re-founded in 1447, by Edmund MacRichard, grandson of James, third Earl of Ormond, and grandfather of Pierce, eighth Earl of Ormond. Carrickbeg Convent was suppressed in 1540, its then guardian being William Cormac, and was granted to Thomas, tenth Earl of Ormond.

In 1827, a case relative to this Convent was stated for O'Connell, as follows:—The querists proved that by mesne assignments this Monastery, with the Abbey lands, became vested in Henry Straggan, Esq., and were purchased from his successors by Richard Sausse, Esq., of Carrick, in whose possession they were at the time.

The Abbey aforesaid was in the Parish of Kilmolleran, in the County of Waterford, and since its surrender by the last Prior was suffered to fall into decay.

The Roman Catholic Clergyman and his parishioners were then re-building it for the purpose of Divine worship, but the Protestant Rector, who had no church, threatened to possess himself of it when repaired. The Parish was vicarial and rectorial; and the Vicar was in possession of the Parish Church, where he and his curate regularly officiated. The Rector had a sinecure, as there was never more than one Church in the Parish.

Under those circumstances Counsellor O'Connell was asked to say, if the Roman Catholic Clergyman and his flock could be prevented from using this Abbey (which was private property), when rebuilt as a place of worship; or could the Protestant Rector of the Parish then, or at any future time, take possession of it.

O'Connell advised the querists to be under no apprehension from the threats of the Protestant Rector, who had clearly no right either to obstruct them in the repairing of the Monastery, or to take possession of it when those repairs were completed. On this assurance the Abbey was re-built, and has ever since been used as the Parish Church; the Rector not deeming it wise to put forward his claim for possession.

The steeple of this Abbey, which was dedicated to St. Michael, is a very curious structure, about sixty feet in

height, and rising from a single stone. It resembles an inverted pyramid, the point of which rises from a sculptured head of the saint several feet above the ground, towards the middle of the side-wall of the Church.

II. The Parish Church at Adare was formerly the White Abbey of the Trinitarians, the Order founded for the Redemption of Captives by St. John of Matha, and St. Felix of Valois, in 1198.

“At the beginning of this century,” we learn from Father Bridgett’s *Historical Notes on Adare*, a little work which we trust will find many imitators in Ireland, “the ruined Church of the Trinitarian Abbey was used as a ball-court, and subsequently the intention was to fit it up as a market-house.”

The story goes that the first Earl of Dunraven, who was a Protestant, and had converted the remains of the old Augustinian Abbey at Adare into a Protestant Parish Church, in 1807, went one day into the old Trinitarian ruin, and, as he stood looking up at the ceiling of the tower, was heard to say: “I will never allow it to be a den of thieves.” He immediately sent for the Rev. M. Lee, the venerable Parish Priest, and announced his intention of giving it to the people for their Church, which was soon after carried into effect. This was in 1811.

The grandson of this restorer of the Catholic Church at Adare, Edwin, the third Earl of Dunraven, became a Catholic, and enlarged and re-built it, and, prior to his lamented death in 1871, planned further improvements which have since been carried out by his trustees. These additions were solemnly blessed by the late Most Rev. Dr. Butler in 1834.

The splendid wrought-metal screen behind the high altar of this Church is the gift of the fourth Earl, who is a Protestant.

III. Buttevant Parish Church is built quite close to the old Abbey of Buttevant, a tower belonging to which is incorporated with it; the Catholic Church at Cong, Galway, stands almost back to back with the famous old Abbey there; the



Carmelite Church at Kinsale stands on ground which has always been in Carmelite hands; and this, too, is the case, I believe, in Ennis: but these cannot properly be added to the above list.

The following comprises the chief pre-Reformation Irish churches now held and used by Protestants:

1. St. Patrick's, Dublin.
2. Christchurch, Dublin.
3. St. Canice's, Kilkenny.
4. St. Colman's, Cloyne.
5. St. Nicholas', Galway.
6. St. Multhose, Kinsale.
7. St. Mary's, Limerick.
8. The Cathedral, Lismore.
9. The Cathedral, Armagh.
10. The Abbey Church, Youghal.
11. The Protestant Church at Adare, formerly an Augustinian Abbey.
12. The Protestant Church at Kilmallock.

The Protestant Church at Athenry occupies part of the site of a Catholic building, the wall and transepts of which are still standing.

A third, though less interesting list, which it is to be hoped the present paper will induce others with better opportunities to complete, is that of the churches which the so-called *Irish Church* has let fall into ruins since its disestablishment, or else has totally removed from the face of the earth. Of these there are—

1. Emly, the spire of which still remains.
2. Mungret, Limerick, left a "new ruin."
3. The Protestant Church at Carrigdrohid, in the County of Cork, every stone of which was carted away.

4. Temple Brigid, Crosshaven, Cork Harbour. The ruins of this church form a prominent landmark for vessels entering the harbour, and this church was said to be nearer the sea than any other in all Ireland. I am not sure, however, that it owes its abandonment to the Disestablishment Act.

Whilst willingly bearing witness to the splendid services done by the Board of Works under the National Monument

Preservation Act, in preserving from the ravages of time and the destructive hands of heedless men the numerous beautiful ruined Abbeys and Churches which still stud the land, we regret that they have left unrestored the grandest group of our ancient ecclesiastical monuments, namely, those clustered on the famous Rock of Cashel.

J. COLEMAN.

## ROMAN CONFERENCES.

[We believe that many of our readers will take a very practical interest in reading the Programme of the Clerical Conferences held in Rome within the past year, 1885-86. With this view we print the Programme in full.—ED. I.E.R.]

### QUAESTIONES MORALES.

#### DE TERTIO, QUARTO, ET QUINTO DECALOGI PRAECEPTO.

*De quibus deliberabitur in conventibus quos, auspice viro eminentissimo Lucido M. Parocchi, S.R.E. Presbytero Cardinali et sanctissimi D. N. P P. Leonis XIII. Vicario Generali, Romae ad S. Apollinaris habebunt sacerdotes ex coetu S. Pauli Apostoli diebus qui singulis quaestionibus inscripti sunt, a mense Novembri anni 1885, ad Augustum 1886.*

### MONITUM.

Qui propositas quaestiones enodare, aut enodatas magis magisque illustrare, vel piam habere collationem debeant, meminerint illud, quod nostro in coetu semper solemne fuit, haec omnia unius horae spatio continenda.

Initium vero coetus toto anno erit hora vicesima secunda.

### I.

*Die 23 Novembris 1885, hora 3 pom.*

Titius, dives mercator et innumeris implicitus negotiis, paschali tempore ad poenitentiae sacramentum accedens, interrogatus praeter alia a confessario, qua ratione dies festos sanctificaverit, respondet se in more habuisse, singulis dominicis et festis, unam duntaxat missam audire, et quidem studiose quaerens presbyterum, qui eam quam citissime absolveret; quin alio quovis modo per illos dies vel mente,

vel opere Deum praeterea coleret. Seiscitante rursus confessario an saltem attente missae interfuerit, reponit se, cum sacro adesset, flexis quidem genibus semper mansisse, nullatenus tamen orasse; saepe etiam voluntarie ad sua negotia divertentem, supputationes de datis et acceptis per integrum fere sacrum mente instituisse; imo et quandoque, dum sacerdos in altari operabatur, tam acri et assidua pugna, ob protractam in sabbato vigiliam, cum somno decertasse, ut incerta sibi visa sit victoria. Tandem concludit, se, si forte aliquando diebus festis ad communionem accederet, ad temporis lucrum faciendum, intra missam discussisse conscientiam et peccata fuisse confessum, quin aliam missam sive antea, sive postea audierit.

His a Titio declaratis, ut confessarius eum corrigat, et quid in posterum ab eo sit agendum opportune praecipiat, secum quaerit:

1°. *An ad dies festos sanctificandos, praeter missae auditionem, aliquid aliud a fidelibus ex praecepto positivo praestandum sit?*

2°. *Quaenam attentio requiratur, ut praecepto de missae auditione satisfiat?*

3°. *An Titius in singulis, de quibus in casu, requisitam attentionem habuerit?*

## II.

*Die 14 Decembris 1885, hora 3 pom.*

Die dominica in quoddam oppidulum, nundinarum causa, ingens concurrat alienigenarum multitudo. Unum, nec admodum amplum, in eo templum habetur, una parochi missa. Dato signo ecclesiae fores panduntur; et subito sacra aedes redundat populo, ut maxima turba in sacristiam, in vestibulum, in plateam, in contigua loca sese effundat. Est qui scandit in cancellatam templi fenestram (italice *coretto*), ibique manet; quin tamen quidquam de missa vel videat, vel audiat, parochus remissa voce celebrante. Titius qui versatur in sua officina contra eandem sacram aedem posita, cum videat parum abesse, quin hominum frequentia in officinam ipsam irrumpat: Hodie, inquit, domi meae sacro interesse mihi liceat. Famuli, qui sunt in cella officinae contigua, nihil praeter dominum conversum ad templum et in



genua provolutum videntes, quin inde pedem efferant, idem faciunt. Uxor Titii autem aliaeque mulieres, in cubiculo commorantes, quod officinae imminet, ad pergulam se conferunt, ex qua commodè et templi fores spectant, et populum undequaque diffusum.

Quaeritur :

1°. *Qualis requiratur praesentia ad missam die festo rite audiendam?*

2°. *Quaenam distantia a loco celebrationis impediatur, quominus sacro valide quis adsistat?*

3°. *Num hi omnes, qui memorantur in casu, satisfecerint praecepto auditionis missae?*

### III.

*Die 11 Januarii 1886, hora 3½ pom.*

Titius clericus, ecclesiam parochialem forte ingressus, dum catechesis ad populum habetur, audit doctrinam de festorum observantia fidelibus proponi, quae a theologorum communiter receptis principiis abhorrire sibi videtur. Concionator enim disserens de abstinence ab operibus servilibus in primis docet, ad haec a non servilibus discernenda attendi potissimum oportere ad laboris gratuitatem, ad laborantis intentionem et ad defatigationem corporis. Hinc infert, non exercere opus servile eum, qui sine ulla spe lucri, recreationis causa, die festo laboret; vel qui id faciat animo otium vitandi; vel demum si ea praestet, quae levissimam defatigationem important, ut esset tibialia manu texere, rosaria et scapularia conficere, imagines acu pingere, typos componere, artem photographicam exercere aliaque his similia. Praeterea definiens, quaenam sit materia gravis in opere servili diebus festis peracto, docet eum graviter non peccare, qui per tres vel quatuor horas hujusmodi operibus vacet; imo vel eo rem deducit, ut excuset a mortali dominum, qui plures famulos jubeat per decem et amplius horas successive laborare, sedulo cavens ne tempus a singulis impensum materiam gravem attingat.

Titius de veritate hujus doctrinae sollicitus theologum amicum adit, a quo quaerit:

1° *Quonam criterio dignosci valeant opera servilia a non servilibus?*

2° *Quaenam materia habenda sit ut gravis in opere servili diebus festis peracto?*

3° *Quid sentiendum de singulis doctrinae capitibus a concionatore traditis?*

#### IV.

*Die 25 Januarii 1886, hora, 3½ pom.*

Recitatur oratio de laudibus S. Pauli Apostoli, quem coetus noster sibi patronum adlegit.

#### V.

*Die 8 Februarii 1886, hora 3¼ pom.*

Casia, adolescentula nubilis et honestis orta natalibus, quae caeteros hebdomadae dies in aliorum servitium impendere ex rei familiaris angustia cogitur, ut sibi matrique viduae victum et decentem vivendi rationem comparet, saepe festis diebus dat operam propriis vestibus consuendis, sudariolis et indusiis tergendis ferroque complanandis, atque aliis hujus generis domesticis operibus. Accidit etiam aliquando, ut si forte careat iis ornamentis, quae se decere existimat, et sine quibus, ne nimis pauper esse videatur, nollet conspici a quodam juvene, qui eam cupit in uxorem ducere, sacro non intersit; nec enim ante lucem id sibi licitum putat ob suae pudicitiae timorem, cum nempe sola sine matre, senectute et infirmitatibus impedita, ad templum deberet accedere. Tandem, oblata occasione notabiliter lucrandi, si novam vestem quam citissime assueret, festum diem in opere perficiendo integrum traducit, et vel a missa audienda abstinet.

De his omnibus, quae bona fide se peregrisse dicit, confessarium tempore paschali consulit, a quo petit, an ea licita sibi revera fuerint, et qua ratione se in posterum gerere debeat. Hinc confessarius secum quaerit:

1° *Quaenam causae excusent a lege, quae jubet diebus festis missae auditionem, et abstinentioniam ab operibus servilibus?*

2° *An causa legitime excusans sit etiam occasio notabilis lucri faciendi?*

3° *Quid respondendum Caiiae tum quoad praeteritum, tum quoad futurum?*

## VI.

*Die 22 Februarii 1886, hora 4¼ pom.*

Titius, negotiator ditissimus, duos habet filios, quorum natu minorem, elegantiori forma mentisque alacritate praeditum, speciali prosequitur dilectione; licet major natu nec ingenio omnino careat, nec pravis sit moribus, nec in patrem ullo modo reus. Itaque dum adolescentior litteris et scientiis addicitur, atque ad negotia gerenda sub patris instruitur directione, alter ab omni fere civili ac politiori cultura arcetur, et a quavis commercii addiscendi ratione a patre ipso prohibitus, laboribus domesticis dumtaxat operam dare cogitur. Titius, qui cum eo semper dure agit, saepe eum monet, ut religioso alicui ordini det nomen, asserens id solum esse suo ingenio accommodatum. At filius semper renuit, negans se ad hujusmodi vitae genus a Deo vocari, imo potius matrimonii statum adamare. Paulo post patri significat velle se puellam, pauperem quidem et deterioris conditionis, sed honestam, in uxorem ducere; cumque nullo modo patris veniam impetrare valeat, ipso inscio et invito, clam nuptias init. Quo cognito, Titius ira excandescens eum domo expellit, et testamento condito adolescentiorem haeredem constituit, et solam legitimam priori relinquit.

Verum paullo post morbo correptus confessario mentem suam aperit, tum de praeterita cum filiis agendi ratione, tum de ultima sua voluntate jam tabulis consignata. Haeret animo confessarius et apud se quaerit:

- 1° *Quaenam debeat esse parentum erga filios temporalis cura?*
- 2° *Utrum praeterita Titii agendi ratio cum filiis sit graviter culpabilis?*
- 3° *Quid censendum de condito testamento, et quid nunc Titio consulendum injungendumve?*

## VII.

*Die 15 Martii 1886, hora 4½ pom.*

Titius, causidicus, magna distractus litium et negotiorum copia, cum prolis educationi per se vacare impediatur, filiarum curam pientissimae uxori penitus relinquit. E duobus vero filiis, majorem, qui bellicarum rerum percupidus videtur, in militari collegio educandum curat. Et quidem



uxor non semel cum viro conqueritur de hujusmodi collegio, tamquam minime tuto ratione fidei et morum, et in quod etiam juvenes sectae heterodoxae cooptentur. Cui vir non sine reprehensione respondet: mulieres semper malum cogitare, et caeteroquin in eo proprii cultus exercitium unicuique permitti, religiosis controversiis severe interdictis. Natu minorem Titius cuidam praeceptori concredit, his tamen apposis conditionibus: nempe ut magister filium non corrigat, sed illius defectus ad patrem referat; deinde ut eum catholicae religionis praeceptis imbuat, attamen quoniam ad saecularem statum destinatur, nimiae pietati eum non addicat; tandem ut nunquam de ecclesiastico vel religioso statu cum eo loquatur, imo, capta occasione, utriusque status incommoda potius exaggeret. Institutor, qui datas condiciones se sancte servaturum promittit, subinde patri refert, filium esse iracundum, superbum et studia fastidientem. Cui pater subridens dandum hoc esse aetati respondet.

Expleto tandem educationis curriculo evenit, ut ambo Titii filii ad vitia proclives gravem parentibus angustiam afferant.

Quaeritur:

- 1° *Quaenam esse debeat spiritualis parentum cura erga filios?*
- 2° *Num a Titio in familiae educatione adhibita ratio sit graviter culpabilis?*
- 3° *An institutor licite potuerit appositae condiciones acceptare et servare?*

## VIII.

*Die 29 Martii, 1886, hora 4¼ pom.*

Titius ob patris et novercae saevitiem domum relinquit, ac propria industria sibi victum comparat. Sed ne de hoc quidem contentus pater, ut alterius uxoris filius, quos praediligit, provideat, Titium urget ut, modica pecunia accepta, cuivis renuntiet haereditatis juri. Pro bono pacis huic renuntiationi acquiescit Titius, simul tamen declarans, se ab hoc die et patrem et familiam abdicare. Inde ad exteram regionem profectus, lapsu temporis mediocrem consequitur fortunam, uxorem ducit, liberos ex ea suscipit et commode juxta suum statum vivit. Post decem annos, quibus nullam de patre notitiam habuerat, ejusdem litteras recipit, quibus

hic significat, se ad extremam redactum esse miseriam, et apoplexia correptum graviter decumbere; filios vero suos absque ulla arte et educatione miserrimos vagari. Sibi igitur filiisque suis subveniat, nisi maledictionem suam incurrere velit. Titius, praeteritorum memor et suae familiae onere gravatus, cui vix satisfacere potest, epistolam lacerat. Verum post sex menses nuntius ei affertur de patris morte, quo vehementer perterritus et simul conscientiae stimulis actus, confessario totam rem exponit et quaerit:

1°. *Quaenam sint obligationes filiorum erga parentes?*

2°. *Quid ex justitia vel saltem ex charitate sibi agendum erat post acceptam patris epistolam?*

3°. *Ad quid modo teneatur erga fratres?*

## IX.

*Die 12 Aprilis 1886, hora 5 pom.*

Titius, nobilis generis et alacris ingenii juvenis, valde lucrosam munus exercens, turpibus vitiis aliquandiu indulgit. Gravi morbo correptus, instante morte, judicia divina pertimescens religionem Carthusianorum ingredi vovet, si convalescerit. Sanitate recepta, votum suum patri manifestat, qui licet antea apprime dives, patrimonio tamen ex oscitantia dilapidato, ad inopiam vergebat, omnemque spem familiae in Titio habebat repositam. Totis viribus conatur pater a suscepto proposito filium abducere, eique inter cetera ob oculos ponit miseram fratris natu majoris conditionem, qui jam emancipatus et conjugatus, ob ingenii tarditatem rem domesticam tam imperite gerit, ut ad prolem haud exiguam alendam Titii auxilio indigeat. Titius tamen his rationibus minime permotus, ut animae saluti prospiciat, invito patre, religionem ingreditur, ac, tempore tirocinii emenso, solemnem professionem emittit. Interim pater senex, reliquis bonis consumptis, ad vitam aliqua ratione sustentandam, advocati cujusdam scripturas, pacta mercede, exscribere cogitur: frater vero ad suos alendos cum familiae dedecore viro diviti famulum se addicit.

His cognitis, Titius, qui magno ardore Deo inserviebat, scrupulis pressus confessarium adit, eidem rem omnem exponit ac quaerit:

1°. *An et ob quam parentum vel consanguineorum necessitatem teneatur filius ab ingressu religionis abstinere, vel ab ea egredi?*

2°. *An bene ipse se gesserit religionem ingrediendo et vota solemniter profitendo?*

3°. *Ad quid in praesens teneatur?*

## X.

*Die 10 Maii 1886, hora 5½ pom.*

Titius novensilis parochus Caio amico presbytero dolens enarrat duos miserrimos casus, qui eadem die intra fines suae paroeciae acciderant. Summo scilicet mane honestissima mulier ex alta fenestra se praecipitem dedit, et brevi mortua est; adeo ut vix declarare valuerit, se id egisse, ut e manibus impuri violatoris eriperetur, potius mori quam foedari cupiens. Insuper vir catholicus et in religionis exercitio satis diligens, quem primis matutinis horis in parochiali templo sacrum quidam viderant audientem et ad communionem accedentem, domum reversus, clauso ostio, violentas manus sibi intulit. In epistola autem a se antea conscripta, post petitam a suis veniam et commendatam eorum precibus animam suam declaravit, se ingenti aere alieno gravari, suaque negotia nonnisi cum infamia et familiae perniciem componi posse; addiditque, spem se fovere, fore ut familia, se defuncto, majorem a creditoribus commiserationem inveniat. His relatis Titius anceps haeret, quid judicandum sit de utriusque morte, et quomodo se gerere debeat circa eorundem funus et sepulturam. Huic Caius respondet, mulierem illam non solum damnandam non esse ut suicidam, sed potius ut martyrem castitatis colendam; pro altero vero, utpote viro catholico, stare praesumptionem, eum a statu mentis dejectum violentas manus sibi intulisse; quapropter ambigendum non sit, quin illius etiam funus et sepultura secundum catholicum ritum peragi possit.

Huic sententiae non acquiescens Titius rem cum eximio theologo confert, a quo quaerit:

1°. *An unquam liceat sibi mortem inferre?*

2°. *An ambo, de quibus in casu, habendi sint ut rei suicidii?*

3°. *Quid de Caii sententia judicandum?*



## XI.

*Die 24 Maii, 1886, hora 6 pom.*

Inter Titium et Sempronium militiae officiales gravis exoritur zelotypia ratione Bertae puellae, quam uterque perditissime deperit. Quare Sempronius ad singulare certamen Titium provocat. Cum civili etiam jure in illorum regno duellum proscribatur, poenas contra duellantes sancitas veritus Titius reponit, se illud recusare; paratum tamen semper esse, si aggressionem patiatur, vim vi repellere. Paulo post e suburbano praedio in urbem Titius rediens comperit, quosdam sicarios in via ex mandato Sempronii suae vitae insidiari. Et quidem alia potuisset commode urbem petere, sed probrosum sibi judicans hanc pugnandi occasionem fuga vitare, Caium sodalem rogat, ut auxilium sibi in hoc certamine praebeat. Renuit primum Caius, qui cum familiam suo labore sustentet, absque ulla necessitate discrimen vitae subire pertimescit: at postea Titii precibus victus, se ad ejus latus futurum spondet. Cum igitur districto gladio iter prosequuntur, subito ab insidiis prosiliunt quatuor sicarii, in eosque impetum faciunt. Strenue se defendunt Titius et Caius duosque ex aggressoribus humi posternunt, alios duos fugant. Nec tamen victores incolumes discedunt: nam Caius e vulnere in pugna accepto aliquot post dies cum gravi familiae damno moritur.

Quaeritur:

1°. *Quibus limitibus circumscribatur jus privatae sui ipsius defensionis contra injustum aggressorem?*

2°. *An tum Titius, tum Caius peccaverint in hac sui ipsorum defensione?*

3°. *An ad aliquid erga Caii familiam Titius teneatur?*

## XII.

*Die 7 Junii 1886, hora 6 pom.*

Titius, sacerdos, praeter multas proprias opes et vasa argentea, depositam etiam apud se habebat magnam pecuniae vim Caii pupilli, cujus erat tutor. Quadam nocte duo, simulato amicorum nomine, illius cubiculum ingressi, armata manu mortem minitantes pecuniam exigunt. Perterritus Titius, ut

suis rebus parcat, pupilli pecuniam ex integro latronibus offert, qui ea arrepta aufugiunt. Tum Titius clausa porta ad fenestram accurrit, magnisque vocibus fures inclamat. Qui, cum eo ipso momento e domo se proriperent, Titius arripit unum ex vasibus, quibus ad fenestrae latera flores alebantur, et ita ad perpendicularum in eos jactat, ut prior, qui egressus est, ictu percussus, illico exanimis in terram corruerit, dum alter, qui pupilli pecuniam secum ferebat, longe aufugit incolumis.

Die sequenti Titius missam celebraturus anxius dubitat, an peccaverit et irregularitatem incurrerit. Hinc ad confessarium accedit, quaerens:

1°. *An, quando et quousque liceat occidere invasorem bonorum, sive ea sint propria, sive proximi?*

2°. *Utrum ipse sit reus homicidii et irregularis evaserit?*

3°. *An licite potuerit furibus pro re sua pupilli pecuniam offerre; vel, si secus, an ad aliquid erga illum modo teneatur?*

### XIII.

*Die 5 Julii 1886, hora 6¼ pom.*

Inter Titium et Caium parochos exorta fuerat controversia (non sine animorum aestu postremis hisce temporibus inter theologos agitata) de licitate operationis chirurgicae, quae *craniotomia*, seu *embryotomia* audit. Post plura acriter inter eos disputata, cum compertum habuissent, hujusmodi quaestionem ab Emo. Archiepiscopo Lugdunensi nuper propositam fuisse S. Congregationi Inquisitionis, satius duxerunt hujus responsionem expectare. Et revera sub die 28 Maii anni 1884 ad dubium ab eodem Archiepiscopo propositum: “An tuto doceri possit in scholis catholicis, licitam esse operationem chirurgicam, quam craniotomiam appellant, quando scilicet, ea omissa, mater et filius perituri sint, ea e contra admissa, salvanda sit mater infante pereunte?” ita responsum fuit: “Emi. Patres Inquisitores generales, omnibus diu et mature perpensis, habita quoque ratione eorum, quae hac in re a peritis catholicis viris conscripta, ac ab Eminentia Tua huic Congregationi transmissa sunt, respondendum esse duxerunt: *Tuto doceri non possit.*” Quae responsio ipsa eadem die a Summo Pontifice plene confirmata fuit. Audito S. Congre-

gationis responso, nova inter parochos succedit controversia circa vim censurae, qua sententia craniotomiae liceitatem affirmans mulctata est; an scilicet post datam responsionem sententia illa possit adhuc haberi ut probabilis, et an in probato verae necessitatis casu ad matris vitam servandam in praxim deduci queat?

Cum porro quaestionis inter eos agitatae exitum non invenirent, communi consilio ad eximium theologum accedunt, quem rogant, ut, revocato prius breviter totius controversiae statu, ei placeat respondere ad sequentia dubia:

1°. *An post responsionem, de qua in casu, sententiae craniotomiae liceitatem affirmanti adhuc adscribi possit vera probabilitas?*

2°. *Quomodo se gerere debeat parochus, si in particulari necessitatis casu consulatur, an praedicta operatio licite fieri queat?*

#### XIV.

*Die 19 Julii 1886, hora, 6 pom.*

Titia graviter aegrotans audit a Berta famula sua, eam facile pristinae sanitati posse restitui, si ope medicatae cujusdam potionis foetum expellat, quo a sex mensibus gravatur. Titia hujusmodi consilium medico aperit, qui illud reprobatur tamquam facinus ab Ecclesia sub poena excommunicationis damnatum. Berta, quae id ignorabat, his auditis animo horret; at Titia sanitatem exoptans, medico vix egresso, mandat famulae, ut alium advocet, sperans opportunam se medicinam ab illo fore nacturam. Et initio quidem excommunicationis metu renuit Berta; verum deinde dominae precibus victa jussum exequitur. Accedit medicus et ratus foetum, licet non expellatur, omnino moriturum potionem ad ejiciendum dari posse declarat. Verum subdit, se alia methodo uti, qua nempe habetur abortus per uteri, seu potius membranae, qua foetus clauditur, scissionem; atque hoc in casu poenas non incurri ab Ecclesia sancitas, tum quia hujusmodi operatio foetum per se et directe non occidit, tum quia leges comminantes poenas de venenis, medicamentis et potionibus agunt.

His auditis Titia in operationem libenter consentit, qua



peracta, foetus expulsus post receptum baptismum statim moritur, et mater sanitati restituitur.

Quaeritur :

- 1° *An aliquando liceat abortum procurare ?*
- 2° *Quid de singulis in casu sentiendum ?*
- 3° *An aliquis ex memoratis in casu inciderit in excommunicationem contra procurantes abortum sancitam ?*

## XV.

*Die 9 Augustii 1886, hora 5 $\frac{3}{4}$  pom.*

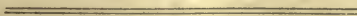
Titius, post gravem injuriam a Caio sibi illatam, quadam die it obviam illi inermi, ipsumque incusso metu et intentatis minis ad duellum provocat, animo tamen reputans, fore ut illud recuset. At e contra Caius, minis perterritus, duellum acceptat. Itaque seliguntur testes et arma, simulque tempus et locus determinantur. Data hora Titius cum suis patrinis ad conventum locum se confert: sed loco Caii reperit expectantem filium ejus Sempronium. Admirans ab eo quaerit, cur Caius non advenerit; quia morbo laborat, respondet Sempronius. Quo audito, ira percitus Titius ipsum ad pugnam loco patris provocat. Testibus praesentibus ambo gladium extrahunt et inter se dimicant, fitque brevi ut Sempronius dexteram auriculam Titio abscindat.

1° *Quae necessario requirantur, ut singularè certamen veri nominis duellum dici possit ?*

2° *An Titius sub spe non acceptionis potuerit Caium ad duellum provocare; et an Caius debuerit non acceptare ?*

3° *An certamen Titium inter et Sempronium fuerit verum duellum ?*

4° *An aliquis ex memoratis in casu inciderit in poenas contra duellantes sancitas ?*



## THEOLOGICAL QUESTIONS.

## CERTAIN TITLES OF OUR BLESSED LADY.

## I.

“In what sense is the Blessed Virgin styled ‘Mother of Divine Grace?’”

## II.

“Is it theologically correct to speak of her as our *Mediatrix*, or the *Cause of our Salvation*?”

## III.

“What is the full meaning of calling her ‘our Mother also’ in conjunction with the title, ‘Mother of the Word Incarnate?’”

“As the various expressions referred to occur in prayers sanctioned by the Church, as well as in our Manuals of Devotion, an explanation of them in the RECORD would be welcomed by yours, “W.”

In the preface to his long and beautiful treatise, “*De Mysteriis Vitae Christi*,” Suarez, speaking of the graces and dignity of the Blessed Virgin, gives his estimate of the subject’s importance in this pithy sentence “*Ego enim post ipsius Dei ac Christi cognitionem, nullam, aut utiliore aut viro Theologo digniorem esse existimo.*” We desire to express our humble adhesion to the truth of this statement before proceeding to discuss our correspondent’s interesting questions.

## I.

Our Blessed Lady is Mother of Divine Grace in more senses than one.

1. She deserves the title because she is the Mother of Him from whom Divine Grace comes—Mother of the Author of Grace. For, in the present order, all grace comes from Christ.

2. She is “Mother of Divine Grace,” as meaning *Mother through whom we have Divine Grace*. Grace comes to us from the Redeemer, and we have the Redeemer through Mary. She co-operated in a degree possible to no other human person in the work of Redemption, and she helps in an equally special manner to secure our actual sanctification and salvation. Hence the Fathers, and ecclesiastical writers generally, predicate of the Blessed Virgin, in an analogical sense, many glorious

attributes which, in their strictest signification, belong to God alone. Through Christ, the one truly efficient and independent cause of Redemption, she too, because of her wonderful co-operation, is the "Gate of Heaven," and the "Cause of our Salvation."

Moreover, her merits *de congruo* in regard to the Divine Maternity, must not be forgotten. What, however, we should make special account of in this connection is the wonderful power of her advocacy in securing actual salvation for men, particularly when we remember that, in the opinion of many saintly writers of great learning, every grace given by God comes through the hands of her from whom we have Jesus, the Author of Grace. Whether, then, we look to Redemption itself, or to the application of its fruits in our souls, Mary is "Mother of Divine Grace" in the sense that she is a *Mother by whose means we have the graces of redemption, actual sanctification, and actual salvation.*

3. In a third signification the title is due, because our Blessed Lady is *Mother full of Grace*, Divine Grace being specially predicated of her, owing to the fact that its plenitude filled her spotless soul. To prepare a fitting mother for the King of Kings, Divine Grace and the gifts of the Holy Ghost came to adorn that soul in brightest splendour. Other saints were remarkable for particular virtues. She was, in truth, the "Mirror of Justice," for every grace the just man possesses, she received in richest abundance, and every virtue God's chosen friends can strive to practise had its model and exemplar mirrored in her perfect life. Hence Pius IX., in the Bull, "Ineffabilis Deus," declares:—

"Hac singulari solemnique salutatione nunquam alias audita ostendi, Deiparam fuisse omnium divinarum gratiarum sedem, omnibusque divini Spiritus charismatibus exornatam, imo eorundem charismatum infinitum prope thesaurum abyssumque inexhaustum."

Again, he gives as the unanimous opinion of the Fathers that:—

"Gloriosissimam Virginem, cui fecit magna qui potens est ea Cœlestium omnium donorum vi, ea plenitudine gratiæ, eaque innocentia emicuisse qua veluti ineffabile Dei miraculum, imo omnium miraculorum apex et digna Dei Mater extiterit, et ad Deum ipsum pro ratione creatæ naturæ quam proxime accedens qua humanis, qua angelicis præconiis celsior evaserit."



4. Lastly, there is a literal sense in which Mary is Mother of Divine Grace. She is Mother of "Uncreated Grace." The Second Person, as well as the Father and Holy Ghost, takes up his abode in the soul of the just man. He is *given* to the just man *gratis*, and under this aspect is Divine Grace; not, of course, in the ordinary acceptation of the term, but still in a true acceptation. Now Mary, being Mother of the Son, is His Mother when reigning in the soul of one of the just. She is, therefore, Mother of Divine Grace.

But under another aspect, the Word is Divine Grace, and this is *personal* to *Himself*. His Divine Personality was communicated *gratis* to the human nature. Hence the Word united to human nature is truly Divine Grace. Thus, in a wonderful, yet obvious way, Mary is Mother of Divine Grace because Mother of the Word.

## II.

The titles mentioned are rightly bestowed on the Blessed Virgin on account of her co-operation in the work of redemption and the assistance she gives in saving our souls. Assuredly one who had a part in procuring the satisfaction due to the justice of God for sin, and in reconciling mankind with the Creator, may claim the title of *mediator* between God and man. Not to more than mention her whole-souled oblation at the foot of the cross, she co-operated both *morally* and *physically* with her Divine Son in the work of Regeneration. She, on behalf of the race of Adam consented to the spiritual espousals of the Word with the human nature. It was from her most holy blood the flesh was formed which the Second Person assumed to redeem and save us. Thus, on account of Christ, Mary is our Mediatrix.

She is also "*Causa nostrae salutis*" with reference to the actual salvation of men. Her bright example has raised womanhood from a state of degradation and filled the cloister with sainted souls. Her intercession is so powerful, and her influence in the distribution of graces so queenly, that the sacred writers find it difficult to express their full convictions and usually take refuge in the "*Memorare*" of St. Bernard, or in the beautiful act of homage "*Qui Mariam non habet Matrem nec Deum habet Patrem.*"

But, as our correspondent plainly expects us to use terms in their theological sense, it is right to explain that, when we speak of the Blessed Virgin as our Mediatrix we do not mean to convey that her mediation is in the same order as that of Christ, or strictly comparable to it at all. He alone redeemed us from the slavery of the devil, sin and hell. From His merits alone, as from their proper fountain, flow all grace and all glory. He is the One Primary, Necessary, Universal, All-sufficient, Independent Mediator between God and man. The Blessed Virgin's mediation supposes that of her Divine Son, and entirely depends upon it. She is a Mediatrix by being privileged to co-operate in a most special manner with "The Mediator," in view of whose merits her glorious prerogatives were all conferred. In a word, because of Christ the title "Mediatrice" is rightly applied to the Mother of God, and from the nature of the case, so far from implying any depreciation of Christ's mediation, it only serves to explain how we have, and need, absolutely speaking, but One Mediator. Thus the language of our prayers is the true expression of our harmonious Catholic belief. Let us leave to those, who try to put the Blessed Virgin out of her natural place in the Economy of Redemption and Sanctification, and who are not counted among those who fulfil the prophecy "All generations shall call me *blessed*," the unholy task of paring down her titles and denying her every name that cannot be predicated of her in its highest sense. For her devoted children it will be ever enough that a name of praise can be given their Blessed Mother *truly* and *deservedly*.

### III.

It is unnecessary to state a proof for the Divine Maternity at any length. To say the least of it, our Blessed Lady has the same claim to the title "Mother of God" that any other mother has to be called mother of her son. It would be as rational in the one case to deny the name because a woman is not mother of her child's soul, as in the other because Mary is not Mother of the Divinity.

Through the operation of the Holy Ghost, the body of our Divine Lord was formed in her womb and in the same instant animated by a glorious human soul and both

hypostatically united to the Person of the Word. The Child, the Person, who was nurtured by her substance, and to whom she gave birth, was God Almighty. For this Person she had done every office that brings the title of Mother. But the name is given with reference to the *Person* born. Mary then is Mother of God.

But our correspondent asks rather why she is styled our Mother, and we should have at once come to the point, were it not that we considered a few sentences about the Divine Maternity a useful introduction. She is our Mother, because Mother of the Redeemer. It was to prepare her for this dignity that her soul was kept free from sin, original and actual, and filled with the plenitude of grace. Her exemption from concupiscence, her perfect virginity, and corporal assumption flow from the Divine Maternity, as water from a fountain.

While inferior to the hypostatic union, bestowed on our Lord's sacred humanity, there is no other dignity that can compare with it. Taken in the abstract, the sonship of God by adoption, involved in sanctifying grace, is thought to be its superior; but in the concrete, from the nature of the case and according to the order of Divine Wisdom, the Divine Maternity so far excels adoptive filiation as to contain the latter privilege in an eminent *degree* (*modo eminentiori*). In its own order, the order of maternity, it is the greatest dignity that even God could confer, and to this high prerogative, as its proper adornment, in God's wisdom, is attached an almost boundless treasure of grace and gifts.

Although the way in which Mary is our Mother is far different from that in which she is Mother of God, yet her claim rests on other grounds than a mother's care, and it was with a view to these other reasons for the name that we dwelt on the Divine Maternity.

1. This, however, is the first reason. Her anxiety for our salvation and her power to make it sure, if we co-operate with God's grace, far exceeds our highest conceptions of multiplied maternal interest and influence. "The Glories of Mary," by St. Liguori, need only be mentioned as the great spiritual repertory in this connection.

2. By the solemn appointment of Christ on the cross, the



offices of mother to children, and children to mother, were established between Mary and the Christian family represented by St. John.

3. She is our mother because her Divine Son is our Brother. Through Divine Grace we are the sons of God by adoption, while He is by nature the Only Begotten of the Father. By taking human nature, He also became our Brother according to the flesh.

4. She consented, on behalf of the human race, to the accomplishment of the hypostatic union of the Second Person with a body and soul in her womb. Through that consent man was redeemed from sin and made the child of God. Through Mary, then, we have Divine grace, and with it the Sonship of God. Now, assuredly, a mother by whose co-operation we are regenerated, made partakers of the nature of God, and therefore His children, has a strong claim to maternity in our regard. We are born spiritually through Mary's concurrence. We are therefore her children, and she is our Mother.

5. The Blessed Virgin holds a place in the order of regeneration wonderfully similar to that of our first mother, Eve, in the course of our fall. "The one," says St. Ephrem, "became the cause of our death; the other, of our salvation." St. Irenaeus uses almost the same words, contrasting the obedience of Mary with the disobedience of Eve. St. Augustine points the same antithesis: "Auctrix peccati Eva, auctrix meriti Maria." In the same way Innocent III. says: "Quod damnavit Eva, salvavit Maria."

Just as through Eve, Adam caused the ruin of the human family, so, through Mary, Christ effected its salvation. And if in Genesis, Eve, ever after the fall, is styled mother of the living, with much higher reason may Mary be called by the same name, since through her concurrence we have attained a far nobler life than that derived from Eve. In giving us Our Redeemer, she helped towards accomplishing the redemption of mankind, and the regeneration of each one of us. By her prayers to God, she again and again procures the recovery of sonship for her clients, when they have lost it through sin. If we want an advocate with the Father, we have

the Saviour; and if we want an advocate with Him, we have Mary, whom the most abandoned will not fear to approach. Her life, the very antithesis of Eve's, is wonderfully parallel to that of her Divine Son, whose light she reflected, as the moon does the light of the sun. By reason of her maternal relation with Christ, the Head of angels and of men, she is Sovereign Queen of both. She is the Mother of God, the Mother of Fair Love, the Mother of Divine Grace, the Mother of Mercy, and our Mother also.

P. O'D.

## LITURGICAL QUESTIONS.

THE CALENDAR OF IRISH SAINTS FOR THE IRISH CHURCH AS IT IS NOW ARRANGED, AND THE *ORDO DIVINI OFFICII*.

CONSIDERING that we have come to a period of the year when in a few months we shall be anxiously looking out for the *Directory* of 1887, a few pages devoted to this subject can hardly fail to be of interest to the priests generally. The work of preparing a *Directory* seems at first sight to be most confusing and puzzling, although in reality, when put in its proper light, it is entirely easy and plain. The *Directory* or *Ordo* for one year differs very little from that of any other year. There is underlying the slight changes, that take place on account of the introduction of the Movable Feasts, the great body itself which may in a certain sense be considered immovable and unchangeable. To obtain this great body of unchangeable matter which composes the fixed Calendar of the Irish Church is the first and most important step to be made. Having found this groundwork, or rather material for the building of the *Ordo*, it will be necessary also to get the list of Movable Feasts, which by its insertion causes the differences of the *Ordo* from year to year.

De Herdt tells us, in answer to the question: "Quodnam Officium est recitandum? Recitandum est a clericis diocesis juxta Calendarium diocesanum si habeatur tale et legitime

approbatum." There is such a Calendar for each of the dioceses in Ireland.

The following is the Calendar for the month of January irrespective of any changes which may be made in it by the movable Feasts, which can be considered immediately after:—

| Litt.<br>Dom. | Dies<br>mensis | JANUARIUS   |
|---------------|----------------|---|
| A             | 1              | CIRCUMCISIO DOMINI, duplex 2 cl.  |
| b             | 2              | Octava S. Stephani, duplex<br>In Dioc. Limericen., S. Munchini, Epis. Conf. Patroni,<br>duplex 1 cl. Sine Oct. Com. Oct. S. Stephani                |
| c             | 3              | Octava S. Joannis, Apost., duplex   |
| d             | 4              | Octava SS. Innocentium, duplex  |
| e             | 5              | Vigilia Epiphaniæ, Semid. Com. S. Telesphori, Mart.   |
| f             | 6              | EPIPHANIA DOMINI, duplex 1 cl.  |
| g             | 7              | De Octava Epiphaniæ   |
| A             | 8              | De Oct. "<br>In Dioc. Cassilien., S. Alberti, Epis. et Conf. Patroni,<br>duplex 1 cl. cum Octava  |
| b             | 9              | De Oct.<br>In Dioc. Cassilien., fit Com. Oct. S. Patroni, usque ad<br>14 inclusive  |
| c             | 10             | De Oct.   |
| d             | 11             | De Oct. Com. S. Hygini, Papæ et Mart.   |
| e             | 12             | De Oct.   |
| f             | 13             | Octava Epiphaniæ, duplex<br>Dom. II, post. Epiph. SS. NOMINIS JESU, duplex 2 cl.  |
| g             | 14             | Hilarii Ep. Conf. et Doct., duplex, Com. S. Felicis, et Mart.   |
| A             | 15             | Itæ, Virg., duplex, Com. S. Mauri, Abb.<br>In Dioc. Limericen., Officium Proprium S. Itæ<br>In Dioc. Cassilien., Octava S. Patroni, Alberti, duplex |
| b             | 16             | Fursæi, Abb., duplex  |
| c             | 17             | Antonii, Abb., duplex   |
| d             | 18             | Cathedra S. Petri, Romæ, duplex maj. Com. S. Priscæ,<br>Virg. et Mart.  |
| e             | 19             | Canuti, Regis et Mart. semid. ad lib. Com. SS. Marii et Mart.   |
| f             | 20             | Fabiani et Sebastiani, Mart., duplex  |
| g             | 21             | Agnetis, Virg. et Mart., duplex   |
| A             | 22             | Vincentii et Anastasii, Mart., semiduplex   |
| b             | 23             | Desponsatio B.V.M., duplex maj. Com. S. Joseph et<br>Emerentianæ, Virg. et Mart.  |
| c             | 24             | Timothei, Epis. et Mart., duplex  |
| d             | 25             | Conversio S. Pauli, duplex maj.   |
| e             | 26             | Polycarpi, Epis. et Mart., duplex   |
| f             | 27             | Joannis Chrysostom, Epis., Conf. et Doct., duplex   |
| g             | 28             | Agnetis Secundo   |
| A             | 29             | Francisci Salesii, Epis., Conf. et Doct., duplex  |
| b             | 30             | Martinæ, Virg. and Mart., semiduplex  |
| c             | 31             | Edani, Epis. and Conf., duplex maj.<br>In Dioc. Fernen., Edani, Episc. et Conf., Patroni, duplex<br>1 cl. cum. Octava                               |



In looking through the list of Feasts for the month of January, it must be remarked that the Calendar for the Irish Church in this month is very nearly the same as that given in the Breviary. This is so. De Herdt says that the—*“Kalendaria particularia diocesum in eo tantum differunt ab illo (Kalendarium Romanum), quia retentis officiis quae omnibus praeceptiva communia sunt, alia his adduntur quae peculiariter pertinent ad dioceses.”* The additions are the Feast of St. Munchin, on the 2nd of January, which can be celebrated on that day only in the diocese of Limerick. This Feast is celebrated without an octave. The *Rubricae Breviarii* state: *“De aliis octavis,”* (the Feasts of the Patron Saints of Ireland are of this class) *“quae non sunt in Calendario, nihil fit . . . a die 17 Dec. usque ad Epiphaniam.”*

The Feast of St. Albert, Patron of the diocese of Cashel, is for that diocese celebrated on the 9th. But neither of these Saints can, as they are of a lower rite than doubles of the first class, be celebrated in the other dioceses of Ireland on these days. The introduction of the Feast of St. Ita displaces, on the 15th, the Feast of St. Paul. St. Fursey replaces Marcellus on the 16th. On the 23rd, the Feast of the Desponsatio B.V.M. puts off St. Raymund of Pennafort to another day; and St. Peter of Nolasco, on the 31st, has to make room for St. Edan, Patron of the diocese of Ferns.

The only change to which these Feasts are now liable can arise from the introduction of the Movable Feasts which are to be each year specially arranged.

This brings us to the question, what are the Movable Feasts which will be celebrated in the month of January? The Sundays—such as those of Epiphany and the Feast of the Sacred Name, which, unless in very exceptional circumstances, is fixed for the second Sunday of Epiphany.

#### THE MOVABLE FEASTS FOR THE MONTH OF JANUARY, 1887.

The Dominical letter will be of great assistance in finding out the dates on which the Sundays fall. The Dominical

letter for 1887 is *b*. All the dates in the Calendar which have the Dominical letter *b*, are Sundays. Thus the:—

2nd Jan. Dom. Vacat.  
 9th „ Dom. infra Oct. Epiph.  
 16th „ Dom. II. Epiph. SS. Nominis Jesu, D. 2 cl.  
 23rd „ Dom. III. Epiph.  
 30th „ Dom. IV. Epiph.

The insertion of these Movable Feasts causes no transfers in the order of the Calendar as given.

Thus on the 16th January, the Office is of the SS. Nominis, with a commemoration of St. Fursey, and of the Sunday with its 9 l. of the hom.

On the 23rd, the Feast of the Desponsatio is held, a commemoration is made of St. Joseph, the Sunday with its 9 l., and of the holy Martyr.

On the 30th, the Office is of the Sunday, and a commemoration of St. Martina.

There is one vacant day in the Calendar for January, the 28th, which is neither a double nor a semidouble Feast. In the arrangement of the Calendar, this day cannot have a perpetually transferred Feast fixed on it, as it is the *propria dies* for the Feast of the Sacred Name when it happens to be transferred in *occursu Dom. Septuagesimæ*.

On this 28th, which is a simple Feast, *one of the votive Offices, ad libitum cleri*, can be said.

PETER J. M'PHILPIN, C.C.

#### THE OCTOBER DEVOTIONS, WHEN AND HOW PERFORMED.

“In the instructions from the Holy Father, which reached the Bishops of Ireland on the 24th of October last, with reference to the usual devotions in the month of October, His Holiness ordains that everything appointed in the past two years should be observed in succeeding years so long as the sad conditions of affairs for the Church and public affairs last. The Rosary and Litany of the Blessed Virgin are commanded to be recited either during the celebration of Mass in the morning, or if the prayers be recited in the afternoon, the Holy Sacrament shall be exposed for the adoration of the faithful.”

“It is clear that in several Churches there cannot be Mass,

nor Exposition, but where there can be either one or the other, I wish to know (a) at what time during Mass the prayers are recited; and (b) with regard to the Exposition of the Most Holy Sacrament will it be sufficient to leave the Ciborium on the Altar where there is no Remonstrance, and is it *required* that Benediction should follow the exposition? I wish to know the essentials, and then, if you please, what would be generally the most perfect manner of performing the devotions?—Yours truly,

“PAROCHUS.”

*Answer to first question:*—According to the strict interpretation of the words of the Encyclical of the Pope (30th August, 1884), “*sacrum inter preces peragatur*,” the Rosary and Litany are supposed to be said during Mass. But where this practice would lead to confusion and inconvenience, as it would be likely to do in many churches in Ireland, we should substantially correspond with what is ordered, by having the prayers in immediate connection with the Mass—that is, immediately before or after it.

If the prayers are recited during Mass, the beginning and end of Mass should, we think, be selected for them, silent prayer being more suitable at the more solemn parts from the Elevation to the Communion.

*Answer to the second question:*—In the instructions which the Congregation of Rites has published for the October devotions of this year, provision has been made for this case. The Pyxis or Ciborium is to be exposed in the open Tabernacle during the prayers, and Benediction with the Ciborium is to be given at the termination of the devotions.

The Blessed Sacrament is to be exposed during devotions, Benediction being given at the close.

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#### THE JUBILEE FAST.

“It is more than probable that the faithful will avail themselves during the coming three months of the benefits of the Holy Jubilee. An impression widely prevails through the country that a black fast is necessary for the two days on which the fast is performed. Many, however, say that the black fast is necessary only when the fast is done on a day of obligatory fast, such as *Quatuor Tempora*. I would be extremely anxious to have an answer to this query, and if the



latter opinion be correct, can butter, milk, and eggs be eaten at the principal meal of the Jubilee fast? and in like manner can milk be used in tea at the collation as in ordinary fast days? and, thirdly, can labouring men partake of as full a meal at their collation as on other fast days, and will it be sufficient for them to abstain from meat.—Yours,

“PAROCHUS.”

*Answer to first question:*—A *black* fast for two days is necessary, unless where the Bishop has made use of the privilege granted in the Bull proclaiming the Jubilee, of allowing at the principal meal Lacticinia, or whitemeats (butter, cheese, milk, &c.) in places where it is difficult to provide a reasonably good and substantial meal with the fare allowed on *black* fasting days.

The Confessor can commute the fasting into some other good work in the case of penitents who are legitimately hindered from observing it.

*Answer to second question:*—The Bishop has no authority to allow Lacticinia at the collation for the Jubilee fast. Hence it is only on the principle of *parvum pro nihilo reputatur* that milk in tea at the collation is allowed, when there is question of the Jubilee fast.

*Answer to third question:*—Labourers and others excused from the ordinary fasts of the Church, *ratione laboris, valetudinis, ætatis*, are not, as such, excused from the strict fast, if they wish to gain the Jubilee. Fasting is for all a condition for gaining the Jubilee, which must be observed, unless the Confessor has commuted it. Labourers are, then, in the same condition in this respect as others, and cannot make a full meal at collation, unless *vi commutationis*.

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## CORRESPONDENCE.

## THE WORKS OF ROSMINI BEFORE THE HOLY SEE.

It happens that being known to many as Procurator in Rome of the Institute, or Order of Charity founded by Father Rosmini, the writer of these lines is often asked: "What is the actual position of Rosmini, and especially of his Philosophy before the Holy See?" Many have heard of the long controversy between the Rosminians and a certain School of learned Doctors, but few know anything accurately on the subject. Some have heard that Rosmini's works "have been condemned," more have been told that they "were just going to be condemned;" and this prophecy has been repeated in one form or another nearly every fortnight for the last thirty years in a certain well-known periodical. But "threatened folk live long."

The facts of the case which I am going to give, I am obliged to repeat so often to those who ask, that I have begged and obtained the kind permission of the Editor, to tell them in print, to any who care to know, in the pages of the IRISH ECCLESIASTICAL RECORD.

Many accusations having been laid before the Holy See against Rosmini as a theologian and philosopher, Pius IX. in 1851 appointed a special commission of the Congregation of the Index to report on his Works. A most searching examination was instituted of more than three years' duration, made by twenty Consultors of the Index, all bound under oath to study thoroughly all the inculpatated works and independently, without consultation with others, and in relation to the special charges, about three hundred in number, that had been brought by the School or party opposed to his Works. In the month of June, 1854, Pius IX. presiding personally over the Congregation of the Cardinals, and Consultors of the Index, and having heard the unanimous verdict of acquittal, pronounced the following Decree: "All the Works of Antonio Rosmini Serbati, concerning which investigation has been made, must be *dismissed*—(*omnia opera dimittenda*); nor has this examination resulted in anything derogatory to the good name of the author, or to the praiseworthiness of life and singular merits before the Church of the Religious Society founded by him."

To the Decree was added at the same time the following *Precept of Silence*: "That no new accusations and discords should arise and be disseminated in future, silence is now for the third time enjoined on both parties by command of his Holiness."

Two and twenty years after this, some periodicals and journals in Italy having frequently renewed the attack on Rosmini's orthodoxy, the Congregation of the Index republished the Decree and Precept of Silence, of June, 1854, adding: "that the seeds of accusations and discord are sown by traducing the Works of Rosmini, either as not having been sufficiently examined; or as suspected of errors which were not seen either before or after so extraordinary an examination; or as if those works were dangerous; or by using expressions which take away all the value or diminish excessively the force and authority of a judgment pronounced with so much maturity and solemnity by the Supreme Pastor of the Church."

The document goes on to require "a retraction" by the editors of those journals<sup>1</sup> of all they had said in disparagement of the doctrines of Rosmini, and of the sentence of acquittal. It concludes with saying "by this it is not meant that it would be unlawful to dissent from the philosophical system of Rosmini; or from the manner in which he tries to explain certain truths; and even to offer a confutation of them in the Schools or in books, but it is not lawful to conclude that Rosmini has denied those truths; nor is it lawful to *inflict any theological censure* on the doctrines maintained by him in the Works which the Sacred Congregation has examined and dismissed, and which the Holy Father has intended to protect from *further accusations in future*." This document was issued by the Cardinal Prefect of the Congregation of the Index, on the 10th June, 1876.

Notwithstanding these admonitions from the authorities in Rome, the adverse party have never ceased in their periodicals and journals to circulate the most unfavourable charges against the doctrines of Rosmini, denouncing them as heretical and pantheistic; so that at last Leo XIII. himself, seeing that "accusations and discords" resulted from the treating of these subtle theological and philosophical matters by the adverse party, in a bitter and calumnious spirit, in some of the clerical journals of Italy, issued a *Letter* in January, 1882, to the Archbishops of Lombardy and Piedmont, desiring them to do their best to prevent Catholic journals from discussing "questions which endanger peace among Catholics, concerning the doctrines of an illustrious philosopher (Rosmini), one of the most renowned among modern writers." The Holy Father continues "as regards philosophical studies, We have already declared in Our Encyclical

<sup>1</sup> The *Osservatore Romano* published in Rome, and the *Osservatore Cattolico* of Milan.



*Æterni Patris* of August, 1879, directed to all Bishops, our desire that youth should be instructed in the doctrine of S. Thomas Aquinas<sup>1</sup> which has always been found of the greatest use in the wise cultivation of human minds and is admirably adapted for confuting false opinions.

“The suggestions of our Encyclical were sufficient to have easily kept all minds together in harmony, had not too great subtlety been used in its interpretation, and if that moderation had been observed in the investigation of truth, without any sacrifice of faith and charity, which learned men on both sides of the question have been accustomed to use in their controversies.

“But since we have observed, not without anxiety, that too much party spirit has been stirred up, it is a matter of public interest that some restraint should be placed on this excitement of minds; hence, seeing that for the treating of these subjects, much study and tranquility for the forming of judgments is required, it is to be desired that Catholic Journalists should abstain from discussing these questions in the daily press.”

The Pope then goes on to remind those busy Journalists that “The Apostolic See is ever solicitous to perform its duty, and especially in such grave matters as regard the soundness of doctrine. It does not omit to direct its watchful and prudent care to controversies, whether old or new, when they arise, making use of such prudent counsels as should satisfy every Catholic with the decision arrived at.”

The Pope continues: “We would not, however, on this account that any injury should be done to a Society of Religious men who take their name from Charity, and which, as it has hitherto according to its Institute, usefully devoted itself to the service of its neighbour, so we hope it will continue in future to flourish and bring forth every day more abundant fruit.”

The Holy Father exhorts the Bishops “to do all they can to second Our counsels, and to promote concord among Catholics; and this all the more, since the enemies of religion increase in their number and in their bitterness every day; so that it is necessary for our whole strength to be directed against them, and not weakened by disunion, but augmented by union among Catholics.”

<sup>1</sup> The small work *St. Thomas Aquinas and Ideology* is a sample of Monsignor Ferré's larger work in 10 octavo volumes, the object of which is to show the perfect accordance between Rosmini and St. Thomas; in fact that Rosmini gives the *Key* to the doctrines of St. Thomas, on the nature of the *innate light* of reason and on the *origin of ideas*.

The case of Rosmini, to judge from the evidence of Roman documents up to 1882, would seem therefore to stand thus : The Holy See has acted with manifest consistency throughout the controversy. It has submitted Rosmini's works to the tribunal of public opinion, in the Schools and in the press during a period of fifty years. It has uniformly defended them by its authoritative tribunal of the *Index* from unjust censures. It has not, however, endorsed his philosophy with its own authority—this it will never do for any system of philosophy *as such*—it is not in its province to do so. It has not given to his works an authority like that of St. Thomas, which enjoys the prestige of six centuries. Therefore, the Holy Father has frequently declared, as he said to me in an audience some years ago : “I wish St. Thomas to be the text book in seminaries.” His Holiness added, “Rosmini may be read like any other author, to throw light on questions. It has been said that I intended to condemn Rosmini in my Encyclical *Æterni Patris*. This is untrue. In that Encyclical, every word of which I weighed, there is not a word that applies to Rosmini.” Thus while St. Thomas is the text book, Rosmini is left free to be used by those who approve his principles, or to be rejected by those who do not ; *only* those who reject them are “forbidden to affix any theological censure upon Works that have been examined and acquitted,” seeing that nothing has been found after stringent examination *censurable* in any of his writings.

It has been objected that one of Rosmini's works, the *Cinque piaghe*, was placed on the *Index* in the time of Pius IX. To this the Rosminians reply that no *sentence was pronounced* censuring any proposition in this Work, but that it was placed on the *Index* for prudential reasons, because it had a political aspect. For, they add, that the author offered to retract any errors in the Work if they should be pointed out to him. He was not, however, asked to do this, but only that he should submit to the disciplinary Decree. This he did, withdrawing the book from circulation. To the Decree of the *Index* was added at the time of publication the honourable testimony : “Auctor laudabiliter se submitit,” “The author has laudably submitted.”

We know from trustworthy Roman information that, as well since as before 1882, the Holy See has again and again been importuned by the adverse party to review the sentence of acquittal, or to allow the *posthumous* works of Rosmini to be examined officially. More than one *non-official* examination by Consultors of the *Index* has been instituted, to see whether any new points had been made, concerning any alleged errors, not contained in the Works that had been examined and acquitted. The result is that no new accusations have

been made good, since none of these later charges contain anything that was not involved in the original 300 charges that were rejected after examination, 30 years ago. The rejection of these reiterated charges has therefore added to the force of the sentence of *dimittantur* or acquittal, of 1854. This has been emphasised by the last declaration issued by the Congregation of the Index in answer to inquiries as to the state of the question: "Standum est in decisis," "what has been decided stands good."

An objection, we are told, has been raised that the Sacred Congregation of the Index made a declaration a few years since, in answer to some inquiries, that "the sentence *dimittantur* was equivalent to *non prohibentur*." This, however, is certainly all that the Rosminians claim; *only* they say; "When works so inculcated, after fifty years of trial before public opinion, and after rigorous examination by the authority of the Holy See, are declared not to *deserve* any of the censures brought against them by private authors, this is very nearly equivalent to the Decree *nil censuræ dignum*, the highest sentence ever given by the Sacred Congregation of Rites on the writings of Saints. It is important to note the following facts, which anyone can verify, that the Congregation of the Index, according to the Constitution given it by Benedict XIV. (see the Bull, *Sollicita et provida*) is empowered to *pronounce sentence*, only *pro merito*, according to *deserts*, in one of three forms, on books submitted to its examination; viz.: *prohibeantur*, *corriganur*, *dimittantur*, so that the sentence of *dimittantur* is the most favourable sentence ever given, and means that nothing has been found in the works that *deserves prohibition* or *correction*, but that the works are *acquitted* after having been thoroughly sifted, *pro merito*, and therefore are *declared* free to be read by the faithful.

WILLIAM LOCKHART.

St. Etheldreda's, London, Oct., 1886.

#### FORM OF TOTAL ABSTINENCE PLEDGE.

A correspondent writes to us:

"At this season many young priests are administering for the first time the pledge of total abstinence. Some of them may like to have a suitable form of words ready for use. Is the following formulary too solemn or too long? There is not the slightest fear of its being considered too binding by the poor people themselves.

"I promise to abstain from all intoxicating drink; and may Almighty God give me the grace to keep this promise, from the fear of hell and the hope of heaven, through the prayers of the Blessed Virgin Mary, and for the love of the Sacred Heart of Jesus who died for me on the Cross."



I find it convenient to settle beforehand the prosaic details about length of time, allowances, etc., especially when several are taking the pledge together. To all of them at the same time I then administer the above *forma verborum* in homeopathic doses, two or three words a breath."

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### THE RELICS OF ST. COLUMBANUS.

SIR,—In his "Letter to Lord John Manners, in answer to the question, 'Did the Early Church in Ireland acknowledge the Pope's Supremacy?'" (London: Dolman, 1884), the Rev. Daniel Rock, D.D., the learned author of "*Hierurgia*," asks in a footnote, page 67, "Why is it that the Irish Church has never bestirred herself in trying to get a portion, at least, of the relics of such illustrious native saints as St. Columbanus and St. Cuamianus, both of whom still lie enshrined in the crypts of the Church at Bobbio? The Pope's leave, through the proper authorities, would easily translate these holy sons of Ireland to the land of their birth."

On page 54, Dr. Rock writes:—"At Bobbio there is a tradition that St. Gregory the Great sent a present of saints' relics to St. Columbanus (Mabillon, *Iter Italicum*, tome 1, page 215). An engraving of the curious ivory casket, or rather box, in which they were enclosed to the Irish Saint by the Roman Pontiff, is given by Botazzi, in his learned work, '*Emblemi o Simboli del Sarcofago di Fortona*.' Mabillon, in his description of the large stone chest within which the body of St. Columbanus lies in the crypt of the Church at Bobbio, takes notice of the front sculptured with the saint kneeling at the foot of a Pontiff, from whom he is receiving a small box exactly like the relic-case. If this stone coffin be about the period of the saint's death, we have another illustration of his reverence, fresh in the minds of his monks, toward St. Gregory as Bishop of Rome."

J. C.

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### DOCUMENTS.

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#### PAPAL BRIEF TO THE SOCIETY OF JESUS.

##### SUMMARY

Our Holy Father, Leo XIII. confirms all the Apostolic Letters which record the erection and confirmation of the Society of Jesus, and all privileges, immunities, exemptions and indults granted at any

time to the Society. He repeals the Brief, *Dominus ac Redemptor*, of Clement XIV. and all other documents which were directed against the Society or its privileges.

### LEO PP. XIII.

#### AD FUTURAM REI MEMORIAM.

Dolemus inter alia, quibus cor nostrum in tanta rerum perturbatione angitur, iniurias et damna illata religiosis Regularium Ordinum familiis, quae a sanctissimis institutae viris, magno usui et ornamento tum catholicae Ecclesiae, tum civili etiam societati commodo et utilitati sunt, quaeque omni tempore de religione ac bonis artibus, deque animarum salute optime meruerunt. Propterea Nobis est gratum, oblata occasione, laudem quae iisdem religiosis familiis iure meritoque debetur, tribuere, et benevolentiam qua eas, uti et Praedecessores Nostri, complectimur, publice et palam testari.

Iamvero, quum noverimus pluribus abhinc annis novam inchoatam esse editionem operis, cui titulus "Institutum Societatis Iesu" eamque a dilecto filio Antonio Maria Anderledy Vicario generali eiusdem Societatis Iesu assiduo studio absolvendam curari, eiusdemque operis adhuc desiderari librum, in quo Apostolicae litterae praefatae Societati, eiusque institutori sancto Ignatio de Loyola aliisque Praepositis generalibus datae habentur, hanc arripiendam censuimus occasionem exhibendi Nostrae erga Societatem Iesu, egregie de re catholica et civili meritam, voluntatis testimonium. Quare inchoatam operis praedicti editionem in decus utilitatemque eiusdem Societatis cessuram probamus, laudamus, eamque continuari et ad finem perducere cupimus. Utque vel magis Nostra in Societatem Iesu voluntas perspecta sit, omnes et singulas litteras Apostolicas, quae respiciunt erectionem et confirmationem Societatis Iesu, per Praedecessores Nostros Romanos Pontifices a felicis recordationis Paulo III., ad haec usque tempora datas, tam sub plumbo quam in forma Brevis confectas, et in iis contenta atque inde sequuta quaecumque, necnon omnia et singula vel directe vel per communicationem cum aliis Ordinibus Regularibus eidem Societati impertita, quae tamen dictae Societati non adversentur, neque a Tridentina Synodo aut ab aliis Apostolicae Sedis Constitutionibus in parte vel in toto abrogata sint et revocata, privilegia, immunitates, exemptiones, indulta hisce litteris confirmamus et Apostolicae auctoritatis robore munimus, iterumque concedimus.

Idcirco decernimus has litteras Nostras firmas, validas et efficaces existere et fore, suosque plenarios et integros effectus sortiri atque obtinere, et iis ad quos spectat et spectare poterit plenissime

suffragari. Non obstantibus Apostolicis litteris Clementis PP., XIV., incipientibus "Dominus ac Redemptor," in forma Brevis die XXI. Iulii, anno MDCCLIII. expeditis, aliisque quibuscumque, licet speciali et individua mentione ac derogatione dignis, in contrarium facientibus; quibus omnibus ac singulis ad praemissorum effectum tantum specialiter et expresse derogamus.

Sint hae litterae Nostrae testes amoris, quo iugiter prosecuti sumus et prosequimur inclytam Societatem Iesu Praedecessoribus Nostris ac Nobis ipsis devotissimam, fecundam, tum sanctimoniae tum sapientiae laude praestantium virorum nutricem, solidae sanaeque altricem doctrinae; quae graves licet propter iustitiam persecutiones perpressa, nunquam in excolenda vinea Domini alacri invictoquo animo adlaborare desistit. Pergat igitur bene merita Societas Iesu, ab ipso Concilio Tridentino commendata et a Praedecessoribus Nostris praeconio laudum cumulata, pergat in tanta hominum perversitate contra Iesu Christi Ecclesiam suum persequi institutum ad maiorem Dei gloriam sempiternamque animarum salutem; pergat suo ministerio in sacris expeditionibus infideles et haereticos ad veritatis lucem traducere et revocare, iuventutem christianis virtutibus bonisque artibus imbuere, philosophicas ac theologicas disciplinas ad mentem Angelici Doctoris tradere. Interea dilectissimam Nobis Societatem Iesu peramanter complectentes, Societatis eiusdem Praeposito Generali et eius Vicario singulisque alumniis Apostolicam impertimus benedictionem.

Datum Romae apud S. Petrum, sub annulo Piscatoris, die xxx. Iulii MDCCCLXXXVI, Pontificatus Nostri anno nono.

M. CARD. LEDÓCHOWSKI.

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## LETTER OF LEO XIII. TO THE SUPERIOR OF THE SULPICIANS AT PARIS.

### SUMMARY.

The Pope writes to express the high esteem in which he, in common with the Bishops of France, holds the Sulpicians, and to encourage them by this assurance to bear up under the misrepresentation of their Society by the continuator of the History of M. Darras.

DILECTO FILIO, RELIGIOSO VIRO H. P. ICARD, PRAEPOSITO SOCIETATIS  
SANCTI SULPITH.—PARISIENSIS.

### LEO PP. XIII.

Dilecte Fili, Religiose Vir, Salutem et Apostolicam Benedictionem. Tui obsequii significationes excepimus, cum eo libello conjunctas,



quem in lucem edidisti, ut ea, quae adversus tuam sodalitatem scripta sunt, eo auctore qui Darrasii ecclesiasticam historiam provehendam suscepit, dilueres, tuumque religiosum ordinem ab illatis censuris vindicares. Grata habuimus, Dilecte Fili, tua devoti animi officia, et cum probe noscamus non modo quam praeclaram gerant de vobis opinionem illustres Galliae antistites, qui eam Nobis suis erga vos praeconiis declararunt, sed etiam quantum tribuant institutioni et operae vestrae, qua in suorum seminariorum alumnis excolendis constanter utuntur, non potuimus non moleste ferre invidiam in societatem vestram conflari, et ea in ipsam indigne proferri, quae famam ejus et existimationem publice obscurant. Tu vero, Dilecte Fili, in hac doloris causa habes cur tuum animum erigas, habes cur obtreptorum oppugnationes contemnas, dum gravia et honestissima sodalitati tuae honorum judicia suffragantur. Perge itaque cum tuis alacriter virtutis ac religionis ope, bonorum laudem mereri, ac minime dubites de paterna dilectione Nostra, quam non modo, tibi tuisque sodalibus his litteris declaramus, sed reipsa praestabimus etiam, ea agentes quae decus et existimationem vestram Nobis cordi esse demonstrent. Interea Tibi, Dilecte Fili, cunctisque queis praesides coelestium omnium ubertatem munerum adprecamur, ut in dies magis divinae gloriae, et Ecclesiae bono inservire valeatis, ac in eorum auspiciis Apostolicam Benedictionem singulis universis peramanter in Domino impertimus.

Datum Romae apud S. Petrum die x Julii, Anno MDCCCLXXXVI,  
Pontificatus Nostri Nono.

LEO, PP. XIII.

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DECREE OF THE SACRED CONGREGATION OF RITES REGARDING  
THE DEVOTIONS PRESCRIBED FOR THE MONTH OF OCTOBER  
OF THIS YEAR.

SUMMARY.

The Devotions are the same as those prescribed for October of the years 1884 and 1885, namely:—the Rosary and Litany of the Blessed Virgin to be said publicly every day from the 1st of October to the 2nd of November, in all Cathedral and Parochial Churches, in public Oratories dedicated to the Blessed Virgin, and in any other Church or Oratory appointed by the Ordinary. When these devotions are held in the forenoon, they are to be during or in immediate connection with Mass; when in the evening, the prayers are to be recited before the Blessed Sacrament exposed, and the usual Benediction with the Blessed Sacrament follows. In Churches, which are so poor as not

to be able to provide a Monstrance, Benediction with the Ciborium may, with the leave of the Ordinary, take the place of the solemn Benediction for which a Monstrance is necessary.

The Indulgences are the same as in former years, namely ;—An Indulgence of seven years and seven quarantines every time one joins in the public devotions and prays for the intentions of the Pope ; and the same indulgences are extended to those who, being unable to attend in the Church, recite those prayers privately.

A Plenary Indulgence is also granted to those who, being unable to attend the public devotions, say the prayers privately at least ten times, and confess and communicate.

A Plenary Indulgence is granted to those who confess and communicate on the solemnity of the Holy Rosary (October the 3rd) or within its octave, and pray in Church for the intentions of the Pope.

The Ordinary is empowered to prolong these concessions to November or December in favour of those who are occupied during October in field work which they cannot conveniently abandon.—(*Litterae Encyc.*, 30th Aug., 1884. *Decretum*, S.R.C., 20th Aug., 1885.)

#### DECRETUM URBIS ET ORBIS.

Post editas a Sanctissimo Domino Nostro Leone Papa XIII. Encyclicas Litteras *Supremi Apostolatus*, I Septembris MDCCCLXXXIII, et *Superiore anno*, xxx Augusti MDCCCLXXXIV, de propagando et celebrando Beatissimæ Dei Genitricis Mariæ Rosario, Sacra Rituum Congregatio per Decretum diei xx Augusti præteriti anni MDCCCLXXXV, ipso Summo Pontifice annuente et imperante, statuit, ut quoadusque tristissima perdurent adiuncta, in quibus versatur Catholica Ecclesia, ac de restituta Pontifici Maximo plena libertate Deo referre gratias datum non sit, in omnibus Catholici Orbis Cathedralibus et Parochialibus templis, et in cunctis templis ac publicis Oratoriis Beatae Mariæ Virgini dicatis, aut in aliis etiam arbitrio Ordinariorum designandis, Mariæ Rosarium cum Litiis Lauretanis per totum mensem Octobrem quotidie recitetur. Iamvero præsentis anno, qui Iubilæi thesauro ditatur, idem Sanctissimus Dominus Noster exoptans, ut quo magis ingruunt publicæ et privatæ calamitates, eo firmiori fiducia et proposito auxilium ac remedium quaeratur, et per Mariam quaeratur a Divina Misericordia, quæ totum nos habere voluit per Mariam ; per hoc Sacrae eiusdem Congregationis Decretum Reverendissimos locorum Ordinarios adhortatur, ut juxta memoratas Apostolicas Litteras et Decreta, eorumque tenore in omnibus servato, Christifideles ad huiusmodi pietatis exercitium, Deiparae maxime acceptum, atque gratiarum equidem foecundum, nec-

non ad Sacramentorum aliorumque salutarium operum frequentiam, omni sollicitudine advocare et alicere studeant.

Confirmando iterum Sanctitas Sua in omnibus sacras indulgentias ac privilegia quae in praecitato Decreto concessa sunt indulgere insuper dignata est, ut in iis templis, seu Oratoriis, ubi ob eorum paupertatem, Expositio cum Sanctissimo Eucharistiae Sacramento, ad tramitem Decreti ipsius, solemniter modo, nempe per Ostensorium, fieri haud valeat, eadem per modum exceptionis peragi possit, prudenti iudicio Ordinarii, cum Sacra Pyxide; aperiendo scilicet ab initio ostiolum ciborii, et cum ea populum in fine benedicendo. Die 26 Augusti 1886.

D. Card. BARTOLINIUS, S. R. C., *Praefectus*.

L. ✠ S.

LAURENTIUS SALVATI, S. R. C., *Secretarius*.

# DECREE RELATING TO THE DEVOTIONS FOR OCTOBER, 1885.<sup>1</sup>

## DECRETUM URBIS ET ORBIS.

Inter plurimos Apostolicae vigilantiae actus, quibus Sanctissimus Dominus Noster LEO PP. XIII., ab initio Summi Pontificatus munere, Ecclesiae ac universae societati, Deo adjuvante, optatae tranquillitati restituendis consulere satagit: luce clarior nitet Encyclica Epistola *Supremi Apostolatus*, 1 Septembris MDCCCLXXXII., de celebrando toto mense Octobri ejus anni gloriosae Dei Matris Mariae sacratissimo Rosario. Quod sane speciali Dei providentia praecipue institutum est ad potentissimum caeli Reginae praesens auxilium adversus christiani nominis hostes exorandum, ad tuendam fidei integritatem in dominico grege, animasque divini sanguinis pretio redemptas e sempiternae perditionis tramite eripiendas. Tum vero laetissimi christianae pietatis et fiduciae in caelesti Mariae Virginis patrocinio fructus in omni loco catholici orbis ex tam salutari opere eo mense collecti tum adhuc insidentes calamitates causa fuerunt, ut subsequente anno MDCCCLXXXIV., die XXX Augusti, aliae accesserint Apostolicae litterae *Superiore anno*, cum iisdem hortationibus et praeceptionibus pro adventante eo mense Octobri pari solemnitate ritus ac pietatis fervore in beatissimae Virginis Mariae a Rosario honorem dedicando; eo quod praecipuus fructus boni operis et arrha consequutur victoriae sit in inceptis perseverantia. Hisce autem inhaerens idem Sanctissimus Dominus, cum hinc nos hactenus

<sup>1</sup> We publish this Document for convenience of reference.



mala multa undique perturbent, inde vero permaneat et florescat in christiano populo ea fides, quae per caritatem operatur, et veneratio ac fiducia in amantissimam Dei Genitricem propemodum immensa; eo impensiori studio et alacritate nunc ubique perseverandum vult unanimiter in oratione cum Maria Matre Jesu. Certam enim in spem erigitur fore ut ipsa, quae sola cunctas haereses interemit in universo mundo, nostris accedentibus dignis poenitentiae fructibus, flectat denique iram vindicem divinae justitiae incolumitatemque adducat et pacem.

Quapropter Sanctitas Sua quaecumque duobus praeteritis annis constituit de mense quo solemnia celebrantur beatæ Virginis Mariae a Rosario, hoc pariter anno, et annis porro sequentibus præcipit et statuit, quoadusque rerum Ecclesiae rerumque publicarum tristissima hæc perdurent adjuncta, ac de restituta Pontifici Maximo plena libertate Deo referre gratias Ecclesiae datum non sit. Decernit itaque et mandat, ut quolibet anno a prima die Octobris ad secundam sequentis Novembris, in omnibus catholici orbis parochialibus templis, et in cunctis publicis oratoriis Deiparae dicatis, aut in aliis etiam arbitrio Ordinarii eligendis, quinque saltem Mariani Rosarii decades cum Litaniis Lauretanis quotidie recitentur: quod si mane fiat, Missa inter preces celebretur, si a meridie sacrosanctum Eucharistiae Sacramentum adorationi proponatur, deinde fideles rite lustrentur. Optat quoque ut a Sodalitatibus sacratissimi Rosarii religiosae pompæ, ubi id per civiles leges licet, publice ducantur.

Indulgentias singulas, alias concessas, renovando, omnibus qui statis diebus publicæ Rosarii recitationi interfuerint, et ad mentem ejusdem Sanctitatis Suæ oraverint, et his pariter qui legitima causa impediti privatim hæc egerint, septem annorum ac septem quadragenarum apud Deum Indulgentiam singulis vicibus concedit. Eis autem qui supradicto tempore decies saltem vel publice in templis, vel legitime impediti, privatim eadem peregerint, sacramentali confessione expiatis et sacra synaxi reffectis, plenariam admissorum Indulgentiam de Ecclesiae thesauro impertit. Plenissimam hanc culparum veniam et poenarum remissionem his omnibus pariter largitur, qui vel ipso die festo beatæ Virginis a Rosario, vel quolibet ex octo insequentibus diebus, sacramenta, ut supra, perceperint, et in aliqua sacra aede juxta Suam mentem Deo ejusque Sanctissimæ Matri supplicaverint.

Qua de re et illis consulens fidelibus qui ruri viventes agri cultione præcipue Octobri mense distinentur, Sanctitas Sua concedit ut singula superius disposita, cum sacris etiam Indulgentiis, eorum in locis, ad insequentibus vel Novembris vel Decembris menses, prudenti Ordinariorum arbitrio, differri valeant.

De hisce vero omnibus et singulis Sanctissimus Dominus Noster per Sacram Rituum Congregationem praesens edi decretum, et ad omnes locorum Ordinarios pro fidei executione transmitti mandavit. Die 20 Augusti, 1885.

D. CARDINALIS BARTOLINIUS, S. R. C. *Praefectus*.

L. ✠ S.

LAURENTIUS SALVATI, S. R. C. *Secretarius*.

## NOTICES OF BOOKS.

RECORDS RELATING TO ARDAGH AND CLONMACNOISE. By the Very Rev. John Canon Monahan, D.D., V.F. Dublin: M. H. Gill & Son

UNDER the unpretending title of Records, Canon Monahan has given us not only a history of his native diocese, but a picture of the state of the Irish Church from its beginning even unto our own day. We have the old Celtic college, the monastic element, the scarcely perceptible growth into a secular clergy, the records of saints and scholars brought as vividly before us as if they were portrayed. This is done without any effort at fine writing, but with the diligent accuracy of a faithful annalist. To the casual reader the work may seem the skeleton of a history; but, to the reflecting student, the labour of compiling each page will seem a marvel. How the author must have searched for and dug up old musty documents—how he must have strung them together—how he has made unreadable things readable—is not the least part of the credit which is due to him.

The ancient diocese of Ardagh dates from the time of St. Patrick. He consecrated its first prelate, St. Mel, who was his nephew. A controverted point is touched on and examined by Canon Monahan. Who professed the first Irish nun, St. Brigid? From what we can gather, the real truth seems to be, that St. Macaille gave her the veil on the hill of Bri-eile or Croghan, and that St. Mel professed her and several companions in Ardagh. The bog which flourished under their feet and never returned to its pristine barrenness, as well as the altar-pillar which was touched by her hand and never could be burned are alluded to in the discussion.

A light is thrown upon the formation of the boundaries of Irish dioceses. The ecclesiastical map of Ireland, by the late Dr. Kelly of

Maynooth, discloses some surprising territorial arrangements. The county boundaries have no respect whatever paid to them, and even provinces are bounded over by some half-forgotten parishes. Ardagh is the most erratic of Irish dioceses. It begins near Sligo and proceeds to the confines of Athlone. "At the present time the diocese of Ardagh includes nearly all Longford, the greater part of Leitrim, and portions of King's county, Westmeath, Roscommon, Cavan and Sligo," p. 9.

The theory which accounts for this formation of ecclesiastical territories is that the Church followed the fortunes of the chieftains who sometimes enlarged their possessions by raids upon their neighbours, and were not over-scrupulous about the duties of annexation. Diocese preceded county in process of formation, and clerical disputes sometimes transposed parishes from the sway of the existing bishops.

The record of the bishops of this See is not complete; and even the persevering search of Canon Monahan was not able to pick up the lost links of the episcopal chain. Some interesting pieces, however, are recovered. One is that of St. Erard. He left Ireland, with several companions, in the eighth century, and died in Ratisbon. He was canonised by Leo IX. He was bishop of Ardagh; but the historians are not of accord with regard to his having been the bishop of Ratisbon. His remains are venerated in that ancient city as one of the great Celtic saints who drifted out in the period of apostolic fervour to bear fruit in a foreign soil, and whose fruit still remains.

The period of the Danish dominion in Ireland is a blank as far as Ardagh is concerned, but a sad story when we advert to Clonmacnoise. The latter old monastic place was worth pillaging, but the former was not.

The Norman period brings us to the ugly history of Englishmen being intruded into Irish Sees. Ardagh was not exempt. A few foreigners wielded its crozier, enjoyed its emoluments and passed into space and oblivion. It is a pity the Canon thinks their names worthy of being printed.

About the beginning of the sixteenth century a warlike prelate held the See of Ardagh. He was dynast of the O'Farrells, tried to be chieftain and bishop at the same time, was opposed in his designs, and reduced Ardagh and its cathedral to dust. His history is briefly told on page 16. This was the last bishop before Henry VIII. had the nomination. He asked Pope Leo X. for the appointment of Dr. Malone in 1517, and a year elapsed, before the request was granted.



The Reformation brought its period of martyrs, and the O'Farrell family supplied several. When the Protestant prelacy began, it did not work its way victoriously in Ardagh. The sad blight of heresy did not uproot the old faith and customs, but it curtailed the efficiency of their action. From 1587 to 1647—a period of sixty years—the diocese was widowed and ruled by vicars or administrators. These were the days of the penal laws. We see a sad state of things. One or two bishops and some vicars-apostolic had to govern vacant Sees, and to get priests to administer sacraments by stealth. The old cathedrals and churches were in the hands of heretics and apostate friars, who seized the revenues and left the people in danger of their lives, ruling the shadow of a church. The plantation of Ulster and the confiscations of property brought some Protestants into the country; and these, with their pastors, were supposed to represent Ireland. Religion reached its lowest ebb, and poverty was the prevalent epidemic. Still, efforts were made, even in those troubled times, to preserve ecclesiastical discipline, as we see from several quasi-synodal enactments,

A provincial Synod of Armagh, holden in 1660, gives curious specimens of enactments for the direction of the clergy:—"A priest who did not preach or give an exhortation on Sundays and holidays was to be fined five shillings of English money, and if he persevered in his laziness of speech for seven weeks, he was to be deprived of his benefice," p. 28. Stealing five shillings was made a reserved case. A document appears in pages 32 and 33, to which we find appended the signature: "*Thadaeus O'Clery. S.T.D., Vic.-Gen. Rapotensis, Protonotarius Apostolicus, et Prior purgatorii S. Patricii.*" We have specimens of the method of electing bishops in the troublous times taken from authentic sources. The custom of canons drawing up diocesan regulations and getting the bishop to sign them has fallen into desuetude. In 1666 there were only two Catholic bishops in all Ireland! The others were in exile or in prison. This was the year of the great fire in London. In 1729, Clonmacnoise was permanently united to Ardagh.

Clonmacnoise, though not so old as Ardagh, is far more celebrated. It began its career as a purely monastic establishment. The monks, in those days, were not conventual in the sense of St. Benedict's rule. They could go from monastery to monastery and submit themselves to any abbot they chose. This is why we find traces of Irish monks in various and diverse parts of the country. We find St. Ciaran, successively, in Clonard, in Lough Erne, in the Isle of Arran, in one of the islands of Lough Ree, and finally settling down

in Clonmacnoise, where he went to his reward in the thirty-third year of his age, A.D. 549. His sanctity drew many to Clonmacnoise for their studies; and kings willed that their remains should be laid to rest under the shadow of the monastery which St. Ciaran began to build, but did not finish. Its school became celebrated amongst the distinguished seats of learning at that time in Ireland. Alcuin studied there, under the direction of St. Colgan, several of the histories of ancient Ireland were written there, and are still preserved in our great libraries.

The succession of abbots and bishops, or both, is pretty well preserved, thanks to the annalists, who were generally monks. Many Franciscans and Dominicans were numbered amongst the bishops of Clonmacnoise. This See was for seventy-nine years, from 1568 to 1647, without a bishop, and governed during that period by vicars or administrators. Throughout the period which included Cromwell's wars, and the Restoration down to the beginning of the eighteenth century, plentiful documents are printed in this volume which gives ample information regarding the condition of the Catholic Church in Ireland. Several meetings of bishops and dignitaries were held in Clonmacnoise, whilst Dr. O'Geoghegan was its bishop, from 1647 to 1657. Dr. Stephen MacEgan, a Dominican, was the last bishop of Clonmacnoise, before its union with Ardagh. He founded the Sienna Convent in Drogheda, and the first house of what is now the Convent of the Sisters of St. Dominic in Galway.

Documents of great importance fill up the pages of this book until we come to the end of the eighteenth century. They throw light upon our relations with Rome, with England, and with the Irish Parliament. These negotiations culminated in the establishment of Maynooth College in 1795. The correspondence on the subject of education shows the bishops to have been recovering from the old subserviency of a persecuted religion, and possessing the courage of martyrs when asked for a compromise. There is a fine evidence of this in pp. 157-8.

From the commencement of this century the Records are confined to the history of the united diocese, as it oscillates around Ballymahon and Longford. The account of the various prelates who ruled there, down to the present occupant of the See, is given very fully and copiously—perhaps even too copiously. Of course more is known about modern saints and ecclesiastics than could have been known in ancient times. News spreads rapidly, by aid of newspapers, and whets the appetites which need to be satiated.

Canon Monahan then gives an account of those children of Ardagh who distinguished themselves in the ranks of the hierarchy and on the foreign missions. All this possesses a special interest for those concerned, and for their friends and relations. It is a new feature in Records of this description and gains value from its freshness and novelty. A great deal of information is given regarding Gravard and the Shrine of St. Manchan. There is a list of the monastic foundations which once beautified the diocese, an interesting appendix, and a copious index. In the appendix we have, at page 384, a suggestive letter written from Tivoli by Dr. Cullen in 1844, to Dr. O'Higgins, then Bishop of Ardagh.

The history of a diocese is a very important work. It rescues from oblivion what would soon die out in the traditions of the people or be lost by the carelessness which seems to beset records of the past in every country.

Canon Monahan has done a great work and has done it conscientiously. There is not an unkind, harsh or sarcastic line in the whole volume. The very Rev. Author has a good word for every one whose name he mentions, and the unction of charity for which he is remarkable perfumes the pages of his work. Ardagh ought to be proud of its Records, and the *Recorder* of them. It is to be hoped that other dioceses will find amongst their clergy votaries with abilities and industry to do a similar work. We have many as it is, but more are wanted.

THE CHRISTIAN'S GUIDE TO HEAVEN. Dublin:  
Browne & Nolan.

*The Christian's Guide to Heaven*, compiled by the Rev. William Gahan, O.S.A., has been one of the best known prayer-books in the hands of Irish Catholics for two generations. The call for a new edition, with its improved type and form, shows that, notwithstanding the many prayer-books recently published, the *Guide* retains its hold on the affection and esteem of the public.

*The Guide to Heaven* contains, of course, prayers and devotional exercises for almost every want and occasion, and it is no small recommendation that they are for the most part prayers and practices used or recommended by saints. It is particularly rich in helps to prepare for the reception of the Sacraments, in indulgenced prayers, Litanies and Novenas.

It bears the *imprimatur* of the Archbishop of Dublin.



ST. AUGUSTINE, Bishop and Doctor. A Historical Study. By a Priest of the Congregation of the Mission, a Pilgrim to Hippo. Dublin: M. H. Gill & Son.

A WANT in religious biography, distinctly felt, has at length been supplied. The Life of the great Bishop of Hippo is presented to the reading public for the first time in an English dress. Perhaps it will come as a surprise to many, who think the materials for religious literature have long since been exhausted, to find that the life of one of the most interesting figures in human history—the clever, passionate, eloquent rhetorician of Carthage and Milan—the meek Doctor, philosopher, and Saint of Hippo, has hitherto been a sealed book to the majority of English readers. And now that at length the valuable record of such a life is in our hands, we can only hope that it may be welcomed by the reading public as warmly as it is by ourselves.

The learned and pious author, after many years spent in missionary and professional work, was obliged through ill-health to make a sojourn of two years in Algiers. He found himself in the vicinity of the places where the dusky African bishop had sinned and sorrowed, and repented and laboured, and loved. He stood on the site of what is now known to have been Tagaste, and on the ruins of Hippo and Madaura. A splendid library was at his disposal. He accumulated a mass of valuable materials, kept them nine years in reserve, and at last with a deprecating timidity, for which we assure him there is no reason whatsoever, submits the results of his labours to the public.

The special merit of this book in our eyes is, that it contains in the most condensed form, and in the narrowest possible space, all that is known, or worthy of being known, about St. Augustine. If the author had been a professional bookmaker, he could very easily have extended the matter at his disposal over two substantial volumes. He has condensed that matter into one, and hence there is hardly a useless line in the book. We have compared it chapter by chapter with larger works, principally with the standard work of Poujoulat, *Histoire de S. Augustin, sa vie, ses œuvres, son siècle, influence de son génie*: and so far at least as the life and labours of the Saint are concerned, the latter volume contains very little that we have not in a much more compact form in the book we are noticing. The first seven chapters are taken from the Confessions of the Saint, with notes and explanations, geographical and otherwise, which will be found very useful. The ninth is a chapter on the African Church,

and in this and subsequent chapters the author seems anxious to take up and sift thoroughly the interesting controversy which existed in the time of St. Augustine (and indeed was the origin of his *magnum opus*, *De Civitate Dei*) and which imputed to the introduction of the faith into Africa most of the temporal evils which afflicted that land of destiny, and made such names as Hippo and Carthage historical terms, and no more. From the tenth chapter to the fifteenth, there is a detailed account of the heresies (Donatist, Manichean, and Pelagian), which afflicted the Church of Africa at this time, and of the learning, zeal, and charity of St. Augustine in dealing with unscrupulous men and deadly doctrines. These chapters will be the most useful to the historian and controversialist, as they contain large extracts from St. Augustine's letters to Honoratus, Parmenian, &c., and texts in defence of the unity of the Church, which have become household words in the schools. We were a little curious to see if our author had penetrated the mist that hangs around the history of the ex-slave, mystic, and artist, Manes, and the connection between his explanation of the origin of evil and the doctrines that are still current in the Eastern mythologies; but the subject is not only one that is wrapt in much mystery, but is clearly beyond the scope of this history. But our author does not fail to mark a distinction between the conduct of the Manicheans and the fanatical Donatists, and the singular fascination which the doctrines of the former exercised over the untutored mind of the Saint. He gives also some excellent reasons for the singular fact that a keen and critical mind like St. Augustine's remained so long under the influence of teachings which were absurd, as well as impious.

Passing from the public to the private life of the Saint, we have quite a series of interesting pictures, mostly in the Saint's own words, of the relations that subsisted between him and his priests, and the high standard of perfection, particularly in the spirit of detachment from riches, to which the Cathedral clergy of Hippo had attained. The fact alone that a priest, named Januarius, had made a will, became such a grievous public scandal that it was necessary for the Bishop to make explanations to the people in two splendid discourses which are given almost *in extenso*. One history of the Saint closes with an account of the Vandal invasion in which St. Augustine, and indeed all Christian historians, have seen the direct chastisement of Heaven for the unutterable crimes of Rome, and as Salvian testifies, the more than successful rivalry in guilt of the Roman dependencies in Africa. The main controversial issue of the book, to which we

have already referred, is here again introduced. The saying that history repeats itself was never so verified as it is in the nineteenth chapter. To us, who believe that all our social and political complications at present can be traced to economic changes which had no existence farther back than our century, it will be surprising to find that the terms "landlord," "tenant," "rack-rent," &c., are to be found in the writings of St. Augustine; and that one of the strongest Epistles that ever issued from his pen was directed against two landlords, Pacarius and Romulus, Catholics, and baptised by his own hand. The whole story bears such an astonishing resemblance to events happening in our own time, that the chapter is certain to be extensively read and quoted.

The few notes on the "Works of the Saint" will be found useful as an index to his dissertations on Philosophy and Scripture, and very large interesting quotations from his sermons are given. The work is also furnished with a map, in the construction of which the author has spent as much time and made as many researches as a less careful writer in the compilation of a book. The map is not taken from atlases, but drawn partly on the spot, and partly from ancient itineraries, reputed for accuracy. The last chapter, which is partly apologetic, is the chapter which will be studied most carefully. The author explains why, in the course of the treatise, he did not allude to the use Calvin and other heretics have made of isolated passages in the writings of St. Augustine. He then explains the rules of context and parallelism, and gives a striking example of the necessity of careful study of the Augustinian works in their entirety. The constant recurrence of the objection against confession, drawn from the Saint's works and his oft-repeated simile from the resurrection of Lazarus, led the writer to study closely all the writings of the Saint. The extract from the Public Lecture on St. John disposes of the objection for ever.

The general excellence of the book encourages us to make one or two minor suggestions which may be found useful when future editions are demanded. We would recommend that a uniform spelling of the Saint's name be adopted. The book will pass into the hands of many, who may be inexpert or unlearned, and they may be puzzled to find the names Austin and Augustine indiscriminately applied. The latter form we should certainly prefer. When reading, too, the very copious and select passages quoted from the Saint's writings, we unconsciously looked for footnotes containing these passages in the classic, antithetical language of the Saint. A moment's glance



sufficed to convince us that it would have been impossible to insert such notes in such a space. Shall we venture to suggest to our author, then, that he add a supplementary volume to the Life of St. Augustine, containing extracts and translations from the voluminous writings of the Saint, and append to it a critical dissertation on his works. From our knowledge of the author, this would be quite within his province and his power, and as he has devoted some years of his life to the study of the Saint's writings, it would hardly be an excessive demand either on time or thought. Already an English lady has given to the world "Leaves from St. Augustine," a series of extracts translated by herself from the writings of the Saint. But we think that priests would welcome his very words, selected from his sermons, letters and philosophy, and such an introduction to them that their bearing on questions even now-a-days controverted, might be seen at a glance. For, although, as this book states, St. Augustine never wrote professedly on philosophical subjects, he is, and will for ever be, "the Philosopher" of the Church, holding the same relations to her as those that existed between Plato and the Greeks. We know that he was a disciple of the latter, but far outstripped his master, when he passed from philosophy to Christianity. And the neo-Platonists of our age, who are sincere seekers after Divine truth, whilst declaring *Quicquid dicitur in Platone, vivit in Augustino*, protest that the object of their lives is to reconcile the Greek sage and the Christian Saint.

To return, this book is a first great step in the right direction. The duty of writing the lives of our saints, hitherto usurped by Protestants, who could but barely understand, and badly interpret their spirit and their work, must now be vigorously taken up by those whose calling and education qualify them for the task. The words of St. Augustine: "The cricket chirps, while the swan is mute," were hitherto more than applicable to us. And this pioneer book is a distinct encouragement, not only to the author himself, but to others situated like him, to develop further the science of hagiography, and make it fruitful amongst us.

P. A. S.

SANCTI ANSELMI MARIALE. Tornaci : Desclée, Lefebvre et Soc.

THIS is a little pocket book from which ecclesiastics will derive much pleasure and profit. It is St. Anselm's *Mariale* or Hymn Book in honour of the Blessed Virgin. Cardinal Manning in his letter of approbation speaks of it as an "opus vere aureum."

As a specimen of printer's work we have rarely seen anything superior, whether we consider the paper, or clear black type, or floreated border.

# THE IRISH ECCLESIASTICAL RECORD.

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NOVEMBER, 1886.

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## DISPENSATIONS OF GRACE.

### No. I.—THE UNWRITTEN LAW.

WE know from the Council of Trent (Sess. vi. c. 7) that the “*unica formalis causa Justificationis [hominis] est Justitia Dei, non qua Ipse justus est, sed qua nos justos facit ;*” from the same Holy Council (Sess. vii.) we also know that “*per Sacramenta omnis vera justitia vel incipit, vel cœpta augetur, vel amissa reparatur*”—and we should at all times gratefully acknowledge our infinite and enduring indebtedness to God, whose mercy has placed that “*unica formalis causa*” within our easy reach, and under many forms. But, whilst we thus exultingly rejoice in the possession of such abundant spiritual wealth—bestowed upon us with such gratuitous and undeserved preference—*our* possessing it must cause us sometimes to pause and reflect, how fared it with men, in the matter of this “*unica formalis causa*,” before the institution of the Sacraments? By what channels, for example, was that “*vera justitia*” rendered attainable to the immediate descendants of Adam? How, to those who “filled the earth” during the dark and dismal ages that came to a close when the Deluge avenged the sins of mankind, whose sinning involved the voluntary rejection of that grace? How during the centuries from Noah to Abraham, when, as in the antecedent period, there existed amongst men generally no distinctive and defined ritualism or external form of prescribed worship? How, even in the after ages from Abraham to

Moses, and from Moses to our Divine Lord? But how, above all, fared it, during all these “immemorial tracts of time,” with personally unoffending infants, who were born into the world “children of wrath,” and for whom no second birth of Baptism removed original sin, and thereby restored to them, through the “*unica formalis causa*,” their forfeited inheritance as “children of God”?

A general reply to all these questions is easily given; but, in the absence of almost all knowledge derivable from Sacred Scripture or historical monuments, even that reply rests rather upon inference than upon positive information. On the one hand we know that the Wish and Will—the “*voluntas salvifica*”—which the Creator entertained towards men before all prevision of Adam’s fall, was not recalled but only modified in consequence of that disastrous event; but, on the other hand, we know that this divine benevolence was largely, nay generally, frustrated by human depravity, which frequently culminated in an almost entire estrangement between God and man. This unhappy result is perhaps chiefly attributable to the condition of affairs as described by Suarez: “*Ante Moysem non fuerunt homines specialiter instituti a Deo sub peculiaribus signis seu sacramentis, in ordine ad divinum cultum, nec in unum corpus mysticum congregati . . . Ante illud tempus non dabatur specialis lex Divina, in sensu juris cujusdam integri.*” (De Leg. L. ix., c. I., n. 4). Nor were matters very much better from the time of Moses to the coming of the Redeemer, as St. Paul makes abundantly manifest in his Epistles to the Romans and Hebrews. Theologians, after him, bring the defects and infirmities of the Mosaic dispensation into striking prominence, when (as Suarez in the last chapter of the work just quoted) they contrast those infirmities with the perfections of the Law of Christ.

It is, however, indisputably true that, during the long epoch described by scholastic writers as the *Lex Naturæ*, or the Period of the Unwritten Law, men, dispersed as they were and without any visible bond of cohesion, nevertheless, held in sacred trust the divinely communicated Promise of a future life and of supernatural gifts. It is equally true that, even sometimes in not inconsiderable numbers, they were animated by Faith



and Hope—explicit faith in God as the “inquirentibus se Remunerator,” and at least implicit faith in the coming of the Messiah. These promises were transmitted from generation to generation, not in any divinely authorised formulas of faith, but by oral tradition; and in such fulness were they handed down through all this time that the Written Law, as delivered by Moses, merely collected the *dissecta membra* and classified them. “Lex ergo nullam promissionem spiritualem huic antiquæ addidit” (*ibid.*) The communication of these promises dates, as we know, from God’s interview with Adam, immediately after the Fall (Gen. iii.), on which most momentous occasion the “first Adam” was stripped of almost all the prerogatives of his high estate, and was thenceforth to be little more than a father *secundum carnem*. A “Second Adam” was promised, through whose mediation and merits the evil destiny inherited from the “first” should be effectually reversed: the fruits of this future Reparation were to be made available by anticipation, so that whosoever by supernatural acts should become children of the “Second Adam,” would thereby also become members of the *Ecclesia dispersa Dei*, as then and there founded (Franzelin), and sharers in such spiritual gifts as God would be pleased to confer upon that Church. This implied, at the very least, a promise of conferring “sufficient grace” upon all men without exception; it implied still further that, *ex parte Dei*, all men were to be at all times supplied with such remedies as should be necessary and adequate to effect their liberation from sin, and should prepare them to receive the “*unica formalis causa justificationis*”—sanctifying grace. In other words, a promise was given that the divine “*voluntas salvifica*” should over-canopy the entire human race, even in the days of its vilest degeneracy; and God declared himself willing to fore-draw upon the merits of our Redeemer, in order that man might have, through his own co-operation, a means of escape from the death of original and actual sin, and become eligible for restoration to the friendship of his Creator. This is the argument which St. Paul expands at such length in his Epistle to the Romans (c. iii.), in which he proves that as “all have sinned and need the glory of God,” so all might be “justified freely by

His grace, through the redemption that is in Christ Jesus." It is the same argument that the Apostle pursues in his first Epistle to Timothy (c. ii., 4, 5), where he also establishes (as Cardinal Franzelin paraphrases it) that "*voluntas illa misericors refertur ad omnes, quorum ipse unus Deus est Deus ac Creator, et quorum caput per naturam assumptam vel assumendam est Christus.*"

It is reasonable to assume that, in the case of *adults*, the supernatural acts which constituted the pre-disposing conditions to justification, should be personally performed; and it is equally manifest that a vicarious performance of such acts as were necessary for the attainment of the same purpose, was sufficient for the justification of *infants*. That some infallible "*remedium peccati originalis*" was provided for the latter, cannot be for a moment doubted: it is inextricably involved in the primeval "*voluntas salvifica*" which, St. Paul tells us, was of universal comprehensiveness. "*Ipse unus Deus est [eorum] Deus et Creator.*" That such a remedy existed by divine institution is, in the words of Suarez (*De Sac. Disp. iv.*), a "*dogma certum et indubitatum: Ita docent omnes theologi absque ulla controversia aut opinionum varietate*"; and the same theologian repeats (*Disp. .x*)—"tam in lege Naturæ quam Moysis omnes infantes fuisse relictos sine remedio peccati originalis . . . impium est sentire et contra communem Ecclesiæ sensum." Vasquez, it may be well to add, affirms the same doctrine with equal emphasis, although he and a few others hold a singular opinion regarding its nature and the method of applying it.

Beyond what establishes these fundamental truths, we glean from Sacred Scripture and Tradition very little information bearing on the "instrumental causes" of grace, to which men had recourse in the period of the Unwritten Law. Over and above the "*lex scripta in cordibus*," God gave mankind no "*jus integrum continens statum religiosum*," with, most probably, the single exception of the precept "*utendi aliquo sacramento, seu signo necessario ad impetrandum a Deo, mediante fide Christi, remissionem peccati originalis*" (Suarez: *L. ix., c. i., n. 4*). Even regarding what may be called the matter and form of this *remedium*, nothing is positively revealed

except that it was in some way a protestation of faith in the existence of God and in the coming of a Redeemer. Vasquez asserts that this protestation did not, of any intrinsic or extrinsic necessity, receive any external expression—"solī fidei internæ majorum tribuendam esse justificationem infantium in lege Naturæ"—and that seems to have been the opinion of some few of the Fathers. But the contrary doctrine is pronounced by De Lugo to be the "*sententia communis et verior, quam docent communiter scholastici*"—a doctrine in support of which the student will find, in De Lugo's treatise on the Sacraments, many more or less convincing arguments. The principal are briefly these: (1) It was a consecration of the child to God which, *ex natura rei*, requires an external act. (2) It was the initiation of the child into a visible and external aggregation of men: such affiliation should necessarily be cognizable in the interests of both parties, and should therefore involve some kind of official procedure. (3) It should be external, and, moreover, independent of the faith of him who should administer it, for otherwise there would be no hope for that large number of children who might unhappily fall into the hands of men devoid of supernatural faith. Finally and (in the judgment of De Lugo) chiefly because, "*si sufficeret fides interna*," any one man possessing faith could by one comprehensive act liberate from original sin all the children existing at that moment on the earth, and even those "*adhuc in utero matrum*"—for faith acts upon distant and unseen objects—"quæ omnia videntur manifeste absurda, nec ab auctoribus contrariæ sententiæ conceduntur."

Assuming then, with almost all theologians, that the "*remedium peccati originalis*" was a protestation of faith made manifest in some external ceremony, we are again at fault when we try to determine the method and specific character of that rite; and neither Sacred Scripture nor authentic tradition appreciably assists us in the inquiry. Berti makes reference to some writers who held that, long before the time of Abraham, circumcision was a sacred ceremony in Arabia, Egypt, and some other eastern countries; from which they infer that it was the traditional form of the "*remedium*" as first prescribed by God. But this statement



of fact is universally rejected, and Calmet assures us that "all Protestant and Catholic writers, without exception, now teach that circumcision was instituted by God Himself, and was first applied by Abraham." Whether or not circumcision was at any subsequent period the "*remedium peccati originalis*" is a most interesting question which may be discussed in a future paper; but, for the present, we may take it as beyond controversy that it was unknown under the Unwritten Law. The common opinion of theologians is, according to De Lugo and most writers, that no determinate form of ceremonial was prescribed, "*sed hoc fuisse relictum arbitrio singulorum, ut late probat Suarez.*" In singular corroboration of this view, they appeal to the various observances by which Roman and Grecian children, some days after their birth, were formally admitted into citizenship—not unreasonably inferring that these observances were so many vestiges, "footprints in the sands of time," left by the primal rite of justification and enrolment in the Church of the *Lex Naturæ*. Thus Festus relates that the ancient Romans were accustomed to confer on male and female children, on the eighth and ninth days respectively, the names they should bear through life; and that the imposition of those names was solemnly ratified "*cum lustratione et emundatione.*" In like manner, the heads of families at Athens were scrupulously careful to call together their friends, on the evening of the tenth day after the child's birth, when sacrifices were solemnly offered for his welfare, and a name given to him with much formal ceremony. Similar rites were usual amongst many other nations of the east; and it is by no unwarrantable inference we conclude that those traditional forms of initiation had their origin in the olden sacred rites by which the "*remedium Naturæ*" was celebrated, and that the modes of celebrating it were, like their pagan travesties, of no uniform fashion.

Theologians also discuss with much vigorous display of scholastic "thrust and parry," whether and in what sense this "*remedium*" may be called a sacrament; whether it was the *cause* of sanctifying grace, in any proper interpretation of that word; or was merely a sign and symbol of the promise which God had made to Adam, in some such way as the

rainbow is the sign—but not the cause—of God's preserving the world from a second deluge. This question will, however, be most conveniently considered when, in some other paper, the opinions of theologians as to the efficacy of the sacraments of the Mosaic Law shall be reviewed. But there remains another inquiry which need not be deferred, and on which our most eminent theologians expend "immense consideration:" whether, for the valid application of the "remedium," the act "protestative of faith" should of necessity be morally good. Omitting all reference to the multifarious difficulties and objections which are to be found in the works of Suarez and De Lugo, as they defend and impugn the rival theories, it will be enough to quote the concluding words of the latter:—"Infero potuisse valere illud sacramentum, etiamsi actio illa hic et nunc non solum non esset meritoria, sed esset demeritoria, et mala in genere moris, sicut Baptismus valet et justificat parvulum"—and for the same most valid reason, namely, that no other provision would be in keeping with the all-embracing "*voluntas salvifica Dei*." Hence, too, St. Thomas expressly states that even "*infirmetas fidei in parente [ministrante] non impedit effectum salutis in filio*,"

It is only by endeavouring to give a legitimate and duly circumscribed interpretation to this same "*voluntas salvifica*," that we can form some remotely definite idea of the nature and efficacy of the *remedia* supplied to the *Lex Naturæ* for the justification of adults who had sinned grievously. So far at least as giving positive information on this subject, Sacred Scripture and authoritative tradition may be said to be silent. The only truth which they establish with strict and indubitable precision is—that the condition of sinners under the Law of Nature, when contrasted with that of sinful men under the Gospel, was most painfully and dolefully calamitous.

It *may be* that sacraments were instituted "*ut infirmitas humana per exteriora signa juvaretur*," as Gonet, Tournely, and Collet "*cum aliis non paucis*" think probable; but those same writers claim for such sacraments no higher efficacy than that which arises *ex opere operantis*. When some of them attribute to those Sacraments an efficacy which

they describe as *ex opere quasi-operato*, their arguments are purely conjectural. It is true, no doubt, that sacrifices "pro peccato" were not unfrequent; for we have on record the offering of such in times so widely separated as were those of Abel, Job, and Melchisedech: "atqui idem ritus," argue those theologians, "et Sacrificium esse potuit, prout ad Dei cultum ordinabatur, et simul habere rationem sacramenti, prout, media fide, ad sanctitatem conducebat." Manifestly this method of reasoning—and it is the only one insinuated, leads to nothing more tangible and substantial than a *tenuis tantum probabilitas*, and much of even this is lost by the fact that Suarez and De Lugo contend, in the words of the latter, "non esse fundamentum ad dicendum illa fuisse vera sacramenta, non enim constat fuisse ordinata ad sanctitatem aliquam communicandam, quare solum sistent intra rationem Sacrificii." The theory is still further discredited by the conclusions to which exhaustive investigation led St. Thomas, Suarez, &c.—that, for the 2,513 years which lie between the Fall of Adam and the giving of the Law on Mount Sinai, "Lex *ideo* dilata fuit ut homines lapsi fragilitatem naturæ suæ et indigentiam sui status magis agnoscerent . . . ut agnoscerent rationem naturalem sibi non posse sufficere"—even with the aid of "sufficient grace." The deplorable condition of mankind towards the close of this epoch points unmistakably to the same inference; for we know from Sacred Scripture, and not by mere conjecture, that (in the words of Suarez) "tunc fere omnes homines idolatriæ dediti erant." It would therefore seem that Perfect Contrition, with its manifold liability to failure, was, during that long range of centuries, the *unicum remedium peccati gravis*—the only one, at all events, of which we have defensible evidence; that there was no contrivance of divine mercy "quo attritus fit contritus;" that, if sacraments did then exist, they were in all truth "infirmæ et egenæ elementa," of the names and number of which we know absolutely nothing.

C. J. M.



## SARSFIELD.—III.

ANTI-IRISH writers, as a rule, represent the Irish army as hopelessly demoralized by the defeat at Aughrim. Story says "what of the army was left made the best of their way towards Limerick, but they were so shattered and frightened, that very few of their force would be got thither . . . . whither they went in no kind of order, but rather like people going to a fair" (pp. 147-148). And with the passages evidently before him Macaulay says "the beaten army had now lost all the appearance of an army, and resembled a rabble, crowding home from a fair after a faction fight" (Hist., vol. 3., p. 277). Froude makes a similar statement. No doubt the Irish loss at Aughrim was very great, but there is abundant evidence that Ginkell did not entertain the view of the Irish army so recklessly expressed by Macaulay and Froude. From Aughrim Ginkell proceeded to Galway, to besiege that city, and on his way he was told that Sarsfield was coming to its relief. And so startled was the Williamite general by this rumour, that he determined not to proceed to Galway, and Story adds that it was only "upon repeated assurances of several Protestants . . . . that he resolved to approach the town of Galway the following day" (p. 159). Then the terms allowed to the garrison of Galway were such as no demoralized army could expect. They were allowed to depart with all the honours of war, "with their arms, six pieces of cannon, drums beating, colours flying," with stores and provisions, and horses to convey them to Limerick (Story, p. 167). The like terms were granted to the other smaller garrisons; and the brave Sir Tigue O'Regan was allowed to bring his gallant band with all military honour, and parade all the way from Sligo, to join their friends at Limerick. And Story tells that when, subsequently, a breach was made in the walls of Limerick, Ginkell would not allow his men to attempt an entrance though the Irish were anxious to meet them hand to hand. These facts—and they are facts—show that the Irish army, if defeated, was not demoralized, and certainly not disheartened,—that these

brave men were a source of salutary fear to the enemies of their country still.

When Sarsfield arrived in Limerick he found that Tyrconnell, who had been there since the fall of Athlone, had done much to repair the defences of the city. To this work Sarsfield now applied himself with all the earnest energy of his nature. Every moment was precious as Ginkell's army was approaching, and Sarsfield resolved to give him as warm a reception as William got on the same ground a year before. He accordingly attended to every detail of the defensive work. He sought to infuse into his men the same spirit that fired his own heroic soul. He went from one post to another, exhorting his soldiers for their country's sake, to expedite the works, to set all things in the best order for that final struggle on which all depended. He collected in from the surrounding districts as much provision and stores as could be procured. And fortunately Ginkell's advance was so slow, that Sarsfield had six weeks to prepare for resistance, and well and diligently was every moment employed. Froude censures Ginkell for giving the Irish so much time to organize, and maintains that the war would have been speedily ended if Ginkell had followed Sarsfield direct from the field of Aughrim. But while Mr. Froude deals largely in fictions, Ginkell had to confront stubborn facts. Froude could have learned from Story that Ginkell was not anxious just then to come to close quarters with Sarsfield and his brave horsemen *who were never yet defeated*. Ginkell expected rough work at Limerick, and was careful not to enter on it too hastily. Story says, "the general being assured that the Irish were using their utmost skill and industry to rally, and reinforce their shattered army, and not knowing how far despair might carry men that were come now to their last stake, and considering also that we had a strong town before us which would be the work of some time to reduce if the *enemy made what resistance might justly be expected* . . . . these and other considerations prevailed with the General to send for all the regiments that had been left in Munster and other places" (Story, pp. 178-179). And Story adds (p. 191), "to give the Irish their due they can defend

stone walls very handsomely." These reasons—abundantly sufficient—determined Ginkell not to adopt the headlong course of Mr. Froude.

On the 14th August, 1691, Tyrconnell died, and the loss to Ireland was small indeed. For he was the one man whose jealousy had all along pursued Sarsfield, and kept that brave soldier in secondary positions, though on every just and reasonable title he should have been among the first. Were it not for him Sarsfield would have had supreme command of the Irish Army, and the saddest pages of Ireland's history would never have been written. Now, however, there was no motive for intriguing. The post of honour was now a post of extreme hardship and danger. The enemy in full formidable force was nearing the city, and James's drawing-room generals were not particularly anxious to expose themselves to shot and shell within the beleaguered city, or to the alternative of starvation if they escaped the cannon ball. Moreover, the Irish soldiers had completely lost confidence in their foreign leaders. It was clear that the French officers had not their hearts in the Irish cause. They regarded their service in Ireland as an exile to be brought to a close as speedily as possible. And the Irish soldiers saw, with bitter, angry feelings, that such half-hearted leaders were promoted while Sarsfield was kept in inferior command, with no other reward for his heroic defence of Limerick than the empty title of "Lord Lucan," a poor *placeat* for the hardships he had endured, the ill-treatment he had received. To Sarsfield then inevitably fell the forlorn hope of defending the last stronghold of Irish independence. D'Usson, as senior officer, assumed the nominal command, but the real leader, indeed the one possible leader, as he was the life and soul of the Irish cause, was Sarsfield.

When all the out-lying garrisons had arrived in Limerick, the Irish army numbered about 20,000 men. As a result of their recent losses they were badly supplied with arms and ammunition. But succours were promised, and were hourly expected from France, and Sarsfield thought that he could well hold out till the promised aid arrived, or that failing its arrival he could protract the struggle until the winter would



force the Williamites to abandon the campaign. He saw that many of his brother officers were anxious to come to terms with the enemy, and he resolved at any cost to frustrate that cowardly policy. Worse still, he knew that there were among them traitors who were supplying secret information to the enemy, and who, on the first favourable opportunity, would betray any trust reposed in them. And now face to face with a powerful, and unscrupulous foe, and with traitors in his own camp, Sarsfield's resolution remained unshaken, to hold out as long as a vestige of hope remained. Ginkell's advanced posts appeared before Limerick on the 15th day of August. He had learned from deserters of Tyrconnell's death, and also of the confusion, and divided councils within the city. He issued a proclamation offering most liberal terms to such as surrendered, and found means of distributing several copies within the city. His army consisted of about 40,000 men, with 80 cannon. It was not till the 25th that the main body of the army arrived, and occupied nearly the same position as that previously taken up by William. About the same time a squadron of eighteen ships under Captain Cole arrived in the Shannon, and anchored within a mile of the city. Thus was Limerick completely invested on three sides, and was free only on the western side which communicated with Clare by Thomond Bridge. On the 30th of August the siege opened with a furious cannonade. Shot and blazing shells were poured into the city with relentless fury. Houses were set ablaze: women and children who had followed their armed relatives into the city were thus mercilessly slaughtered. Day after day, did this murderous fire continue, till the city was one mass of ruins. The churches, the hospitals, even the cellars in which women and children had sought refuge were made targets of by the Williamite gunners. Story says complacently, "all last night, and that morning our bombs and cannon played upon the town, setting it on fire in some places, which was no small trouble to those within" (p. 204). And again "we threw bombs, fire balls, and carcasses all day long, and our guns were discharged almost without ceasing, by which there appeared a considerable breach in the wall, and

had a like effect upon the houses in town" (p. 210). The Irish from the castle, and from their batteries returned the fire with determination and effect. Ginkell, and his soldiers may thirst for Irish blood, may shed it copiously, they may shower their shot and shell on the brave defenders of Limerick, but, unmoved by the terrors of war, undismayed by famine staring them in the face, there they stood amidst the smoking ruins of their city unshaken in their resolve never to submit to the hated foe. Story laments how slight was the impression made on the Irish soldiers by Ginkell's barbarous cannonade. He says "the soldiers lying continually in the works, our bombs did not do that execution that was hoped for" (p. 207). The wall on the eastern side of the English town was broken down for a considerable length, and the Irish soldiers expected that Ginkell would seek to enter by that breach and storm the city. They longed to meet in a hand to hand fight the cowardly murderers of their women and children. But Ginkell's men had too vivid a recollection of St. John's Gate, and the Black Battery to risk a repetition of the treatment they received at the breach the previous year. Ginkell would not attempt to carry this breach though a hundred men could walk abreast through it. Story says, "indeed we could not do the enemy a greater pleasure nor ourselves a greater prejudice in all probability, than in seeking to carry the town by a breach before those within were more humbled, either by sword or sickness" (p. 213). This persistent bravery of the Irish so impressed Ginkell that he feared he would have to raise the siege, and he despatched a message to William to that effect. But just then treachery did for him what his army could not do. On the night of the 16th September, Colonel Clifford whom Sarsfield had set to guard the ford of the Shannon a short distance above the city, betrayed his trust, permitted the English to cross the river and effect a lodgment on the Clare side, and from that moment the fate of Limerick was sealed. Story says "by which time Brigadier Clifford had got the alarm, who was not far off with four regiments of dragoons; he seemed not very forward in the matter, though his dragoons came down on foot, and *pretended to make some opposition.*" Harris repeats Story's words and

adds "he (Clifford) was of the moderate party, who were inclined to put an end to the war, and it appears before that the rulers of Limerick were jealous of him, so that probably he had embarked in a scheme for obliging the garrisons to a submission on beneficial terms." (*Life of Will. III.*, p. 346). And King James in his "Memoirs" says, that "by Clifford's neglect, not to say worse, the enemy made a bridge of boats and passed their horses and dragoons over the Shannon, and so cut between the Irish horse and the town . . . and instead of giving either opposition or so much as notice of what was doing he suffered the enemy to make this bridge under his nose." And the Earl of Westmeath's letter to Harris contains the same statement. Clifford was not taken by surprise, he saw the enemy coming, and yet he neither gave serious opposition himself, nor gave any notice to his superior officers. Sarsfield was in the city within easy call, Sheldon was at the horse camp, within two miles of the ford, and to neither did Clifford give one word of notice till all was over. And if evidence were wanting of Clifford's treason, it is supplied by the fact that he was one of the first to join the Williamites after the capitulation, one of the most energetic in securing recruits for Ginkell's army.

But base as Clifford's part was in the betrayal of Limerick, he seems to have been in reality a subordinate, a tool in the hands of Colonel Henry Luttrell. This man was suspected of treachery even at Aughrim, but at Limerick the charge was brought home to him in a way that was quite conclusive. Sarsfield discovered a correspondence between him and Ginkell's secretary, and accordingly had him arrested, and tried by court-martial. Some say he was sentenced to be shot, and was spared because of a threat from Ginkell that he would execute the Irish prisoners if Luttrell were punished. Others say that he was merely kept in prison to await the king's decision. Story says, "Colonel Henry Luttrell was not only suspected to hold correspondence with our army, but was taken into custody, and tried for his life, in that he and others consulted for the surrender of the town . . . but the occasion of Colonel Luttrell's confinement was upon account of a letter brought him by a trumpeter from some great



officer in our army when the garrison of Galway was conveyed to Limerick, for the trumpeter having given one to Sarsfield, denied his having any more letters, but being threatened with hanging if, being searched, any more letters were found with him, he produced another to Colonel Luttrell, upon which the said Colonel and Lieut-Colonel Burke that came from Galway were both confined." (p. 189.) Captain Parker, one of the Williamite officers who crossed the Shannon on that night, and who therefore may be taken as an authority on the facilities afforded by the traitors, says, "At this time General Ginkell found means of holding a correspondence with Colonel Henry Luttrell then in Limerick, who being heir to the large estate of Simon Luttrell was willing to preserve his pretensions by forwarding the surrender of the town . . . and he had promised the General when he had guard of the river to give his army an opportunity of laying bridges over it, to whom he gave notice when his turn came for holding the guard, and ordered his patrols a different way from the part where the bridge was to be laid, so that the detachments sent for that purpose passed part of the army over before day."

A Williamite diary of this siege preserved in the Harleian Collection (vol. 7, p. 481) states under date, the 18th of August, 1691: "We had an account this day that Henry Luttrell had been lately seized at Limerick for having made some proposals for a surrender of the place, and that he was sentenced by court-martial to be shot, upon which our general sent them word by a trumpeter that if they would put any man to death for having a mind to come over to us he would revenge it on the Irish." Harris (*Life of William III.*, p. 345) quotes Captain Parker's statement as to Luttrell's treason, but in a long note he endeavours to exculpate the traitor. He quotes a letter received from Lord Westmeath, who commanded a cavalry regiment in the Irish army at Limerick. Lord Westmeath says: "I read in a printed book a false allegation against Colonel Luttrell, as if he had given an opportunity to Ginkell to have a bridge laid over the Shannon. Colonel Luttrell was then confined in the Castle of Limerick, and Brigadier Clifford commanded where the

bridge was laid over, and by a very great neglect made no opposition to it." Now, it is clear that the Williamite historian had an interest in concealing the treachery of Luttrell, for to admit it would be a severe blow to that system of dark treachery and intrigue which secured and has maintained England's hold upon Ireland. The letter was written at the request of Harris, and written, too, at a time, when Lord Westmeath had fully atoned for the patriotism of his early days by fifty years of loyal allegiance to the enemies of his country. And for several of these years he must have been an intimate friend and companion of the traitor whose memory he sought to vindicate. These considerations cast considerable doubt on the value of Lord Westmeath's testimony, notwithstanding the character for "worth, honour, and veracity" given him by Harris and Lodge. But, in reality, the letter seems to be a clever equivocation. It merely states that Luttrell was not present when the pass of the Shannon was betrayed by Clifford. But surely he may be a principal actor in the treason, without being present in person. Clifford had regular access to him in the castle, and that they fully understood one another previous to the capitulation is clear from their joint action in going over to William with their men after the surrender. His brother officers in the Irish camp believed Luttrell to be a traitor. Story shows that it was the belief in both armies. Captain Parker, who was on the spot, states it distinctly, and the subsequent history of the man fully bears out Parker's assertion. According to Parker, Luttrell stipulated to betray the ford on condition of getting the estates of his elder brother Simon, who was attainted for his loyalty to James, and the miserable traitor did get the estates, and with them a pension of £500 a year. Lodge (Vol. III., 410), quotes a decree in Chancery, confirmed by William, giving his brother's estates to Henry Luttrell, in accordance with a promise made to him by Ginkell. Harris gives Luttrell's application for the pension, and in an official MS., in the Stowe Library, dated A.D. 1701, Dr. Charles O'Connor saw an authentic record of its concession. The rest of his life Luttrell gave to his purchasers. He served in William's army till that monarch's

death, when he retired to Dublin to enjoy in easy luxury the reward of his treason. But the memory of that treason lived on. He was detested by the people whom he had betrayed, and was assassinated in Dublin on the night of October 22nd, 1717. In the early days of the siege Sarsfield had to deal with traitors of another class. He discovered that the Protestant inhabitants of Limerick were regularly supplying Ginkell with secret information from the city. All these he had removed to St. Thomas's island, where they were placed under guard, but in all other respects they were treated like the Catholic people within the city. When the island was taken by Ginkell, Major Stroud, with a company of the County Cork Militia, was sent to bring off the prisoners, and Story says: "but what can be a greater testimony of a rapacious humour than this: for some of the militia stripped their fellow-Protestants of what the Irish had left them, as they conducted them from the island to our camp, which I would not have said, but that I had it from the mouths of those very people that were so served" (p. 195). A very fitting reward for the Protestant spies of Limerick.

The passage of the Shannon, as a result of treachery, filled the Irish with dismay, but still they held out bravely. On both sides the cannonade was continued, with undiminished vigour. On the 22nd Ginkell ordered several regiments to cross the river under cover of the position already occupied on the Clare bank, and this done the Williamites in very strong force proceeded to attack the defences of Thomond Bridge, in order to separate the garrison from the camp on the Clare side. After desperate fighting the 800 men who defended the Bridge against more than ten times their number, were forced back with the result thus given by Story: "A French major who commanded at Thomond Gate, fearing our men's entering the town with their own, ordered the drawbridge to be plucked up, and left the whole party to the mercy of our soldiers; those that were behind pressing others forward, and throwing them down over the fall of the drawbridge: then the rest cried out for quarter, holding up their handkerchiefs and what else they could get, but before killing was over they were laid in heaps upon the bridge, higher



than the ledges of it" (p. 224). This was the crowning disaster of the war. The Irish soldiers complained bitterly of their French officers and allies, and clamoured for the blood of him whose cowardice or treachery had led to the carnage on Thomond Bridge. Sarsfield now saw himself surrounded by traitors; he saw the enemy in full force established on the Clare side, and his horse-camp cut off from the city; he had only a few barrels of powder in his magazine, only ten days' provision in his stores; the city defences were a mass of ruins, a powerful hostile fleet anchored under the walls, and as yet no account of the long-promised aid from France. And yet King James in his "Memoirs" tells us that Sarsfield was for holding out to the last. But clearly the responsibility of carrying out such a resolution was too much for one man among the Irish leaders. Sarsfield accordingly held a council with his officers, and with the Archbishops of Armagh and Cashel (Dr. M'Guire and Dr. Brennan) who were in the Clare camp. Were they to protract the struggle now, till starvation would compel them to surrender unconditionally, or until Ginkell's army would carry the city by storm? In either case the people of Limerick—indeed of the entire province of Munster would be at the mercy of Ginkell's soldiers, and the Irish leaders knew well what that mercy would be. If they made peace with arms in their hands they would secure terms favourable to religion and country, but if they held out there was extreme danger of the absolute extirpation of their religion, and of the wholesale extermination of the Irish race. Nevertheless Sarsfield would hold out, and the native troops were with him to a man, for they had no estates to secure, they had everything to lose by surrender and nothing to gain. But the voice of the vast majority of the council was, for the above reason, for coming to terms, while yet terms could be secured, and to this voice Sarsfield reluctantly yielded. On the night of September 23rd, a parley was sounded from the walls, and Sarsfield and Wauchop proceeded to Ginkell's quarters, and arranged a truce for the night. A sad night this was for Sarsfield and his brave companions. The hope of rescuing their country from a debasing tyranny, the hope of

securing for their countrymen liberty to profess and practise the faith of their fathers in the land of their birth, had nerved them for the hardships of two successive campaigns. But now all was lost, their fair fields were desolate, their churches, their cities in ruins, their religion proscribed, "their priesthood hunted down like wolves," the whole people at the mercy of a brutal soldiery:—such were the thoughts that filled with grief the minds of the brave defenders of Limerick on that fatal night.

"Oh! who can tell what heroes feel, when all but life and honour's lost!"

On the following morning Sarsfield secured an extension of the truce for three days, and then steps were taken on both sides to arrange the terms of capitulation. After some days' negotiation the terms were finally agreed on, and on the 3rd of October, 1691, the Generals of both armies, and the Lords Justices on behalf of William signed the celebrated Treaty of Limerick:

"The Treaty broken ere the ink wherewith 'twas writ could dry." And in a few days it was confirmed by William and Mary under the great seal of England. The terms were such as no defeated army could expect. *But Limerick was not defeated, it was betrayed.* And William sorely pressed on the Continent, and hourly apprehensive of a French descent on Ireland, had given private instructions to Ginkell to make peace on any terms. The terms are fairly summarized by Harris as follows:—"By these articles many of the Irish were, under certain qualifications, restored to all they had enjoyed in King Charles's reign, and admitted to the privileges of subjects, upon taking the oath of allegiance without being bound to take that of supremacy, and had granted to them such privileges in the exercise of their religion, as were consistent with the laws of Ireland, or as they enjoyed in the reign of the said King. By the military articles, as many Irish as pleased had liberty to pass into any country they thought fit (except England or Scotland) with their families and effects" (p. 350). The garrison was to march out with all the honours of war, to be conveyed to their adopted

country, or gladly accepted into William's army if they so willed it. Attainders were to be annulled, outlawries reversed, the free exercise of their religion was secured for the Catholics of Ireland, and a general pardon granted to all who bore arms for James. And all these terms were solemnly ratified by letters patent of William and Mary. Ginkell was most anxious to secure the Irish soldiers for William's army, and sought by promises and proclamations to gain them. To Sarsfield himself most liberal terms were offered. But to no purpose. When the day appointed for the final decision arrived, about a thousand men passed to the standard of William, and these principally from the regiments of Luttrell and Clifford, and some northern Irish, while over nineteen thousand passed into the service of France;—wiser and happier in embracing voluntary exile with all its hardships, than, in remaining at home, to experience the *Punica fides* of William, and his unprincipled advisers. Sarsfield proceeded to Cork to make arrangements for the embarkation of his men. Large numbers sailed from Limerick with D'Usson and Wauchop. In describing the departure of the Irish soldiers for France, the Williamite historians bring against Sarsfield and Wauchop, a charge unparalleled even in their mendacious writings, for its malicious baseness and falsehood. Story says, "a great many of them (the Irish soldiers) having wives and children, they made what shift they could to desert, rather than leave their families behind them to starve, which my Lord Lucan and Major-General Wauchop perceiving, they publish a declaration, *that as many of the Irish as had a mind to it should have liberty to transport their families along with themselves*. And accordingly a vast rabble of all sorts were brought to the water-side, when the Major-General pretending to ship the soldiers in order according to their lists, they first carried all the men on board; and many of the women, at the second return of the boat for the officers, catching hold to be carried on board, were dragged off, and, through fearfulness losing their hold, were drowned, but others who held faster, had their fingers cut off, and so perished in the sight of their husbands and relations" (p. 292). Harris gives this incident



in the same words as Story, and the *Dublin Intelligence*, a Williamite newspaper of that date repeats the story, but states that it occurred among those "which lately were shipped from Kerry." Macaulay (vol. 3, p. 286) attributes this barbarous conduct to Sarsfield himself, and states that it occurred at Cork harbour. It would be impossible to find even in Macaulay's History an assertion more recklessly false than this. He quotes the authority of Story, of the "*Macariae Excidium*," and of Mr. O'Callaghan's note thereto, and also of the London Gazette of January 4th, 1692. But neither of these authorities attributes this brutal act to Sarsfield. Story attributes it to Wauchop. The "*Macariae Excidium*" says nothing of it. O'Callaghan attributes it to nobody, rather seems to think that nothing of the kind occurred.

And the London Gazette says nothing of it, but rather seems to contradict it in stating, "that on the 23rd of this month Sarsfield with the *remainder* of the Irish designed for France, set sail from Cork being in all about 2,600 *including women and children*." Then Sarsfield himself released Ginkell from any further obligation in this matter of transport, stating that "the Lieutenant-General has provided ships for as many of the rest as are willing to go" (Story p. 293). The character of Sarsfield, the sacrifices he made for his countrymen, ought to be a protection to him against so atrocious a charge—a sufficient refutation of it when advanced. But Macaulay could have learned from Harris the baseness of his charge against Sarsfield. In speaking of some very questionable acts of the Williamite authorities, Harris says, "another less justifiable step was taken to discourage the embarkation of such numbers of soldiers to France, as the General saw with regret was about to be done; but in this the Lords Justices were in no way concerned, the same being attempted either solely by direction from the General, or by the officiousness of Count Nassau, who would not suffer the wives and children of the soldiers intended for France to be shipped with the men, not doubting that it would hinder a great many from going" (p. 351). Harris admits, that "this was certainly an infraction of the first of the military articles, which provides for the passages of all persons willing

to go to France, together with their families." Against this "infraction," Sarsfield protested "in a very polite letter" to General Ginkell, demanding the sufficient transport in accordance with the Treaty, and demanding also that "the obstacle might be removed without delay." And Harris adds "yet the General took time to consult the Lords Justices upon the point, who were of opinion without hesitation, that the articles obliged them to comply with Sarsfield's demand." Surely the man who fought so persistently and so successfully to secure sufficient shipping for the wives and children of his soldiers would not then refuse them a passage, much less drown and mutilate them in the very act of embarking. The admission of Harris then makes it certain, that if this barbarous act were perpetrated on the shores of Cork Harbour, it was done "either solely by direction from the General (Ginkell), or by the officiousness of Count Nassau, who would not suffer the wives and children of the soldiers intended for France to be shipped with the men, not doubting but that it would hinder a great many from going."

But, if Harris and Story be correct, this drowning and mutilation of defenceless women must have occurred in the the Shannon. And Story himself states that the embarkation *there* was carried out under the supreme authority *not of Wauchop but of the Williamite General Talmash*. Story's words are, "November 9th Major General Talmash who had full power and authority to transact all things necessary for the transporting the Irish, and now having seen them all from Limerick . . . he left the place and went to Dublin" (p. 284). And therefore if this act of wanton brutality occurred at all, it must have been perpetrated by some one of those Williamite officials, who during all their career in Ireland had shown the most reckless disregard for human life.

It was a melancholy, a heart-rending spectacle, the departure of these brave exiles. Who can picture their feelings as they sailed away, and the green hills of their native land vanished gradually, and for ever from their view? The wild wail that arose as friends separated never to meet on earth again, "the women's parting cry," brought bitter tears to the eyes, heavy sighs of grief from the hearts of men

who looked death undaunted at the Bridge of Athlone, and from Limerick's walls. And that cry steeled those Irish exiles' hearts with vengeance and nerved their arms to deal as they did, many a deadly blow to the power and prestige of England in her foreign wars. The "*Macariae Excidium*," paints the parting scene in these pathetic words:—"And now alas the saddest day is come that ever appeared above the horizon of Cyprus (Ireland), the sun was darkened and covered over with a black cloud as if unwilling to behold such a wofull spectacle, there needed not Rain to bedew the Earth, for the tears of the disconsolate Cyprians did abundantly moisten their native Soile to which they were that day to bid the last farewell. Those who resolved to leave it never hoped to see it again, and those who made the unfortunate choice to continue therein, could at the same time have nothing in Prospect but Contempt, and Poverty, Chains, and Imprisonment; and in a word all the Miserys that a conquered Nation could rationally expect from the powers and Malice of implacable Enemyes. Here might be seen the aged Father (whom years and Infirmitys rendred unfit to travail) giving the last embraces to his onely Son, Brothers parting in Tears and the dearest comerades forcibly divorced by a cruell destiny which they could not avoid."

In the midst of such a scene, Sarsfield left for ever the land for which he had so bravely fought. Much as he loved his native land he could not now remain to witness her ruin, to see the sufferings, the degradation of her people. He felt:—

"No land to me can native be,"

"That strangers trample, and tyrants stain."

He had shared with his soldiers the hardships of war; he would now share with them the bitterness of exile. He hoped, too, that at no distant day he may return with his brave companions, and with the aid of France renew the struggle on more favourable terms. A dream destined never to be realized! He arrived in France, was welcomed by James and Louis, was made commander of the second troop of the Irish Horse Guards, and lieutenant-general in the French army by Louis. Already James had prevailed on the French king to aid him in an attempt to invade England, and with this object



in view a camp was formed near Cherbourg, and there were assembled all the Irish regiments then in France, with Sarsfield as their commander. Ten thousand French troops were added ; a large transport fleet was in readiness, and a splendid fleet of war-ships under Tourville was to accompany the expedition to England. Against his own better judgment, but in obedience to positive orders from King Louis, Tourville risked battle with the united English and Dutch fleets under Admiral Russell. The French fleet was defeated, dispersed, almost annihilated ; and thus the last hope of James to recover the crown of his ancestors, the last hope of Sarsfield to raise his fallen country, was blighted by this disastrous defeat at La Hogue. The Irish camp was immediately broken up, and the Irish regiments ordered to their various destinations to enter on that career that has immortalised the "Irish Brigade." Sarsfield was sent to join the French army in the Low Countries, under Luxemburg. At Steinkirk, on the 24th of July, 1692, Sarsfield held an important command. Here he met again many of his old acquaintances of the Irish wars—many of the old inveterate enemies of his country and creed. William was there as commander of the allied army ; Count Solmes, whom he had met at the Boyne ; Mackay, whom he had met at Athlone and Aughrim ; Douglas, who had fled from Athlone at the rumour of Sarsfield's coming, and Lanier, who contrived to be too late to meet Sarsfield at Ballyneety. No doubt the presence of so many old enemies whetted Sarsfield's sword on that day. That he more than sustained his high reputation, that he contributed largely to the defeat of William at Steinkirk, we know from the despatch of Luxemburg, who said that he earned by his gallant conduct the esteem and gratitude of the entire French army. Sarsfield was now raised by Louis to the rank of major-general. Already there had been many infractions of the Treaty of Limerick, and it was well known that William and his unprincipled advisers would violate all its provisions. Sarsfield wrote to Ginkell repeatedly calling on him to fulfil his solemn pledge given to Irish soldiers while yet they had arms in their hands. But to no purpose. The Williamite general had attained his end, had already received estates

and titles as his reward, and did not now trouble himself with the conditions involved in the surrender of Limerick.

The summer of 1693 found Luxemburg again face to face with William and his allies at Landen. Though the battle fought on the 19th of July 1693, is called that of Landen, in reality the fight raged at the village of Neerwinden, where Luxemburg's left wing rested, under Montchevreuil, Berwick and Sarsfield. Here the battle raged fiercely for the greater part of the day. William was finally defeated with terrible slaughter. And at the very moment of victory, when he already saw the hated foe in full retreat, Sarsfield fell, mortally wounded, and was borne away from the battle-field to die. On seeing the blood gushing from his wound he is said to have exclaimed "would that this were for Ireland." The sentiment was worthy of him, and Ireland accepts the wish for the deed. He was carried to the picturesque little town of Huy on the Meuse, and there on the fourth day after the battle he died of fever resulting from his wound. And thus, far away from the land of his birth and of his heart, one of the bravest, purest, of Irish patriots passed away "and by the stranger's careless hand his lonely grave was made." Where that grave is, whether any monument marked it we know not. It is of course more than probable that he was buried at Huy, but no trace of his grave remains. The present writer has to express his grateful thanks to Rev. Joseph Spelman of Galway, for information on this precise point that appears quite conclusive. Father Spelman, already favourably known to the readers of the RECORD for his valuable researches into the history of our countrymen in the Netherlands, has investigated *on the spot*, every source whence any information may be found as to Sarsfield's last resting place. He has sought out for some local tradition from families well known to take an interest in the Irish exiles, he examined the archives at Liege, the chief city of the province in which Huy is situated, he sought information from a distinguished member of the Archaeological Society of Huy, but from neither source could any information be derived as to Sarsfield's last resting place. Nor is there any evidence that the epitaph given by Mr. O'Callaghan in his excellent History of the Irish Brigade was ever inscribed. And Mr.

O'Callaghan does not say that it was. But though his grave be unknown, his epitaph unwritten, as long as fearless bravery, high honour, and pure patriotism, are cherished, Sarsfield's glorious career will be to him a monument more lasting than brass, an epitaph, trumpet-tongued, to tell his claims on the love and admiration for his countrymen. O'Connor (*Hist. of Irish Brigade*) says of him "Arminius was never more popular among the Germans, than Sarsfield among the Irish, to this day his name is venerated, *canitur adhuc*. No man was ever more attached to his country or more devoted to his king and religion (p. 121). The same eloquent writer adds, "he was brave, patient, vigilant, rapid, indefatigable, ardent, adventurous, enterprising; the foremost in the encounter, and the last to retreat; he harassed the enemy by sudden, unexpected, and generally irresistible attacks, inspiring his troops with the same ardour and contempt for danger with which his own soul was animated" (p. 223). Another writer says of him, "There are few names more worthy to be inscribed on the roll of honour, than that of Patrick Sarsfield . . . In his public actions fair and consistent, in his private character amiable and unblemished. Attached by religious connection to the fallen house of Stuart, he drew a sharp sword in the cause of the monarch he had been brought up to believe as his lawful sovereign, and he voluntarily followed him into exile when he could wield it no longer. He gave up everything when he could have retained all, and he secured indemnities for others which he scorned to take advantage of himself" (*Dub. Univ. Mag.* Nov., 1853). Harris says: "Sarsfield embarked to seek a fortune in a strange country, when he might have remained an ornament to his own," (p. 354). William held out most tempting offers to him to induce him to remain at home, and had he accepted them no doubt high promotion awaited him, but promotion on terms which Sarsfield could not accept—

"Unprized are her sons till they've learned to betray,  
Undistinguished they live if they shame not their sires."

was a well recognised principle in Anglo-Irish policy long before the sentiment was immortalised by Moore. And hence had Sarsfield remained at home he might like so many other brave and faithful Irishmen have "ornamented" a scaffold,



for he loved Ireland too well to submit to the yoke of her oppressors, and

“’Tis treason to love her, and death to defend.”

Rather than sacrifice principle, rather than prove false to a cause to which from a sense of duty he was attached, Sarsfield abandoned the land of his love, the rich estates of his fathers, and he declined to avail of the advantage which his own bravery had secured for others. Pure, unselfish patriotism of this sort, fidelity to a righteous, if a lost cause, the time-serving Harris did not understand. But if the hero of his History—William—had been honourable as Sarsfield was, he would have cast away from him with contempt, with scorn, the crown which he could not continue to wear, without disgrace, without the perfidious violation of his most solemn and sacred pledges. Even Lord Macaulay says of Sarsfield:—“he was indeed a gentleman of eminent merit, brave, upright, honourable, careful of his men in quarters, and certain to be always found at their head in the day of battle. His intrepidity, his frankness, his boundless good nature, his stature which exceeded that of ordinary men, and the strength which he exerted in personal conflict, gained him the affectionate admiration of the populace. It is remarkable that the English generally respected him as a valiant, a skilful and generous enemy, and that even in the most ribald farces which were performed by the mountebanks in Smithfield, he was always excepted from the disgraceful imputations, which it was then the fashion to throw at the Irish (Hist. vol. ii. p. 339-40). This “fashion” so very fruitful of mischief to England as well as to Ireland, is not yet quite antiquated, and unfortunately it has made its way into more select circles than “the mountebanks of Smithfield.” Two centuries have all but elapsed since Sarsfield closed his heroic career, and his memory is still green, his name cherished with enthusiastic affection. The story of his life, though a sad, is a glorious chapter of Ireland’s history; and the more closely it is studied, the more clearly will it appear that had his merit been duly recognized, his policy adopted before the surrender of Limerick, the “Irish Question” had been finally settled two hundred years ago.

J. MURPHY, C.C.

## THE COUNCIL OF VIENNE AND THE "FORMA CORPORIS HUMANI."

THE intrepid heart of Boniface VIII., sank under the insults and outrages heaped upon him by Philip the Fair, on October 11th, 1303. The election, unanimously, of Benedict XI., gave but a short respite to the suffering Church, for he died suddenly, under circumstances which strongly suggested poisoning, July 6th, 1304. As he died at Perugia, the Cardinals assembled there, and so active were the dissensions by which the conclave was torn, that it was not till it had been ten months in session that the votes were concentrated on one who was not a member of its body, Bernard d'Agout, Archbishop of Bordeaux, who took the title of Clement V.

Most modern historians, led by the authority of Clement's prejudiced contemporary, Villani, have agreed to malign his name, but it is quite certain that his vindication of his great predecessor, Boniface, in the Council of Vienne, is sufficient to refute the unmeasured assertions of writers like the late John Stuart Mill, that "in Clement V. the Church sank into the abject tool of secular tyranny."<sup>1</sup> Clement, seeing from his interview with Philip at Poitiers, that the vindication of Boniface was so important as to require the joint wisdom of the Church, resolved on convoking a general council, which he accordingly did, by the bull "*Regnans in coelo*" of August 12th, 1310. The council, which was convoked for 1st October, 1310, at Vienne, in Dauphiny, did not assemble until a year later, when the vindication of Boniface, the suppression of the Templars, the project of a crusade, the reform of morals, and the extirpation of heresy occupied its attention.<sup>2</sup>

Amongst the errors condemned were those of Peter Oliva, a celebrated Franciscan, founder of the sect of spirituals of Narbonne, who, to his mystic rigorism, added the doctrine

<sup>1</sup> Discuss., vol. ii., p. 162.

<sup>2</sup> Amongst those present were some Irish bishops, of whom five were summoned—those of Cashel, Lismore, Emly, Killaloe, and Cloyne. In the same year, but before the assembling of the council, the writ was issued for the establishment of the University of Dublin; and in the previous year, 1310, Havering, who had been appointed Archbishop of Dublin, but never consecrated, resigned his See and received a chaplaincy from the Pope.

borrowed from the philosophy of Averröes of a distinction between the rational and sensitive "anima."

The decree "*Fidei Catholicae fundamento*"<sup>1</sup> condemns four propositions of his—concerning the humanity of Christ, the union of soul and body, and the efficacy of infant baptism. It is to the second of the condemned theses—one which has gained considerable attention in late years—that I shall direct my remarks in this paper.

The council decreed that "Whosoever should thenceforward pertinaciously presume to assert, defend, or maintain that the rational or intellectual soul is not the "forma" of the human body "*per se et essentialiter*," should be deemed a heretic."<sup>2</sup>

This decree was confirmed in the Fourth Council of Lateran, and concerning its interpretation many questions have arisen, of which the principal may be reduced to three. 1° Is the soul one? 2° Is the relation of the soul to the body that of *forma substantialis*? 3° Does this relation extend to *ipsum esse corporis*?

The affirmative response to the first question, implicitly contained in this decree, was explicitly enunciated in IV. Conc. Constant. (A.D. 869),<sup>3</sup> and the same doctrine Pius IX. in his condemnation of the errors of Dr. Baltzer, declares to be "*in ecclesia Dei communissima*."<sup>4</sup>

<sup>1</sup> Lib. i., Clementin.

<sup>2</sup> "Porro doctrina monnem. . . temere asserentem, . . . quod substantia animae rationalis seu intellectivae, vere ac per se humani corporis non sit forma, velut erroneam ac veritati Catholicae inimicam fidei, praedicto sacro approbante concilio reprobamus; definientes, ut cunctis nota sit fidei sinceræ veritas ac praecludatur universis erroribus aditus, ne subintrent; quod quisquis deinceps asserere, defendere seu tenere pertinaciter prae-sumpserit quod anima rationalis seu intellectiva non sit forma corporis humani per se et essentialiter tanquam hereticus sit censendus."

<sup>3</sup> "Veteri et Novo Testamento unam animam rationalem et intellectualem habere hominem docente. . . in tantum impietatis quidam. . . deveni-runt, ut duas eum habere animas imputentur dogmatizare et. . . propriam haeresim confirmare peritent."

<sup>4</sup> "Considerantes hanc sententiam quae unum in homine ponit vitae principium, animam, scilicet rationalem, a qua corpus quoque et motum et vitam omnem et sensum accipiat, in Dei Ecclesia esse communissimam atque Doctoribus plerisque et probatissimis quidem maxime, cum Ecclesiae dogmate ita videri conjunctam, ut hujus sit legitima solaque vera interpretatio nec proinde sine errore in fide possit negari."—Pius IX., *Lit. Apost. to the Bishop of Breslau*, 30th April, 1860.



Another modern form of the error here condemned arises from the system of Descartes, who, starting from a principle apparently opposite, but in effect identical—that sensation is an operation of the *anima intellectiva sola*—felt the necessity of admitting some principle of vitality in sensitive nature. He avoided, however, the immediate danger, by reducing the lower animals to automata, “and the extension to man in an exaggerated form, of Descartes’ doctrine of animal automatism, marks perhaps the lowest point to which the falling barometer of philosophy has reached.”<sup>1</sup> And a sensitive “*anima*,” independent of the rational soul, once established, the transition is easy to the identity of the “*sensitiva anima*,” with the matter it acts upon. Hence the doctrine of Photius, who had revived the Trichothomia<sup>2</sup> of Apollinaris, condemned by the Council of Constantinople, and the analogous doctrine of Günther and Baltzer condemned by Pius IX., is such, that he who holds “*eum (hominem) duas habere animas, est a fide et cultura christianorum alienus.*”<sup>3</sup>

The arguments which prove the unity (*unicitas*) of the soul are taken first, from, the Holy Scriptures which continually speak of the soul indiscriminately as “*spiraculum vite*”<sup>4</sup> “*spiritus*,”<sup>5</sup> as opposed respectively to “*limus terrae*” and “*pulvis*,” and, on the other hand, endowed with immortality.<sup>6</sup> And “*anima*” by which the Trichothomists signified the sensitive principle, as independent of the intellectual or “*spirit*,”<sup>7</sup> divides with “*corpus*” the entire human nature.<sup>8</sup> Secondly, the Fathers are universally Dicothomists, whether before the the Apollinarist heresy, for instance, Irenaeus, who writes, “*substantia nostra i.e. animae et carnis adunatio* ;”<sup>9</sup> or still more clearly when it had arisen, “*homo non est corpus solum vel anima sola, sed qui constat ex anima et corpore.*”<sup>10</sup>

<sup>1</sup> Martineau. *Contemporary Review*, March, 1876.

<sup>2</sup> “Trichothomia,” the doctrine which distinguishes in man three elements: *corpus, mentem seu spiritum* and *animam*. The orthodox doctrine was called “Dicothomia.”

<sup>3</sup> Conc. Constant. IV.

<sup>4</sup> Gen. ii, 7,

Eccles. xii. 1-7.

<sup>5</sup> *Spiritus redeat ad Deum* (ibidem).

<sup>7</sup> “*Anima ex eo vocatur quod ad vivendum animet corpus.*”—*Genadius de Dogmat.*

<sup>8</sup> “*Qui potest et animam et corpus perdere in gehennam*” (Matt. x. 8).

<sup>9</sup> Lib. v., cap. 8.

<sup>10</sup> Aug. *de Civ. Dei*, xiii. 24.

The reasoning of the Fathers is based on the same principles as that of the Scholastics, viz., the unity of nature and personality in man. For, unity of operation demands unity of the principle of operation, viz., nature. Thus the operations of the human "compositum" known as sensations, must proceed from one principle, one nature. But on the other hand, sensations are the joint operation of soul and body. Therefore soul and body are united in one nature. Besides, personality is the subject of attribution of qualities and operations "*actiones sunt suppositorum.*" Consequently, when such diverse operations, affecting soul and body, as thought and nutrition, intelligence and sight, are attributed to the one human subject, this subject must be the "suppositum, the person." And thus with solid reason, the Pontiff declares in his condemnation of Baltzer, "that the opinion which places in man one vital principle, the rational soul, is the only true and legitimate interpretation of the Church's dogma, and cannot be denied without an error in faith."

The second proposition deduced from the definition of Vienne is that dealing with the manner of the union between soul and body, and the formula, by which the second question proposed above is answered, viz., "*anima humana est corporis forma substantialis*" is that of Aristotle and the Scholastic philosophy.

For philosophy is the "vassal of theology,"<sup>1</sup> and "as sacred truth is founded upon the light of faith, so philosophy is founded upon the natural light of reason, whence it is impossible that the truths of philosophy should be opposed to the truths of faith."<sup>2</sup>

Thus it is not only within the Church's scope, but it is her bounden duty to preserve by her authority, the handmaiden and vassal of her sacred science from the consequences of unbridled and baseless speculation. Hence, although the Church can never overstep the insuperable barrier, which divides all human speculation from the "*depositum fidei*," yet, having found the philosophy of

<sup>1</sup> St. Thomas, in I. sent Prolog., a. 1.

<sup>2</sup> St. Thomas in Boeth. Trin. Proem, q. II., art 3, *vide* "Syllabus," props. 8, 9, 10, 11, 12, 13.

Aristotle to her hand, she has taken it to her heart, and transformed it into the "golden wisdom"<sup>1</sup> of St. Thomas which is "to be studied unto the safety and glory of the Catholic faith." And Pope Leo tells us again that the doctrine of St. Thomas is "preëminently conformed to the Christian faith,"<sup>2</sup> as five centuries before, Pope Innocent VI. declared that "everyone who differs from St. Thomas may be suspected to be wrong." Hence, when Pius IX. in his letter to Dr. Travaglini,<sup>3</sup> founder of the periodical *La Scienza Italiana*, commends in particular the principles of the Angelic Doctor concerning the union of the intellectual soul with the body of man, it is evident that the omission of the qualification "substantialis" from the decree of Vienne, does not weaken the certainty of the Scholastic doctrine. For, seeing that the human soul is the "forma informans" of the body,<sup>4</sup> and, considering that the notion of *accidental* form is, as we shall see, repugnant to the nature of the soul, it will easily be inferred that the proposition "anima rationalis est corporis humani forma substantialis" is one which cannot be impugned with due respect to the universality of Catholic teaching.

By "form," the Scholastics understood "actus" as distinguished from "potentia"; by "matter," (*materia prima*) they understood, that passive and indeterminate principle, which existing only in "potentia," is, of itself, indifferent to every form, but which receives from the determining principle, or form, its actual *esse* and specification. Thus, "*materia and forma*" in the physical order are equivalent to "potentia and actus," in the metaphysical. Hence, form is called "*actus primus*,"<sup>5</sup> because its effect is to place *in actu* the "*materia*" which hitherto existed but *in potentia*.<sup>6</sup> This form can be accidental or substantial.

"Forma substantialis" is the efficient principle of existence

<sup>1</sup> Leo XIII., Encyc. "Aeterni Patris."

<sup>2</sup> Leo XIII., Brief to Cardinal de Luca, October 15th, 1879.

<sup>3</sup> 23rd July, 1874.

<sup>4</sup> "De Fide." Suarez, *De Anima*, lib. i., L. 1.

<sup>5</sup> St. Thomas, quest. disp. q. 1: "Forma substantialis est actus primus sive prima potentia activa."—Leibnitz, *System Theol.*, cap. xiv.

<sup>6</sup> "Per seipsam facit rem esse in actu, cum per essentiam suam sit actus."—St. Th., I. q. 76 a 7.



"quae dat primum esse." "Forma accidentalis," that which causes esse *secundum quid*; thus "esse album" is to have the accidental form of whiteness, which necessarily pre-supposes existence, "prius est esse, quam esse tale."

Hence to "forma substantialis" it appertains (a) to communicate "esse substantiale,"<sup>1</sup> (b) since "ens" and "unum" are convertible, "forma substantialis" renders the subject "unum simpliciter."<sup>2</sup>

The insufficiency of every other system of philosophy, to account for the union of soul and body, is in itself a strong argument of exclusion, in favour of the doctrine of St. Thomas.

The system of occasional causes introduced by Descartes, and expanded by Malebranche, simply destroys the essence of the soul by destroying its causal power; the ancient "motor and mobile" of Plato requires a third element intervenient between soul and body;<sup>3</sup> and the harmony of Leibnitz destroys every real union between the two presumably joined principles.

And it is so of the modern Naturalistic systems.

Starting with the dual element of matter and force, the naturalist camp rapidly broke up into two sections. For duality, if admitted at all, must be inefficient, since "a single cerebral atom cannot be moved by thought."<sup>4</sup> The faintest approach to subjective co-operation must bring us back to Plato, Leibnitz, or Descartes. "And so the plurality of forces disappears from the ultimate background, and comes to the front as a mere semblance."<sup>5</sup> Thus we are left with a monism in nature, which gives matter (ultimate inorganic atoms) as the "*mysterious thing* by which this (the whole series of phenomena, from the evaporation of water to self-conscious life of man) has been accomplished."<sup>6</sup> Of these atoms Mr. Spencer

<sup>1</sup> Qq. de anima, c. 9.

<sup>2</sup> "Ad hoc ut aliquid sit forma substantialis alterius, duo requiruntur, quorum unum est ut forma sit principium essendi substantialiter ei cuius est forma; principium autem dico non effectivum sed formale quo aliquid est et denominatur ens. Unde sequitur aliud, scilicet, quod forma et materia convenient in uno esse, quod non contingit de principio effectivo, cum eo cui dat esse; et hoc est esse in quo subsistit substantia composita, quae est una secundum esse, ex materia et forma constans."—(*Cont. Gent.*, I., II., c. 68).

<sup>3</sup> 1-2, q. 76, a. 6.

<sup>4</sup> Lange. "History of Materialism," II., p. 135.

<sup>5</sup> Martineau. *Contemporary Review*, March, 1876.

<sup>6</sup> "Fragments of Science," "Materialism and its Opponents."

declares<sup>1</sup> that they are homogeneous, whilst Professor Tyndall repudiates the homogeneity.<sup>2</sup> Nor are these elementary atoms, so vast a *locus* of the scientists, to be left undisturbed, for Mr. Spencer again declares that "what chemists call elementary substances are merely substances which they have thus far failed to decompose."<sup>3</sup> And with such data, what can they teach us of the soul? Professor Huxley declares "consciousness a function of nervous matter."<sup>4</sup> Mr. Spencer makes the soul "identical with physiological activity."<sup>5</sup> Professor Clifford tells us that "a moving molecule of inorganic matter does not possess mind or consciousness, but it possesses a small piece of *mind-stuff*. When molecules are so combined together as to form the film on the under side of a jelly-fish, the elements of mind-stuff which go along with them are so combined as to form the faint beginnings of sentience. When matter takes the complex form of a living human brain, the corresponding mind-stuff takes the form of a human consciousness having intelligence and volition."<sup>6</sup>

None of these definitions meets the views of Professor Du Bois Raymond, of Berlin, who, before he allows a Psychical principle to the universe, would ask to be shown, somewhere within it, "a convolution of ganglionic globules and nerve tubes, proportioned in sizes to the faculties of such a mind."<sup>7</sup> Thus we may reasonably infer that the mental substance, on the one hand in the philosophy of naturalism, materialist or dynamic, shall find its vanishing point through the elemental (or non-elemental) atom in the unextended centres of Boscovitch;—or, should it on the other hand follow the Idealistic path,—in that ultimate resultant of the teaching of the otherwise great mind of Kant, the dreary, all absorbing *to Ego* of Fichte.

And so, modern philosophy is confessedly unequal to the analysis of the human compositum, ("the chasm between the two classes of phenomena—physical facts, and facts of con-

<sup>1</sup> *Contemporary Review*, June, 1872.

<sup>2</sup> *Ibidem ut supra.*

<sup>3</sup> *Loc. supra cit.*

<sup>4</sup> *Contemporary Review*, November, 1871.

<sup>5</sup> "Psychology," vol. I., part III.

<sup>6</sup> *Vide* "Before Birth," in *Nineteenth Century*, Sept. 1886.

<sup>7</sup> *Vide* "Materialism," *Contemporary Review*, March, 1876.

sciousness—remains intellectually impassable),”<sup>1</sup> and can but degrade the noble human nature, stamped with the image of God, and created as medium between lower nature and the angelic spirits,<sup>2</sup> to the same level in the universe as the inferior animals. “In the dog there can be no doubt that the nervous matter which lies between the retina and the muscles, undergoes a series of changes analogous to those, which in the man give rise to sensation, a train of thought, and volition,”<sup>3</sup> and the impossibility of establishing any line of demarcation between the two (reason and instinct) may be clearly demonstrated.<sup>4</sup>

But contrast with the ineptitude of those vaunted “systems,” the simple completeness of the doctrine of St. Thomas. The soul—spiritual and simple, surveying the physical world through the senses, (sensation, thus the joint operation of the soul and the body, “quod informat,”) and from the physical universe reaching by abstraction the world of universal ideas,—of spirit—of the eternal dwelling-place of the great first cause. The body, perfected by the *forma substantialis*—the soul—with which it forms one substance, one nature, so that the actions of the “*compositum*” proceed from the one *principium quod* of operation, the one person who lives and dies, who thinks and feels. The sensitive life communicated and perfected by the soul, which, though one in essence, is manifold in operation, and which thus does not destroy the materiality of the body, whilst vitalizing it “*contactu virtutis suae*.” And thus the wondrous nervous organization, such a stumbling block to the positivist, is placed in its true light. The one rational source of life pervading its every nerve and muscle, neither concentrated in the brain, as seemed to Descartes, nor in the heart, as seemed to the ancient Stoics, gives to the heart and brain the power and energy which befit their noble functions, whilst proportioning its *virtus* to exigencies, with marvellous economy, it stretches away to the most distant structures of the organism, and thrills their every fibre with vitality. And above and ruling all, the

<sup>1</sup> Tyndall, *loc. supra cit.*

<sup>2</sup> Conc. Lat. IV. et Vatic.

<sup>3</sup> Huxley. *Contemporary Review*, November, 1871.

<sup>4</sup> Spencer. “Psychology,” Part IV., § 203.



beautiful scholastic doctrine places that noblest of endowments by which man is left "in the hands of his own counsel," that dynamic centre which alone makes virtue possible, and fills the heart with hope, the power of election, necessarily ignored by naturalism, the faculty of free will.

Thus whilst on the one hand the nexus between body and soul is admittedly "a land of darkness" to Atheistic philosophy, and on the other the scholastic doctrine fits in admirably with the whole range of mental and bodily phenomena, we are justified in declaring that on pure metaphysical grounds, the system of *forma* and *materia* is alone admissible; or to put it differently, admitting the spirituality of the soul, which here we can assume as proved, the scholastic system alone renders possible the unity of the human personality, eliminating neither the material nor the spiritual principle, but binding both in the one substance, nature, *esse*, as form and matter.

Secondly—from a theological point of view we find a "locus" in the decree of Vienne, and the declaration of Pius IX. wherein the *anima* is said to be the "*forma immediata corporis*." Now this "*immediata*" signifies that the soul is united *nullo mediante* to the body; whence the causal power which is the essence of *forma*, and which consists in the immediate communication of the *entitas formae* to its subject, is exercised by the soul on the body; and therefore as the *entitas* thus communicated is *substantia*,<sup>1</sup> the union effected is substantial.

But this argument becomes still more forcible when we remember that the council of Vienne, although it does not use the phrase "*forma substantialis*" yet declares that *substantia anima est corporis forma*, therefore since it communicates its own *esse* to the body, it must be *forma substantialis*. Thus the doctrine which is on metaphysical grounds philosophically certain, is from a theological point of view, intimately bound up with Catholic faith.

Hitherto, I have purposely avoided the use of the terms "Thomist" and "Thomistic", lest I should seem to confound those philosophical dogmas, on which all Catholics are agreed

<sup>1</sup> *Anima est substantia spiritualis.*

with the one point, touching the union of soul and body, which still continues to find Catholic exponents ranged on opposite sides.

It refers to the third question proposed above, viz., what is the extension of the formula "*anima est corporis forma substantialis?*"

The opinion of St. Thomas is very clearly expressed, as he repeatedly asserts, that the body receives from the soul *suum esse*; that the body "*et est corpus et animatum corpus et humanum corpus per animam.*"<sup>1</sup> "*In hoc homine non est alia forma substantialis quam anima rationalis, et per eam homo non solum est homo sed animal, et vivum, et corpus, et substantia, et ens.*"<sup>2</sup> Moreover, he frequently argues (*a*) that the "*esse substantiale*" is "*primum esse*" (*b*) that whatever is added to an entity already "*completum in ratione substantiæ*" is accidental. Hence, if the body is considered "*completum in ratione substantiæ*," before the accession of the soul, the latter will be but an *accidens*.<sup>3</sup> Finally (*c*) he argues that the soul is united immediately to *materia prima*. "*Non est aliqua alia forma substantialis media, inter animam et materiam primam.*"<sup>4</sup>

The great leader of the opposition to this view was Scotus, who finding it difficult to conceive how the soul—a spirit—can give corporal "*esse*," introduced a mediate form "*corporeitatis*," so that the immediate subject of the soul is not *materia prima*, but the *corpus organicum*. This system has found many adherents in recent times, and is upheld by Fr. Bottalla S.J., in two pamphlets written after the letter of Pius IX. to Travaglini.<sup>5</sup>

Fr. Palmieri argues at length in favour of this view, and quotes many authorities to show that at the time of the Council of Vienne, the general sense of the Schools was not in favour of the Thomistic View, and he attributes the modern defence of it to a species "*novi cujusdam exaggerati peripateticismi.*"<sup>6</sup> Fr. Tongiorgi S.J. and Fr. Ramiere, interpret in

<sup>1</sup> De Anima, II., i.

<sup>2</sup> De Spirit. Creat., a. 3.

<sup>3</sup> De Spirit. Creat., a. 3.

<sup>4</sup> Contra Gentes, lib. II., c. 58.

<sup>5</sup> *Supra*.

Palmieri, Instit. Philos. Cosm. Th. XIV., et de Deo Creante, Th.

the same sense the doctrine "formae substantialis." The historical question raised by Fr. Palmieri, as to the *usus loquendi* of the Schools, is answered at length by Cardinal Zigliara,<sup>1</sup> who shows conclusively that in the fourteenth century, as always, the Scholastic rendering of "forma vera, per se, et essentialis," was forma which gives to its subject "*esse specificum*."

With regard to this discussion, it is difficult to see how the modern Scotists can reconcile their view with the words of Pius IX. to the Bishop of Breslau, that the body receives from the soul "*et motum et vitam omnem et sensum*," which doctrine the Pontiff there declares to be *communissima* in the Church of God. Moreover, as we have seen, when we consider the nature of "forma substantialis," we find little difficulty in accepting the Thomistic teaching.

The fundamental difficulty of Scotus was the change which death effects in the human compositum. But this difficulty vanishes, when we remember the axiom of the Schools, that "*corruptio unius formae est generatio alterius*," and, therefore, "*recedente anima, succedit alia forma substantialis*."<sup>2</sup> Nor is a substantial change (*mutatio formae substantialis*) unknown in nature. The wine which chemical influence changes to vinegar, the fuel converted into fire, the aliment into food, are all examples of substantial change.<sup>3</sup> And hence when we realize that the "*corpus mortuum non est idem numero, quod primo fuit dum viveret, propter diversitatem formae quae est anima*"<sup>4</sup> we can have no difficulty in understanding the perfect harmony of the doctrine of St. Thomas. The other difficulty so frequently urged, that if the soul gives "*esse corporeum*" it must itself be material, is answered by St. Thomas,<sup>5</sup> and by Suarez "*ex quo etiam intelligitur quomodo anima rationalis, licet sit incorporea, possit esse forma corporeitatis; nam esse actum aut formam corporeitatis non est esse ipsam corpoream seu extensam sed esse formam constituentem cum materia, unam substantiam compositam capace[m] quantitatis*."<sup>6</sup>

<sup>1</sup> De mente Conc. Vien. in def. &c.    <sup>2</sup> St. Th., lib. II. de anima, l. I.

<sup>3</sup> St. Th., p. I., q. 66.    <sup>4</sup> P. III., q. 25, art 6.    <sup>5</sup> De Spirit. Creat. a. 2.

<sup>6</sup> Metaphys. disp. XV. sect. 10. Those who wish to study this question more fully should consult Mazella "*De Deo Creante*," Disp. III., a. 5 and 6.



But although this question is still an open one, yet the opinion of Catholic schools is rapidly gravitating towards the universal acceptance of that doctrine, which, taught by the Angel of the schools, and commended by so many Pontiffs, is so consistent with the dignity of human nature. But whatever be said of this domestic and friendly discussion, which, like so many others, will but serve to bring into clearer light the true wisdom of the Church's philosophy, there can be no doubt as to the greater question which asserts the soul to be the substantial form of the body. For whether we look to the harmony and excellence of our nature, to which it is so conformable; or to the lustre of the names by which it is endorsed; or again, to the sad benighted state of those "systems" which are opposed to it, we can have no hesitation in saying that in this doctrine is contained one of the strongest outworks of the great fortress of Catholic belief.

PATRICK DILLON.

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### THE SEPTUAGINT.—II.

THE story of the seventy-two cells is of so poetical and picturesque a cast, and so contradicts our modern ideas of probability, that we are liable to reject it with undue precipitation. Nothing could be more detrimental to the ends of well-meaning criticism, than to discard, arbitrarily and promiscuously, all the ancient traditions and records that may fall short of the standard of probability, by which individual censors may choose to measure a particular fact, isolated and detached from its local and historical surroundings. Against our main contention, for instance, that seventy-two interpreters or translators were engaged in executing the celebrated version of the Old Testament, known as the Septuagint, it is frequently alleged as a fatal objection, that it is so *unlikely* that the services of such a host of experts should have been brought into requisition. Six, our opponents say, or at most twelve, would be likely to perform the task

with greater expedition and efficiency. This difficulty is disposed of by reminding our adversaries that we are not investigating what was most expedient in the circumstances described, but what historical research shows to have actually taken place. We are not concerned with the wisdom or *raison d'être* of the selection of that particular number. But in order to illustrate the influence of national sentiments and traditions, it may be well to repeat that seventy was a mystic number among the Jews; their Sanhedrim consisted of seventy members, exclusive of the president (Nasi) and the vice-president (Ab Beth Din); they distributed the Gentiles into seventy nations, &c. Could our adversaries offer as rational an explanation for the employment of *fifty-four* interpreters by James the First, to produce the Authorised Version? It may be of interest to observe here, that before the latter work was undertaken, Broughton actually suggested in a letter to Cecil, that there ought to be seventy-two employed to execute an English Septuagint.

Divesting ourselves, therefore, of these misleading notions regarding probabilities, let us investigate the character and extent of the testimony, on which the marvellous story about the cells is supported. St. Justin Martyr, who flourished towards the middle of the second century of the Christian era, not merely testifies undoubtingly to the fact that the seventy translators were confined in so many separate cells, but adds in emphatic corroboration of his statement, that he himself visited Pharos and inspected the remains of the cells with his own eyes. The next authority quoted in support of the historic truth of this story, furnishes such a different version of it, that on reading his account our belief in the critical acumen of St. Justin is very much shaken. St. Epiphanius is the author referred to, a contemporary of St. Jerome, but, unlike the latter, imbued with the most profound admiration for the Septuagint version, and easily persuaded of the truth of any story calculated to intensify the veneration in which it was held. He relates that there were but thirty-six cells, and that two interpreters were enclosed in each cell. This substantial discrepancy proves that the fabulous account furnished by St. Justin did not obtain universal currency, that

it was not faithfully preserved and but vaguely believed, and that, in all probability, it was a pure fabrication of some Jews at Alexandria, invented for the purpose of making the work of the Seventy appear more distinctly miraculous. It is perfectly incredible that Aristobulus, Philo, Josephus and Eusebius, while they narrate other unimportant circumstances connected with this great event, should pass over in silence a fact so momentous and interesting. We are told, on undoubted authority, that the annual festival instituted to commemorate the completion of the Septuagint, was celebrated each year at Alexandria, by the Hellenistic Jews with the greatest solemnity, pomp, and enthusiasm. It is not to be wondered at then, that the history of this great event, should, in course of time, be embellished with fabulous adornments. St Jerome reprobates this tradition regarding the cells with unwonted vehemence. "Nescio quis" he says "primus auctor septuaginta cellulas Alexandriae mendacio suo extruxerit."

A seemingly trifling but memorable incident is recorded by Josephus as having been enacted at the royal table, when the seventy sat down to partake of the refreshments prepared for them on their arrival from Jerusalem. Eleazar, a priest belonging to their body, was called upon to give grace before meat—the first occasion on record, when such a ceremony was performed. Here our adversaries detect a palpable inconsistency, which, they say, condemns the entire narrative. Eleazar was high-priest (291-276 B.C.); he is represented as commissioning, in virtue of his high authority in matters temporal as well as spiritual, the Seventy to proceed to Alexandria agreeably to the king's request, furnishing them with a letter, in which he thanks the king for his munificent presents, and authorises the bearers to proceed with their responsible task of translating the Word of God. How, then, could he have been a member of the delegation himself? It has never been asserted, or even implied, that he was; but the individual referred to happened to be of the same name, Eleazar, a name which is frequently encountered in connection with members of the priestly families among the Jews.

We now come to the chief and only formidable difficulty, which is based on the dialectic peculiarities of the Septuagint.



Our adversaries contend with a great show of justice, that it contains many grammatical forms and idioms, which distinctly belong to the Alexandrian branch of the Macedonian dialect, and are altogether foreign to the Greek of Palestine. They further allege that there are several words found in it, which would be quite unintelligible to those for whom the New Testament, for example, was written.

We are but too apt to regard the ancient Greek as an aggregation of heterogeneous elements, called dialects, differing essentially from each other; a language which had a brilliant but brief existence of a few centuries, after which time it was split up into a number of degenerate branches; a language, in fine, which has been for long hundreds of years dead, and which is only known to us, because it has been embalmed in the greatest literary works the world has ever seen. This is quite the reverse of the facts; for the genius and structural basis of the Greek tongue did not vary with dialects, which merely affected the inflectional terminations of a definite class of words according to unvarying rules, or changed the quantities of the vowels in a few unimportant particles. No doubt, many teachers in explaining Homeric forms, would give a student the idea that the dialectic variations were so many and so great, that it is next to impossible either to enumerate or comprehend them, and that the instructor, who undertakes to account for them, must have accumulated a phenomenal amount of classic lore. Any standard Greek grammar will, however, disabuse him of this erroneous notion, on a very slight acquaintance, for he will find there the whole doctrine of the modifications effected by the dialects, clearly set forth in a few brief, well-defined rules.

Latin is a dead language; the Romance dialects rose over its grave. But, though there were in the Greek language, both spoken and written, local peculiarities, or dialects, these dialects never differed substantially from each other so as to blossom into new and distinct languages. Hence Cruttwell assures us that "an educated Greek at the present day would find little difficulty in understanding Xenophon or Menander." "The language," he says, "though shaken by rude convulsions, has changed according to its own laws, and shown that

natural vitality that belongs to a genuinely popular speech." The same idea is eloquently expressed by a modern writer in the following language :—

"It is a strange and unparalleled fact that one of the oldest known languages in the world, a language in which the loftiest and deepest thoughts of the greatest poets, the wisest thinkers, the noblest, holiest, and best of teachers, have, directly or indirectly, found their utterance in the far-off ages of a hoar antiquity, should at this day be the living speech of millions throughout the east of Europe, and various parts of Asia Minor and Africa; that it should have survived the fall of empires, and risen again and again from the ruins of beleaguered cities, deluged but never drowned, by floods of invading barbarians, Romans, Celts, Slavs, Goths and Vandals, Avars, Huns, Franks, and Turks; often the language of the vanquished, but never of the dead; with features seared by years and service, yet still essentially the same,—instinct with the fire of life, and beautiful with the memory of the past."

If, then, the language of ancient Greece has survived the ravages, revolutions, and social and political upheavings, of 3,000 years, without losing anything of its substance, or vitality; if Homer can be more easily analysed and interpreted by a modern Greek, than can Chaucer by an English scholar of the present day; surely that long-lived tongue could not have undergone such abnormal changes, or have become so markedly tinged by local influences, within the comparatively brief period of 40 or 50 years, as the argument of our adversaries would lead us to believe.

Long before the time of Alexander, the Attic dialect had become the language of the court and of the higher classes of society in Macedonia; and, moreover, the generous encouragement extended by Philip to the cultivation of the arts, sciences, and literature of Greece, had resulted in eliminating any barbarous or foreign words that had been gradually engrafted on it, and in reducing it to the same purity and perfection which it had attained in Attica. Occasionally the Thessalic, Macedonian, and other such dialects are referred to in grammars, but such references are exceedingly rare, and, when they occur, we are usually cautioned against regarding the particular words or inflexional forms in question, as anything more than mere localisms, from which no language is entirely free.

The vastness of Alexander's conquests, the mighty cities

founded, and the numerous colonies planted by him, in places widely removed from each other, had extended the use of the Greek tongue over such a boundless area, that it was impossible that it should not undergo some changes in its word-formation and syntax. Hence, the Attic was superseded, in process of time, by the Hellenistic or common dialect—*ἡ κοινή διάλεκτος*—the earliest extant specimen of which we possess, is the Septuagint. In the old grammarians we find the epithet *κοινή* or common, applied to the style of Pindar as well as to that of Polybius, for example, but in a widely different sense. The sweet lyric bard is said to use the *κοινή* dialect, because he sedulously avoids all dialectic peculiarities, and employs, as a rule, only those words and forms that were universally adopted and *common* to all the dialects. Polybius, on the other hand, like the Septuagint, represents the post-Attic literature of his country, and approximates more closely to the language of modern Greece. To affirm that there was a substantial and easily detected discrepancy between the Hellenistic of the Jews of Alexandria and that of their brethren of Palestine, at the period we write of, is a purely gratuitous assumption, against which we have a powerful *a priori* argument in the fact that the Greek language never underwent any rapid transition with time or place.

Since the New Testament was written three and a half centuries afterwards, we are quite prepared to find in it forms, words, and phrases and indeed the whole texture more or less, different from the style of the Septuagint. But in these innovations, whether of syntax, of inflexion, or of vocabulary, the student of classical literature will recognise the gradual workings of time, which effects appreciable changes in the most settled and stationary language. It must be at once conceded, that the diction employed by the inspired writers of the New Testament, presents many marked features of difference from that used by the Seventy. In fact, looking to the concurrent testimony of reliable and well-informed writers, one can hardly suspect Timayenis of much exaggeration, when he says:—

“The New Testament is written in the language, in which the newspapers are to-day printed in Greece. Everything about it is



decidedly modern. The language of the New Testament needs no translation with us; it is as natural for a Greek of fair education to understand the New Testament 'in the original Greek' as it is for an American to understand the language of an English paper."

But the inference that this is a fair type of the language, which the most educated of the Palestine Jews would have employed in a careful and elaborate translation, three or four centuries before, is altogether unwarranted.

Besides, the fact that some few words of Koptic or of African origin have found their way into the text of the Septuagint, as it stands at present, does not necessitate the conclusion that the Seventy or even a portion of them, were Alexandrians. Some of these words may not have appeared in the original translation at all, but have been substituted for others more difficult to understand, from marginal glosses, as occurred but too frequently in the case of the plays of Aeschylus and Aristophanes, for instance. Others may have been quite as well understood in Palestine, as in Egypt, owing to the constant intercourse and long friendship subsisting between these two countries.

In the list of such words extracted by Hody, *πάπυρος* finds an early and a prominent place. In its original acceptation, this word is used to designate a well-known plant, which grew in great abundance on the banks of the Nile, and from the outer bark, or pellicle, of which writing-paper was procured by an easy process. It occurs in Job viii., 11, and is very illogically adduced in proof of the contention that the interpreters we speak of were Alexandrians, by those who maintain that their labours were restricted to the translation of the Pentateuch, or Law of Moses. The whole verse runs thus:—*Μὴ θάλλει πάπυρος ἄνευ ὕδατος, ἢ ὑψωθήσεται βοῦτομον ἄνευ πότου*; "Can the rush be green without moisture, or a sedge-bush grow without water?" No doubt, the ordinary Greek equivalent for *rush* is *σχόινος*, and it is possible that some such word may have been used by the Seventy, and that *πάπυρος* was substituted for it by some Alexandrian copyist, in order to convey a more vivid impression to the minds of his countrymen. Moreover, the fame of the papyrus had extended far beyond the limits of Egypt. It is worth mentioning that

Liddell and Scott describe it as “a kind of *rush* with triangular stalks &c.” The Seventy use *σχοῖνος* elsewhere to designate the *stylus* or so-called pen of the ancients.

That the Septuagint was not exempt from the fate of other works in manuscript form, many long centuries before the art of printing was invented, the statement of Philo and of other trustworthy authors leaves no room for doubt. They assure us, that so closely and perfectly was the full meaning and spirit of the old Hebrew text reproduced in the Greek version of the Seventy, that there was not one idea or one word added or omitted. Unfortunately, such was not the condition in which Origen or St. Jerome found it; nor, of course, has it ever been restored to anything like its original accuracy. Few scholars, for instance, will accept as the correct and genuine reading the word *τραφεῖς* “reared,” and will not prefer *ταφείς* “buried,” in *Gen.* xv., 15. The Vatican edition of the Septuagint, now before the writer, gives the verse as follows:—Σὺ δὲ ἀπελεύσῃ πρὸς τοὺς πατέρας σου ἐν εἰρήνῃ, *τραφεῖς ἐν γήρᾳ καλῇ*. But the Vulgate which was translated from the Hebrew also, has clearly hit off the correct meaning, which shows that it is *ταφείς* we should have in the Greek. “Tu autem ibis ad patres tuos in pace, *sepultus* in senectute bona.” Here the variant arises from the insertion of a single letter; and, similarly, the omission or interpolation of a particle may make a notable change in the meaning. In *Gen.* xxvi., 32. the Septuagint has *καὶ παραγενόμενοι οἱ παῖδες Ἰσαὰκ ἀπήγγειλαν αὐτῷ περὶ τοῦ φρέατος οὗ ὥρυξαν, καὶ εἶπον, οὐχ εὔρομεν ὕδωρ*. “The servants of Isaac coming, told him of a well which they had dug, and said that we have *not* found water.” Whereas the Vulgate makes the announcement in the affirmative, “*invenimus aquam*,” and continues “*unde apellavit eum abundantiam*.” Here again the Septuagint text is clearly at fault; though we cannot rely too much on the force of the word “*abundantiam*,” for it entirely depends on the vowel-points to be supplied, whether the Hebrew is to be rendered by “*abundantia*” or by “*juramentum*.” A serious obstacle, also, to the attainment of perfect accuracy in transcribing and editing ancient uncial manuscripts, arises from the fact that

they are written continuously, and no vacant space is left to separate the consecutive words.

The marked superiority of style and closer accuracy of rendering, which, in the Septuagint version, characterize the Pentateuch as compared with the Book of Isaias, for example, have given rise to some doubt as to whether the Law and the Prophets were translated at the same time. After the Babylonish Captivity, the Pentateuch was explained to the people in Palestine, who had forgotten the ancient Hebrew, in Targums, or Paraphrases in their newly-acquired Chaldaic dialect, long before the other books of the Old Testament were similarly rendered into the popular tongue. However, precisely the same motive that would influence Philadelphus in employing the services of the Seventy to translate the Law, would likewise induce him to secure a Greek copy of the Prophets. The variety of style and the different degrees of accuracy are sufficiently accounted for by supposing, as is most natural, that in the distribution of the work, the earliest books were allotted to the most distinguished and competent scholars.

Regarding the question of the supernatural assistance accorded to the Seventy in the execution of their work, Bellarmine expresses the view more generally held by Catholic writers at all times. "*Certissimum esse debet,*" he says, "*LXX interpretes optime transtulisse et peculiari modo Spiritum Sanctum assistantem habuisse ne qua in re errarent.*"<sup>1</sup> Cornely, however, is not alone even among orthodox Catholic commentators, when he declares with such emphatic earnestness: "*Sine ulla haesitatione cum modernis interpretibus omnibus Alexandrinae versionis inspirationem negamus.*"

The original Septuagint was carefully preserved in the famous Alexandrian Library up to the time of Caesar, 48 B.C., when it perished in the conflagration alluded to before. Copies of varying degrees of merit had been made out, and were then in the hands of Jews, but each successive crop of such transcripts was becoming more imperfect, down to the

<sup>1</sup> *De Verbo Dei. Lib. ii., cap. vi.*



time of Origen, A.D. 230. This illustrious and indefatigable scholar undertook to execute a copy, in which the interpolations would be distinguished by a mark, and in which the *lacunae* would be, as far as possible, filled up. The result of his labours was the Hexapla, a voluminous work, on each page of which were six columns, containing, in order, the Hebrew Text in the old characters; the same in Greek characters; a version executed by Aquila, a Jew, in the beginning of the second century; one translated by Symmachus, an Ebionite, at a somewhat later date; the Septuagint, with Origen's emendations; and, lastly, a Greek translation by Theodosion. The Hexapla was too cumbrous to be transcribed in its entirety, but before the original manuscript had been destroyed by the burning of the library at Caesarea, in 653 A.D., a copy had been made of the Septuagint column. Soon, however, the various marks appended by Origen were confounded, and the fruits of his labours, to a large extent, perished. It may be of interest to remark that Origen distinguished the words or clauses of the Septuagint not found in the Hebrew by an obelus ( $\div$ ), and those which appeared in the Hebrew but were omitted in the Septuagint by an asterisk (\*).

The edition of the Septuagint, now universally accepted by both Protestants and Catholics as the best, is that known as the Vatican or Roman, published with the sanction of Pope Sixtus V. in 1587. It is taken from an ancient manuscript preserved in the Vatican, and represents exactly the state of the text, as it stood before the time of Origen.

E. MAGUIRE.

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## ON THE REVALIDATION OF AN INVALID MARRIAGE

THE pastor or confessor should not pronounce a marriage invalid without giving the question the most serious deliberation. Hasty conclusions must be avoided in a matter of this kind, which involves the breaking up of family ties, the giving of scandals, and other issues prejudicial both to spritual and temporal welfare. It is a matter, therefore, which

requires grave consideration, and if it be not necessary almost in every case, it will be at least well on the part of the pastor or confessor to consult the Ordinary, or some one in whose judgment and discretion reliance may be placed, before pronouncing the momentous decision that a marriage is invalid.

In all doubtful cases the validity of marriage must be maintained. "*Post factum standum est pro valore actus.*" If, therefore, one or both parties be doubtful about the validity of their marriage the doubt can be removed, and their consciences set at rest by the application of this principle. But if the parties who are in the same state of doubt seek advice under the circumstances from the confessor, and if the confessor discover or perceive that the marriage is really invalid, a case which requires a different solution arises. In such circumstances the confessor will have to consider whether a manifestation of the truth will produce good fruit or not. If he is morally convinced that "*partes sine scandalo posse separari vel sine separatione tanquam fratrem et sororem habitaturas, donec matrimonium rite convalidatum fuerit,*" he may inform them of the invalidity of their marriage, and then obtain a dispensation as soon as possible. When this course cannot be pursued the confessor or pastor may ask the parties the reasons they have for doubting the validity of the marriage. If they assign reasons which are not opposed to its validity, the confessor may under the circumstances inform them that the reasons they give do not form adequate grounds for doubting, and do not show that the marriage is invalid.

It will be his duty after this to procure a dispensation without delay. If the parties assign reasons which go to show that the marriage is invalid, without doubt a difficult question arises. It is supposed the parties cannot be separated, and that their present condition exposes them to the most imminent danger of falling into sin. This can be especially the case when the impediment that intervenes arises from a crime of which only one of the parties is guilty, and which cannot be made known to the other party. What is the confessor to do under these circumstances? Is he to leave the parties

as they are, in a doubtful state of mind, or must he tell them that their marriage is invalid, and expose them to the risks involved in the adopting of this course? It seems that in this case the confessor may declare that the impediment ceases to exist. There is certainly an analogy between this case and what is called the "*casus perplexus*," in which eminent theologians maintain that the impediment ceases. Lehmkuhl (p. 587), holds this opinion. He says:—

"Si neque tam cito dispensatio obtineri potest, neque evitari debitum conjugale sine urgente periculo gravissimi mali, ut diffamationis, scandali, etc.: *videtur lex ecclesiastica irritans cessare ita ut nunc putativi conjuges habiles evadant ad efficiendum matrimonium validum: quamquam obligatio manet recurrendi statim ad legitimum Superiorem, tum ut pro cautela certior fiat dispensatio, tum ut crimine admissio suscipiatur justa poena, et Superioris mandato obedientia praestetur.*"

In reference to this case it need scarcely be added, that there is only question of an occult impediment, and one with which the Holy See is accustomed to dispense. If the pastor or confessor discover an impediment of which the parties are ignorant, it will be almost always better to leave them in possession of good faith until a dispensation is procured.

After these remarks which have extended to great length, I shall enter into the question of "Revalidation of an Invalid Marriage."

A marriage can be invalid for two principal reasons;—

1°. Because the consent of the parties has been defective; and 2°. because an impediment existed when the contract was being entered into.

1°. With regard to the consent it can be absent on the part of one or on the part of both. If there be absence of consent on the part of both, it is necessary for the revalidation of marriage, that both parties renew their consent. If it should be absent only on one side, the party alone who did not give consent is bound to renew it. The other party need not renew it, provided he did not absolutely withdraw the consent already given. And that he may be said to withdraw it, there must be present direct evidence of the fact. It should not be taken, or assumed as a sign of withdrawal, if there be reasons for believing that the party would not renew the



consent in case he was made aware of the invalidity of his marriage. When both parties can be got to renew their consent, and when this course presents no inconvenience, it should be adopted, as it is the safest. This is the common teaching with regard to the renewal of the consent.

How is the consent to be renewed, whether publicly or privately? If the marriage had been celebrated *coram Ecclesia*, and if it be still recognised as valid, the parties are at liberty to renew their consent privately. If the consent of only one party be wanting, he or she may renew the consent in this manner either by word or act. If the marriage be publicly recognised as invalid, the consent must be renewed *coram Ecclesia*. Thus, for example, if the consent be defective through the impediment of *error* or *vis*, the parties should renew it before their pastor and witnesses, if it be publicly known that marriage was at first contracted under error or fear.

2° In the second place, marriage can be invalid by reason of an impediment standing in the way. If the impediment be of the natural or divine law, as *ligamen*, marriage can be made valid after the impediment ceasing, by a renewal of consent. Impediments of the natural or divine law vitiate or totally destroy the consent, so that the parties who contracted marriage under them must, in order to revalidate the marriage, first learn that the previous ceremony was invalid, and, in the next place, give an independent renewal of the consent. This is the common doctrine on this point. If the marriage is invalid on account of an impediment which needs no dispensation, as *vis*, *error*, it can be revalidated by a renewal of consent, either publicly or privately given, according as the marriage is publicly known to be invalid or not. If the marriage is invalid on account of clandestinity, the remedy is the celebration of marriage, subsequently, by observing the decree of the Council of Trent, "*Tametsi*." The impediment of clandestinity is scarcely ever dispensed with. If the parties refuse to go to the church, they may be prevailed on to go through the ceremony in their own house, privately, before the pastor and witnesses. When one of the parties consents to celebrate marriage *coram Ecclesia*, and the

other refuses, Caillaud (p. 370) says, it is probable it would suffice, if the latter appointed a representative to act on his behalf, or expressed his consent by letter.

If the parties who entered into marriage clandestinely, should remove to a place where the decree "Tametsi" was not in force, and if they, being aware of the invalidity of their marriage, should form the intention of living there in the married state, as true husband and wife, this intention, which is equivalent to a renewal of consent, would suffice to revalidate the marriage. But if the parties thought their marriage was valid from the beginning, or if they only intended to live in a state of concubinage, in these cases the marriage would not become valid by changing from a place where the impediment of clandestinity was in force, to a place where it was not in force. The reason for this is, that the Church does not recognise the first consent as valid, and therefore, to revalidate marriage there must be a renewal of the consent.

With regard to a marriage invalid on account of some other ecclesiastical impediment, the first step to be taken before revalidation is to remove the impediment. It can be removed either by an ordinary dispensation, or a dispensation *in radice*.

As the bishop, either by virtue of quasi-ordinary power or the extensive delegated faculties with which he is invested in respect to this matter, can in most cases grant a dispensation, the application for it will, accordingly, be addressed to him. When the dispensation has been obtained, how are the parties to renew their consent or revalidate their marriage? An ordinary dispensation only renders them capable of contracting marriage. If the marriage should be invalid in public estimation the consent must be renewed *coram Ecclesia*. When the impediment is of a public nature, but by some accident occult, it will be necessary to renew the consent before the pastor and witnesses if it be at all likely that the impediment would at some future time become public.

If the marriage should be considered publicly valid, that is, if the impediment which interfered should be occult, either both parties are conscious of the invalidity of the marriage, or only one of them. If both parties are conscious both must

renew the consent. If only one be conscious, and if, through fear of scandal and other grave inconveniences, a knowledge of the fact cannot be communicated to the other party, a difficulty at once arises. The difficulty proceeds from this, that the Penitentiary inserts the following clause in the rescript granting the dispensation: "*Dicto viro de nullitate prioris consensus certiorato, sed ita caute ut delinquentis delictum nusquam detegatur.*" Some authors say this clause only conveys an instruction which may be complied with or not, according to convenience. But Benedict XIV., whose authority in this matter is exceptionally high, maintains that the clause in question expresses a condition *sine qua non*. He, besides, points out that it rests on a common law of the Church. All modern authors are of the same opinion, and it is it the Church reduces to practice. Accordingly, it is the only opinion which can be safely followed in practice. If there should be no need of telling the party ignorant of the nullity of marriage, and of getting him or her to renew the consent, the distinction between an ordinary dispensation and a dispensation *in radice*, is a fiction. When the bishop dispenses *vi indulti*, or by virtue of quasi-ordinary power, he is bound to observe the clause under notice (Feije p. 769).

How then is this clause to be observed? Benedict XIV., writing as a private doctor, without condemning the rules laid down by other authors, is of opinion it can only be observed in this manner: "*Conjux impedimenti conscius libere declaret haud rite matrimonio consensisse, cum prius celebratum fuit; ideoque oportere, consilio confessarii atque internae tranquillitatis causa, ut ambo consensum renouent, seque id libenter facturum ostendat. Quod si alter conjux eandem voluntatem patefaciat, id satis erit . . . . Nam conjux ignarus matrimonium irritum cognoscit, non tamen crimen notum efficitur, ex quo consecutum est impedimentum, neque ullum mendacium admiscetur.*" It is evident that this method cannot be always followed on account of the suspicions, and the other evil consequences, it is calculated to create. It may indeed be said that it is but rarely this course can be pursued. Benedict consequently advises that



recourse should be had a second time to the Penitentiary which, he says: "*Magnis illis difficultatibus fortasse adductus, aut aliquid de severitate remittet, aut facultates a Pontifice necessarias postulabit.*" In cases of necessity the Penitentiary is lately accustomed to modify the clause in this way: "*et quatenus haec certioratio absque gravi periculo fieri nequeat, renovato consensu juxta regulas a probatis auctoribus traditas.*"

If, therefore, the circumstances of the case permit it, a second appeal should be made to the Penitentiary for the modification of the clause in question, or for a dispensation *in radice*. If the case should not permit delay, then the consent may be renewed according to the three other rules laid down by theologians, and sanctioned by the Church in case of necessity. Care will be taken lest the crime of one party should be discovered to the other. The application of any one of those rules in practice, to my mind presents very little difficulty. The very simplest person can be got to understand them, and consequently, can be got to act in accordance with that which may suit the circumstances of his case.

W. O'HALLORAN.

## THE RELIGIOUS EXAMINATION OF SCHOOLS.

**A** CLERICAL Inspector favours us with the following statement as to some of the beneficial results of the system of religious examination of schools by deanery inspectors as established in some dioceses of Ireland:—

The results are two-fold, direct and indirect.

The indirect results are:—

1°. An increase and a more regular attendance of children at Mass on Sundays. This happy result arises from the desire children have to be present at the catechetical instruction given by the priest after Mass for the purpose of learning the doctrinal subjects prescribed by the programme for the various classes.

2°. An increase and a more regular attendance of children

at school. This result is due (a) partly to the rule that renders ineligible for a prize, a child that has not made one hundred attendances during previous results' year, and (b) partly to another reason, which requires a little more extended explanation. Before the introduction of the system of regular examination, teachers were exposed to the temptation, if not of discouraging, at least of *not encouraging* the attendance of children whom they might foresee would not make one hundred attendances in the year. For such children would earn for them no results' fees, and very rarely do they pay school fees, while on the other hand, much time would be necessary for their advancement, which, from the teachers' stand-point, would be more profitably spent on children who would be eligible for the results' examination.

The religious examination acts to a great extent as a counterpoise to this temptation, as all children on rolls are eligible for, and are required to attend the examination. Hence it is that owing to these two causes acting concurrently, the difference between the daily average attendance and the number on rolls is fast disappearing. In this way too, may be explained the statement of secular Inspectors that the additional stimulus given recently to religious knowledge does not in any way interfere with the progress of schools from a secular point of view.

Before entering on the direct advantages of the system, a word may not be out of place on the enormous advantage of having a printed programme in each school. The advantages of such a programme carefully drawn up, and graduated to suit the capacity of children in the respective classes, will be manifest to anyone who has experience in the management of Christian Doctrine Societies. In such Societies the great difficulty of the person in charge is to prevent what may be called *desultory* teaching. This difficulty a programme entirely obviates. Nuns, of great experience in the training of the young, have been heard to say that even in convent schools such programmes have been of the greatest possible utility; and if this be so in convent schools, what must be the advantage of them in schools with less skilful and devoted teachers?

The direct results or the stimulus given to the desire for religious knowledge, and the consequent attainment of the same, may be traced to the enthusiastic spirit of emulation which the competition for prizes has excited.

1°. *In the children themselves.*—This spirit of emulation is so great that in some cases children study into the small hours of the morning some time previous to the examination. They sometimes go to the houses of their respective priests for the solution of their difficulties, and the spirit in many cases is caught up by their friends at home, to their own advantage and that of the children. The result of all this is that very often the inspector is perfectly unable to find out the best of five or six of the most advanced in a class, so well prepared do they present themselves in the subjects marked out for them.

2°. *In the Teachers.*—The prizes given to the two best Teachers in each parish are very much coveted, especially as the winners are announced from the altars on Sundays by the priests of the parish, with any comments they may think useful. Such a course has a very healthy influence in encouraging the industrious. Another thing which has a very good effect on teachers who will not be influenced by the hope of carrying off the coveted prize, is the presence during the examination of one of the priests of the parish, usually the manager, whose presence is a matter of duty. For, immediately after the close of the examination, the inspector, in presence of the manager and teacher, states his opinion, as to the satisfactory condition, or the reverse, of the school. These incentives have in several cases proved so effective that schools which failed the first year of examination, carried off in the following year the prize for excellence in the parish.

For the last place has been reserved notice of that part of the system which in the near future will be productive of the most signal and abiding results, viz., the Examination for Parish and Deanery Prizes. The best boy or girl in 4th, 5th, and 6th Classes from each school in the parish are competitors for the Parish Prizes; the best in the same three classes from each parish in the Deanery for the Deanery Prizes. The



amount of time and labour devoted by the candidates to the study of the subject matter for examination is marvellous, and the amount of knowledge they acquire is almost incredible to anyone who has not had actual experience of such examinations. The great advantage of such preparation is that some of the competitors at the Parish Competitive Examinations will be the future teachers of the parish, while others, as well as those at the Deanery Examination, will work their way into the Civil Service, and in these positions, it is clear that such an amount of religious knowledge as they bring with them will be of incalculable good to themselves and others.

It is needless to observe that the credit of the happy results above referred to, is chiefly due to the parochial clergy—to their regular visitation of the schools, to their simple impressive explanation of the catechism to the children, to the zeal with which they encourage and assist both teachers and pupils to prepare for the religious examination, and to their cordial co-operation with the examiners.

The following are the printed Regulations made with Episcopal sanction for the School Examinations:—

# I.—PRESCRIBED COURSE OF RELIGIOUS INSTRUCTION..

## INFANT CLASSES.—Under Six Years.

|          |   |
|----------|---|
| PRAYERS  | - Sign of the Cross, Our Father, Hail Mary, Creed, Prayer to Guardian Angel, Morning Offering (short form). |
| DOCTRINE | - *Instruction on God, Jesus Christ, Blessed Virgin, Heaven.  |

## Above Six Years.

|          |   |
|----------|---|
| PRAYERS  | - Act of Contrition, Confiteor, Glory be to the Father.   |
| DOCTRINE | - *Instruction on the Trinity, Our Lord's Birth and Death, Guardian Angel, Death, Judgment, Hell, Heaven. |

## CLASS I.

|           |  |
|-----------|--|
| PRAYERS   | - Grace at Meals, Morning Offering (long form), Hail, Holy Queen.                          |
| CATECHISM | - Short Catechism (to end of the fourth chapter.)  |
| DOCTRINE  | - *Instruction on Original Sin, Baptism, Incarnation, Passion, Sundays, Holidays, Fridays. |

|           |   |
|-----------|---|
| PRAYERS   | - Act of Charity, Angelus, Prayer to St. Joseph.  |
| CATECHISM | - Short Catechism (Chapters V., VI., VII., X.)  |
| DOCTRINE  | - *Instruction on Sin, Sacraments in general, Baptism, Penance, the Mass, Preparation for and Method of Confession. |

PRAYERS - Acts of Faith, Hope, and Charity, Rosary of Blessed Virgin.

CATECHISM - The whole of the Short Catechism.

DOCTRINE - \*Instruction on Prayer, Blessed Eucharist, Holy Communion, Benediction, the use of a Prayer Book.

SACRED HISTORY - Catholic Child's Bible History—New Testament (from p. 9 to p. 27.)

|                |  |
|----------------|--|
| PRAYERS        | - Stations of the Cross, Memorare, Seven Dolours.                              |
| CATECHISM      | - Large Catechism (first eleven chapters).                                     |
| DOCTRINE       | - *Instruction on Extreme Unction, Confirmation, Our Father, Hail Mary, Creed. |
| SACRED HISTORY | - Bible History—New Testament (from p. 27 to p. 40.)                           |
| "              | " " " " Old Testament (from p. 1 to p. 30.)                                    |
| "              | " " " " Manner of Serving at Mass (for Boys only.)                             |

|                |   |  |
|----------------|---|--|
| PRAYERS        | - | Manner of Hearing Mass, the Ends of Mass.  |
| CATECHISM      | - | Large Catechism (from Chap. XII. to Chap. XXI.)  |
| DOCTRINE       | - | *Instruction on Indulgences, Purgatory, Invocation of<br>Saints, Sacramentals, Feasts and Fasts. |
| SACRED HISTORY | - | Bible History—New Testament (from p. 40 to p. 87.)   |
| " "            | - | " " Old Testament (from p. 30 to p. 40.)   |

|                |   |
|----------------|---|
| PRAYERS        | - Litany of Blessed Virgin, Indulged Aspirations to Our Lord and the Blessed Virgin.  |
| CATECHISM      | - Large Catechism (from Chap. XXI. to Chap. XXX.)   |
| DOCTRINE       | - *Instruction on Matrimony, Holy Orders, Marks of the Church, Infallibility of the Pope, Rule of Faith, the principal Feasts of Our Lord and the Blessed Virgin. |
| SACRED HISTORY | - Bible History—New Testament (from p. 1 to p. 51.)   |
| " " " "        | Old Testament (from p. 1 to p. 91.)   |

|                |   |
|----------------|---|
| PRAYERS        | - Accurate knowledge of above Course of Prayers, Promises, Figures, Prophecies, Miracles, and Parables of Our Lord. |
| CATECHISM      | - The whole of the large Catechism.   |
| DOCTRINE       | - *Instruction on Ceremonies of Baptism, Confirmation, Extreme Unction, and the Viaticum.                           |
| SACRED HISTORY | - Bible History—Accurate knowledge of the History of the Old and New Testament.                                     |

CLASS VI.—2nd Stage.

|                |  |
|----------------|--|
| PRAYERS        | - Gospels of the Sundays, Litany of Jesus.   |
| CATECHISM      | - Abridgment of Catechism of Perseverance (Part IV.)   |
| DOCTRINE       | - *Instruction on the Ceremonies of the Mass.  |
| SACRED HISTORY | - Popular Manual of Church History (the Persecutions, the Crusades, the principal Heresies, the General Councils.) |

\* The Teachers are recommended to follow Perry's "Full Course of Instruction."

In every Inspection, the Scholars will be expected to know the Course of previous Classes and Stages of Classes.

No Scholar shall be examined a second time in a Class in which he has already "passed."

## II.—RULES TO BE OBSERVED BY INSPECTORS IN THE YEARLY EXAMINATIONS OF SCHOOLS.

1. The Inspection will take place in the months of January, February, and June, on the Mondays, Tuesdays, Wednesdays, and Thursdays, appointed by the Bishop for the Schools of each Parish.

2. There will be an Inspector or Examiner appointed by the Bishop for the Schools of each Deanery.

3. The Examiners will find their own conveyance in going to Schools on Mondays.

4. Parish Priests will provide them with conveyance to and from the several Schools of their respective Parishes; and at the close of the Parish Examinations, will send them either home or to a neighbouring Parish, as their appointments may require.

5. The Examiners will lodge and board with the Parish Priests whilst examining in their Parishes. No guests, except the Curates of the Parish, are to be invited to meet them.

6. The Inspection and Examination will commence each day at half-past nine o'clock, and continue with half an hour's interruption, till half-past three o'clock.

7. One at least of the Parish Clergy will attend each Examination from beginning to end.

8. The Examiners will observe the following rules in carrying on the Examinations:—

- (a) The Examinations will be exclusively oral in the Infant, 1st, 2nd, and 3rd Classes.
- (b) In the other Classes they will be chiefly oral—written, only in respect to Bible and Church History, Feasts, Ceremonies, and Catechism of Perseverance.
- (c) Each Pupil will have to answer orally or in writing on each portion of the programme assigned to his Class, for the year *terminated by last Results' Examination*.
- (d) The written and oral Examinations will be carried on simultaneously in different Classes.
- (e) The questions should be short and simple, never puzzling. The tone and manner of the Examiner should be paternal and encouraging.



- (f) Precautions will be taken by Examiners against prompting and copying.
- (g) The Inspectors will, in the course of each Examination, fill the examination columns of printed forms, and make all necessary notes respecting school and pupils.
- (h) Before leaving a School they will generally express their opinion of the Examinations in a few prudent words, without entering into details.
- (i) The marks for Examinations will be 1, 2, and 0.
  - 1—*Pass with distinction.*
  - 2—*Mere Pass.*
  - 0—*Failure.*
- (k) An asterisk [\*] will be placed over the mark of the best pupil of each Class in each School.

9. On the eve of the annual Retreat, the several Inspectors will confer together, under the presidency of the Bishop, on the Examinations of the year, with a view to the employment of a uniform and efficient system of examination.

10. Each Inspector will address to the Parish Priests of his District, one month before the date of his inspection of their schools, printed forms—one for each School—under the following headings; the six first of which are to be filled by the Teacher before the day of inspection for the use of the Inspector.

#### HEADINGS.

- (1) Names of pupils on School Rolls in order of classes, beginning with Infants.
- (2) Age of each pupil.
- (3) Class in which last examined for *Results*, and *Marks* received.
- (4) Number of school attendances made in year terminating with last *Results'* Examination.
- (5) Number of Books lent to each Pupil during same year from School Library.
- (6) Payments made by each for use of Books.
- (7) Subject for Religious Examinations :—
  - (a) Prayers. (b) Catechism. (c) Doctrine. (d) Old Testament History. (e) New Testament History. (f) Church History. (g) Serving at Mass. (h) Subjects of Examination of previous year. (i) General Marks of each Class, *i.e.*, Marks given to two-thirds of Pupils whether 1, 2, or 0. (k) Number of Books in School Library. (l) Condition of Books. (m) Zeal of Teacher in reference to Lending Library.

11. At the close of the Examinations in each School, the Inspector will give a picture as a reward to the best Pupil in each Class who made the requisite number of school attendances.

12. On the morning of the last day of Examinations in each Parish, he will assemble in the School to be examined on that day, the *first* Pupils in 4th, 5th, and 6th Classes of each of the Parochial Schools; and after a *written examination* (which will take place during the oral examination of the lower classes of the School), he will give a Book Prize to the first of these various competitors in each of the three aforesaid Classes.

13. After the close of the Deanery Examinations, each Inspector

will send a report in prescribed form to the Bishop one week at least before the annual Retreat. The headings of this report to be as follows :

- (a) Names of Parishes.
- (b) Names of Schools.
- (c) Names of Teachers, Principals, and Assistants.
- (d) Number examined in each class and division of the School.
- (e) Numbers of Marks—1, 2, and 0—given respectively in each School.
- (f) Number of Books in School Library ; number lent during the year ; condition of books ; zeal of Teacher in reference to Library.
- (g) Observations on—Order and discipline of School ; Cleanliness and behaviour of Pupils ; Merits of Teacher.

14. There will be a Competitive Examination of the best Pupils of 4th, 5th, and 6th Classes of all the Parishes of each Deanery. It will take place before the Vicar and Clergy of the Deanery on the morning of the first Conference held in each Deanery in the month of March, and Prizes in Books will be distributed by the Bishop or Vicar to the successful competitors.

15. Besides the above rewards for superior knowledge of Christian Doctrine, &c., Certificates of Merit, signed and sealed by the Vicar of each Deanery, will be given to Monitors, Monitresses, and Sixth Class Pupils, who will have passed with merit, as well as to the best in the Deanery Examinations.

16. Prizes in Books will also be awarded, on the report of Inspectors, to the two most efficient Male and Female Teachers of Christian Doctrine in each Parish.

17. A card will also be hung up in each Parish Church, bearing the names of the three pupils, who will have won the prizes in the Parochial Competitive Examination of each year, and the names of their respective Schools ; and a Card in the Church of the Deanery Town will record the names of those who each year will have won the Deanery Prizes, and of the Schools in which they were taught.

18. The Bishop will provide the Prizes above referred to.

FORM OF ANNUAL REPORT TO BE MADE BY CLERICAL INSPECTOR  
TO THE BISHOP.

| PARISHES | SCHOOLS | TEACHERS | NUMBER EXAMINED<br>IN<br>EACH CLASS |           |           |           |           |           | TOTAL OF<br>MARKS<br>GIVEN IN<br>EACH CLASS |       |   | SCHOOL<br>LIBRARIES |   | MARKS OR<br>OBSERVATIONS<br>ON |                     |                    |                    |                         |                   |                                    |                               |
|----------|---------|----------|-------------------------------------|-----------|-----------|-----------|-----------|-----------|---|-------|---|---------------------|---|--------------------------------|---------------------|--------------------|--------------------|-------------------------|-------------------|------------------------------------|-------------------------------|
|          |         |          | Infants                             | 1st Class | 2nd Class | 3rd Class | 4th Class | 5th Class | 6th Class                                   | Total | 1 | 2                   | 3 | Number of Books                | Number lent in year | Amount of Receipts | Condition of Books | Efficiency of Librarian | School Discipline | Bearing and Appearance of Children | Bearing and Dress of Teachers |
|          |         |          |                                     |           |           |           |           |           |   |       |   |                     |   |                                |                     |                    |                    |                         |                   |                                    |                               |
|          |         |          |                                     |           |           |           |           |           |   |       |   |                     |   |                                |                     |                    |                    |                         |                   |                                    |                               |
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|          |         |          |                                     |           |           |           |           |           |   |       |   |                     |   |                                |                     |                    |                    |                         |                   |                                    |                               |

Date of Inspection \_\_\_\_\_

Signed \_\_\_\_\_

Clerical Inspector.

Parish of \_\_\_\_\_

Name of School \_\_\_\_\_

**RECORD OF INSPECTION AND EXAMINATION MADE IN EACH SCHOOL  
BY CLERICAL INSPECTORS.**

*This Form to be kept for reference by Inspector,*

| COLUMNS TO BE FILLED<br>BY TEACHERS  |                   |   |      | RESULTS OF EXAMINATION AND INSPECTION TO<br>BE FILLED BY INSPECTOR |   |                                   |  |           |          |                       |                       |                |                              |                        |                                     |                                |                    |                         |
|--|-------------------|---|------|--|---|-----------------------------------|--|-----------|----------|-----------------------|-----------------------|----------------|------------------------------|------------------------|-------------------------------------|--------------------------------|--------------------|-------------------------|
| Names of all Pupils on School<br>Rolls, beginning with the lowest<br>class | Age last Birthday | Class in<br>which last<br>examined<br>for Results<br>and Mark |      | Number of Attendances in<br>last Results year                      | Number of Books lent from School<br>Library to each Pupil | Payments received from each Pupil | <b>SUBJECTS OF EXAMINATION:—</b><br>1 denotes Pass with distinction; 2 denotes<br>mere Pass; 0 denotes Failure |           |          |                       |                       |                |                              |                        | <b>MARKS OR<br/>OBSERVATIONS ON</b> |                                |                    |                         |
|  |                   | Class   | Mark |  |   |                                   | Prayers  | Catechism | Doctrine | Old Testament History | New Testament History | Church History | Servicing of Mass (for Boys) | Subjects of last Exam. | General Mark for Class              | No. of Books in School Library | Condition of Books | Efficiency of Librarian |

Date of Inspection \_\_\_\_\_

Signed \_\_\_\_\_

Clerical Inspector.

### III.—RULES FOR PAROCHIAL LIBRARIES.

1. A Library will be established in each School of each Parish, in charge of the Principal Teachers—the books to be selected from the printed lists prepared by Mr. Gill.

2. The books will be lent to the Parishioners through the school children.

3. The books should be small, of a size to be read through in a fortnight; they will be changed for each child once a fortnight.

4. The subscription may be one shilling in a year, payable in advance. The proceeds, after payment for first stock of books, will go partly to the Teacher, partly for the purchase of new books. The Parish Priest will be Treasurer of the Fund, and will be responsible to the Bookseller.

5. Each Library should contain one hundred books, of an average cost of one shilling each.

6. The books should be different, as far as practicable, in the different Schools, so that an exchange of books may be made between the Schools at the end of each year.

7. The books as soon as they shall have been all lent out from each of the Schools (*i.e.* after as many years as there are Schools in the Parish), may be sold by auction; and new sets of books provided from each School from the Library fund.

8. No book should be lent out that has not been sanctioned by the Manager of the School. The books should be such as will interest the readers, whilst making good moral impressions and conveying useful knowledge. Biographies, books of travel, and elementary works on Natural History, will be found most useful.

\_\_\_\_\_  
School Inspector.



## THEOLOGICAL QUESTIONS.

"I respectfully submit the following difficulty and solicit its solution or a reference to past numbers where it may have been solved :—

"When a Catholic desires to marry an unbaptized person—*pars infidelis*—a dispensation from the impediment *Disparitas Cultus*, must be obtained for the validity of such marriage. For the validity of dispensation, two conditions at least are required—1st, that all danger of perversion of Catholic be excluded—by which, I presume is meant, 'all danger of an active, aggressive and intended kind;' 2nd, that the issue of marriage, male and female, be educated in the Catholic faith. The Church never dispenses from these two conditions, because they have their roots in the natural and divine law. *Vide* Gury.

"Because the *pars infidelis* refuses to accede to these requirements, the Church very properly denies the dispensation.

"Whereupon the parties go before a squire or minister, who cares nothing for the Church's obstacle and performs a marriage ceremony over them.

"Years have passed and children have been born and reared, *vel haeretici vel infideles*. The Catholic party's conscience is at last touched—in this case it is the mother; she applies to the priest for a valid marriage and the Sacraments. The husband, so-called, is however obstinate as ever in refusing to accept the Church's conditions.

"Can the marriage be validated *in radice*, this perverseness and obstinacy continuing? Can the *Sanatio in radice* require less than the dispensation in *Disparitas Cultus*, and dispense with the conditions that are declared indispensable, or may the dispensation in *Disparitas Cultus* be granted *post factum*, without insisting on the two conditions above mentioned? Will the good or bad faith of the Catholic, *ab initio*, influence the issue? Is the difficulty to be decided in this instance by the child-bearing of the Catholic mother? If she is actually rearing children and therefore the perversion going on, must the validation be refused? If her family is entirely grown and lost to the Church, and her defection from the faith not to be thought of, may the validation be granted? Must she disrupt a legal marriage, and abandon her children before she can be admitted to the Sacraments?

A diversity amounting to a contradiction in practice—some persons

admitting, others denying dispensations—prompts these queries. When the *pars infidelis* is willing to recede from his position, there is no difficulty and does not enter into the case.—J. W.”

Our Very Reverend correspondent proposes a series of interesting questions. *Disparitas cultus*, whether prohibent or diriment, is decidedly a most difficult impediment to deal with in practice, and under no aspect is it more embarrassing than when, after a marriage ceremony of some kind, the non-Catholic party rebels against the conditions required by the Church. In this respect the merely prohibent impediment, with the numerous hypothesis that must be made both for cases in which dispensations were procured and for others wherein no deference was paid to the Church's prohibition, is perhaps the more intricate subject to discuss and decide. It certainly calls oftener for a director's anxious care, “mixed marriages” being of much more general occurrence than “*Connubia cum infidelibus*.”

But where many disregard baptism, the diriment impediment will also demand a priest's attention from time to time, and it is for a case of this kind we are asked to assign the proper remedy. Our respected correspondent supposes that one of the parties is an unbaptised person. They went through a marriage ceremony before a “squire or minister” because the husband would not agree to the Church's conditions, and could therefore have no countenance from a Catholic priest. An unbelieving family is the issue of this marriage. At last the reputed wife, touched with compunction, seeks the tribunal of penance. Can anything be done for her by way of dispensation while her supposed husband continues unrelenting? Let us take our correspondent's queries in order.

### I.

“*Can the marriage be validated in radice, this perverseness and obstinacy continuing?*”

As the diriment impediment was established by the Church, its annulling effect is perfectly under ecclesiastical control. Hence the marriage *can* be made valid *in radice* provided real consent was expressed and still continues on both sides. If a dispensation be actually granted, the Catholic party will

generally be asked to renew the consent. This is an absolute necessity if the latter was aware of the diriment impediment at the time of attempting marriage. For without renewal in such an event there could be no consent on the Catholic side. It never previously existed as a genuine act of "*acceptatio et traditio*," and a *fortiori* it does not continue in this character. Nay, should the full force of *disparitas cultus* come to the Catholic's knowledge only some time after attempting marriage the Holy See will still insist on one-sided renewal at least, whatever may be thought of the possibility of the old consent still continuing valid in the merely natural order.

It is assumed that the non-Catholic's consent was valid *ab initio* in this order and never retracted. Otherwise it could not be *healed*. If there were no difficulty about getting this person also to renew consent, a simple dispensation would of course suffice.

So far we have spoken only of what *can be* done by the Holy See. Even with obstinacy continuing, the Pope *can* set aside the diriment effect. It remains to say what His Holiness through his Tribunals *will* likely do and what Bishops *can* do in the same circumstances.

## II.

"*Can the Sanatio in radice require less than the dispensation in disparitas cultus, and dispense with the conditions that are declared indispensable, or may the dispensation in disparitas cultus be granted post factum without insisting on the two conditions above mentioned?*"

Before as well as after marriage the Holy See *can* cancel the diriment effect irrespective of conditions. But with regard to what the Church *will* do, an important distinction exists between these periods. Before marriage she will never remove the annulling force of the impediment unless there be satisfactory evidence to show that the two conditions required by the Divine law for lawfulness are amply guaranteed. Nay, even in pagan countries, two other conditions are generally demanded, with the view of providing every possible safeguard.

Now, if the prescribed requirements be forthcoming, marriage with "*infideles*" are allowed for grave causes



in places where the Gospel is being preached to the heathen, or where at least a somewhat similar state of things or parity of reason is known to exist. But in old Christian countries a dispensation in diriment *disparitas cultus ante matrimonium* is of the rarest occurrence, no matter what terms the non-Catholic party would bind himself to accept. "*Post matrimonium*," however, the Holy See is more indulgent.

There is an obvious reason for this difference. Neither before nor after does the Church attempt to dispense in the requirements of Divine law. They are independent of her; but she makes her dispensation depend on them. It does not, however, follow that they are in every respect precisely the same in urgency for both periods. Of this something must be said further on. Here it is enough to point out that there is much greater reason for granting a dispensation after than before marriage. Even with the conditions, no good that might be hoped beforehand from the union is as a rule considered sufficient in Christian countries to compensate the evils it necessarily involves. But plainly the inconvenience of denying a dispensation is much greater if matrimony of any kind be in possession. Separation may mean a general shipwreck of the family. And yet, despite her faults, there must be some remedy for the unfortunate Catholic to take her out of the way of sin, and fortify her with the graces of the sacraments. Thus, in many cases, the unhappy union itself brings in its train an abundant supply of fresh reasons for granting a dispensation. Hence, where separation involves great evils, many persons, whose prayer would not be entertained, if they were still single, receive the favour, *ad majora mala evitanda*. Whether these "*greater evils*" can be considered to make the requirements of the Divine Law of a less exacting character after than before marriage, is a question which we allude to further on.

### III.

"Will the good or bad faith of the Catholic '*ab initio*' influence the issue?"

If the Catholic considered her union valid *ab initio*, that assuredly renders her more deserving of the mercy of a dispen-

sation than she is in the contrary hypothesis. Moreover, if she knew the impediment was diriment from the beginning, she must, *ex natura rei*, give a fresh consent. The *sanatio in radice* cannot serve when the real consent of either party is now wanting. But should she from the beginning have thought, and still continue to think, the union valid, no renewal on her part will be needed, unless so far as the Church gives a dispensation, subject to that condition, as is usual in simple dispensations.

## IV.

*“If she is actually rearing children, and if therefore the perversion is going on, must the validation be refused?”*

We are now come to a practical discussion of the difficulty mentioned above. Are the two conditions as rigorously demanded by the Divine and Ecclesiastical Laws after as before marriage? If so, the Church will not dispense, and separation would seem the only remaining expedient. Is there no other remedy? Well, the Catholic education of the children, like the security of the mother's faith, is made a clear, condition in every indult given to bishops of which we have been able to see a copy. The American bishops, whose faculties include *sanatio in radice* for impediments to which they extend, are restricted in this way. So are Vicars-Apostolic, according to the specimens which the most recent authors give of their powers. Speaking generally then, in a very difficult case, where separation is no practical remedy, we believe it is the wish of the Holy See that the whole circumstances should be explained to the Sacred Congregation. In this way alone can a pastor know what is best to be done. Possibly the conditions may not be so rigorously insisted on. In 1807, a difficulty, not unlike that under consideration, came before Propaganda from the Oriental Missions. The Sacred Congregation referred its querist to an instruction given in 1769. Now, on the matter at issue, that instruction requires of a missionary “*ut in concessione conjugii Catholico commendetur, atque injungatur Catholica quoque prolis educatio, et quod curare debeat, modo quo poterit, conjugis infidelis conversionem.*”

If, then, it could be alleged, on behalf of a petition, that priests rarely visited the district, or that the Catholic party had *bona fide* believed the marriage valid, the Curia might possibly dispense on condition of the *sponsa* undertaking, among other things, to do her utmost ever after to implant faith in her husband and family. But, independently of these hypotheses, in every such case *recourse* to Rome is the recognised remedy, at least if we suppose the bishops of a country to have no faculties for *disparitas cultus*.

But what is to be said if they enjoy this indult? May they follow the Missionary Instruction of 1769? Apparently anything, not distinctly prescribed for the exercise of their powers, may be construed according to the tenor of that instruction. Now, such indults as we have seen, require clearly the Catholic "*educatio*" of the children; but they do not seem to rigorously specify that the condition, in every case, must be guaranteed by a promise *ex parte infidelis*. Hence, if the Catholic rearing could be otherwise secured, and the Catholic parent were distinctly ordered to attend to this all-important duty, we do not think that power is wanting *quoad contracta*. This, however, is a point on which the Prelates concerned probably have obtained the certain guidance of an authoritative decision. In the same way, of course, they may have a declaration to the effect that in other cases, too, their faculties extend further than we apprehend from reading them. Of course the parent's faith must always be safe.

## V.

"If her family is entirely grown, and lost to the Church, and her defection from the faith not to be thought of, may the validation be granted?"

For grave reasons the Holy See would grant a dispensation in this case. The condition of rearing children as Catholics, regards primarily the children that will be born if marriage be permitted; that is, in the present instance, born after validation. But, as the children are grown up, there is no concern for the offspring of *this marriage*. Hence, we think that, for this case also, the faculties given to



bishops are available, subject to the other conditions of the Indult.

Lastly, if the person is aware that her marriage is void, it follows at once that her way to the Sacraments lies either through separation or a dispensation. P. O'D.

## LITURGICAL QUESTIONS.

THE CALENDAR OF FEASTS FOR THE IRISH CHURCH AS IT IS  
NOW ARRANGED, AND THE *ORDO DIVINI OFFICII*.

IN the following pages the fixed Calendar of the Feasts to be celebrated on the days of the month of February is given. For those who may be so inclined, there are some changes and translations which are sure to be interesting. The feasts of saints which were displaced in the month of January, by the occurrence of others on the same day, are fixed in the month of February, on days which now belong to them as their right. Thus, the Feasts of SS. Paul, Marcellus, Raymund of Pennafort, Peter of Nolasco, Albert and Munchin are placed on the days vacant for them in the month of February. A cursory glance through the Calendar for the month of February will show the days assigned for these feasts. The third of February is a day on which a perpetually transferred Feast cannot be fixed, as it must be left vacant for the translation of the Feast of the Purification of the Blessed Virgin, in case it coincides with Septuagesima, Sexagesima or Quinquagesima Sundays. In calculating the days which certain feasts should be transferred to and fixed upon, the changes which have taken place in the New calendar for the past few years must also be taken into consideration. Thus, we find that on the 11th February, the Feast of St. Raymund Pennafort, a semi-double from the 23rd January, is celebrated, whilst on the 19th of same month, St. Marcellus, also a semidouble, is fixed, but whose original feast day was the 16th January. The method by which the transferred feasts for the month of February are placed, is a subject which opens up a vast field of rubrical study, and which will well repay any time devoted to it:—

| Litt.<br>Dom. | Dies<br>mensis | FEBRUARIUS  |
|---------------|----------------|---|
| d             | 1              | Brigidæ, Virg., dupl. 2 cl.<br>In DD. Kildar. et Leighlin., Brigidæ, V., Patronæ, duplex 1 cl. cum. Octava  |
| e             | 2              | PURIFICATIO B.V.M., dupl. 2 cl.   |
| f             | 3              | Blasii, Ep. et Mart.<br>In DD. Kildar., Leighlin. et Fernen., de Oct., SS. Patron., Com. S. M.  |
| g             | 4              | Andreas Corsini, Ep. et Conf., duplex<br>In DD. Kildar., Leighlin. et Fernen., Com. Oct.  |
| A             | 5              | Agathæ, Virg. et Mart., duplex<br>In DD. Kildar., Leighlin. et Fernen., Com. Oct.   |
| b             | 6              | Melis, Ep. et Conf., dupl. maj., Com. Dorotheæ, V. M.<br>In D. Ardac, Melis, Ep. et Conf., Patroni, duplex 1 cl., et de oct. fit. com. usque ad 13.<br>In DD. Kildar., Leighlin. et Fernen., Com. Oct.  |
| c             | 7              | Romualdi, Abb., duplex<br>In D. Fernen., Octava die S. Edani, Ep. et Conf., Patroni, duplex<br>In DD. Kildar. et Leighlin., Com. Oct.   |
| d             | 8              | Joannis de Matha, Conf., duplex<br>In DD. Kildar. et Leighlin., de Octava die S. Brigidæ, duplex  |
| e             | 9              | Cyrilli Alexandrini, Ep. et D., dupl., Com. S. M.<br>In D. Fernen., S. Romualdi, Abb., dupl. (7 Feb.) Com. S. Mart.<br>In DD. Kildar. et Leighlin., Joannis de Matha, dupl. (8 Feb.) Com. S. Mart.<br>In DD. Cassilien., Limericen. et Ardac., Ignatii, Ep. et Mart., duplex (1 Feb.) Com. S. Mart.   |
| f             | 10             | Scholasticæ, Virg. duplex   |
| g             | 11             | Raymundi de Pennafort, Conf., semiduplex (23 Jan.)<br>In DD. Cassilien., Limericen., Kildar., Leighlin., Ardac., Marcelli, M., semid. (16 Jan.)<br>In D. Fernen., S. Ignatii, Ep. et M., dupl. (1 Feb.)   |
| A             | 12             | Titi, ep. et Conf., dupl. (6 Feb.)<br>In DD. Cassilien., Limericen., Kildar., Leighlin., Ardac., Raymundi de Pennafort, semid. (23 Jan.)<br>In D. Fernen., Marcelli, Ep. et Mart., semiduplex (16 Jan.)   |
| b             | 13             | Munchini, Ep. et Conf., duplex maj. (2 Jan.)<br>In DD. Cassilien., Limericen., Kildar. et Leighlin., Titi, E. C. dupl. (6 Feb.)<br>In D. Fernen., Raymundi de Pennafort, Conf., semiduplex (23 Jan.)<br>In D. Ardac., de Octava die S. Patroni, Melis, duplex   |
| c             | 14             | Alberti, Ep. et C., d. maj. (8 Jan.) Com. S. M.<br>In DD. Cassilien., Kildar. et Leighlin., Munchini, E. C., d. maj. (2 Jan.)<br>In DD. Fernen. et Ardac., Titi, E. C., duplex (6 Feb.)   |
| d             | 15             | Pauli, primi Eremitæ, dupl., (15 Jan.) Com. SS. Mm.<br>In D. Cassilien., Itæ, Virg., dupl. (15 Jan.), Com. SS., MM.<br>In DD. Fernen. et Ardac., Munchini, E. et C., dupl. maj. (2 Jan.), Com. SS., MM.<br>In DD. Kildar. et Leighlin., Alberti, E. C., dupl. maj. (8 Jan.), Com. SS., MM.<br>In D. Limericen., Petri Nolasci, C., dupl. (31 Jan.), Com. SS., MM. |
| e             | 16             | Petri Nolasci, C., dupl. (31 Jan.)<br>In DD. Kildar., Leighlin. et Limericen., Pauli, Imi Eremitæ, dupl. (15 Jan.)<br>In DD. Fernen. et Ardac., Alberti, E. C., dupl. maj. (8 Jan.)   |
| f             | 17             | Fintani, Abb., duplex   |
| g             | 18             | Ignatii, Ep. et M., dupl. (1 Feb.), Com. S. M.<br>In DD. Cassilien., Fernen. et Ardac., Pauli, Imi Eremitæ, duplex (15 Jan.) Com. S. M.<br>In DD. Kildar. et Leighlin., Petri Nolasci, C., dupl. (31 Jan.), Com. S. M.<br>In D. Limeric., Cyrilli Alexandrini, Ep. et Doct., dupl. (9 Feb.), Com. S. M.   |
| A             | 19             | Marcelli, P. et Mart., semid. (16 Jan.)<br>In DD. Kildar. et Leighlin., Ignatii, E. M., dupl. (1 Feb.)<br>In DD. Fernen. et Ardac., Petri Nolasci, C., dupl. (31 Jan.)<br>In D. Cassilien., Cyrilli Alexandrini, E. et Doct., dupl. (9 Feb.)<br>In D. Limericen. — de feria   |
| b             | 20             | De ea<br>In DD. Kildar., Leighlin., Fernen. et Ardac., Cyrilli Alexandrini, E. et Doct., duplex (9 Feb.)  |
| c             | 21             | De ea   |
| d             | 22             | Cathedra S. Petri Antiochiæ, dupl. maj.   |
| e             | 23             | Petri Damiani, Ep. et Doct., dupl., Com. Vigiliæ  |
| f             | 24             | Matthiæ, Apostoli, dupl., 2 cl.   |
| g             | 25             | De ea   |
| A             | 26             | Margaritæ de Cortona, Penitentis, dupl.   |
| b             | 27             | De ea   |
| c             | 28             | De ea   |



## THE MOVABLE FEASTS AND THEIR INFLUENCE UPON THE CALENDAR FOR THE MONTH OF FEBRUARY, 1887.

In the paper for the last month we saw that the 4th Sunday after Epiphany occurs on the 30th January. There are ordinarily six Sundays given after Epiphany. Until the 1st Sunday of Lent, the following are the Movable Feasts which on any year are likely to intervene:—the 5th and 6th Sundays after Epiphany, Septuagesima, Sexagesima and Quinquagesima Sundays, the feria 4<sup>ta</sup> Cinerum and the feria 6<sup>ta</sup> post Cineres on which is celebrate done of the Feasts of the Passion of Our Lord.

In the coming year Septuagesima Sunday occurs on the 6th of February. What is then to be done with the 5th and 6th Sundays after Epiphany? We refer to the directions which are given in the rubrics of the Breviary. They say that these Sunday offices are to be celebrated on the Sundays after Pentecost, if it be feasible. Next year there will be twenty-five Sundays after Pentecost, and the 6th Sunday after Epiphany is the only one that can have place made for it. For the 5th Sunday after Epiphany we require to find place. The rubrics of the Breviary (tit. IV. de Dominicis no. 4. and 5). state “Cum vero interdum contingat ut Dominica 3<sup>ta</sup> vel 4<sup>ta</sup> vel 5<sup>ta</sup> vel 6<sup>ta</sup> post Epiphaniam supersit, nec possit poni etiam post Dominicam 23am Pentecostes, tunc de ea (Dominica quæ supersit) fit officium in Sabbato ante Dominicam Septuagesimæ ut dictum est supra no. 4.” In this we find it stated, that the Sunday office is to be said, or a commemoration made of it, “in præcedenti Sabbato quod non sit impeditum festo novem lectionum, alioquin in alia præcedenti die similiter non impedita, in qua fiat officium de feria cum commemoratione festi simplicis si occurrat.”

The Movable Feasts are :

V. Dom. post Epiph.

This office is to be celebrated on the 3rd of February, in all the dioceses except those of Kildare, Leighlin and Ferns. In these dioceses on that 3rd of February, the office is de octava patronorum cum com. S.M., and on the following Saturday, there is to be a commemoration of the office of the Dom. V. post Epiph., by its 9th lesson and a commemoration in lauds, etc. There are some other small changes, such as



the Scripture Lessons occurring during the week, which will be caused by this Sunday.

6th February, Dom. Septuagesimæ, 2 cl., semid.

The feast of St. Mel is transferred in all the dioceses except in that of Ardagh, where the feast of St. Mel who is the patron of the diocese, and whose feast is celebrated as a double of the 1st class, is held, and a commemoration is made of Septuagesima Sunday.

13th February, Dom. Sexagesima, 2 cl., semid.

The office for that day is thus regulated.

St. Munchin, a duplex majus, is transferred.

In the dioceses of Cashel, Limerick, Kildare and Leighlin, a commemoration is made in I and II Vespers at Lauds and Mass, of the occurring double feast of St. Titus. In the diocese of Ferns, a commemoration in like manner of St. Raymund of Pennafort, a semidouble, and in the diocese of Ardagh a commemoration of the octave day of the patron.

In the other dioceses, the office is of Sexagesima Sunday with a commemoration of St. Valentine.

20th February, Dom. Quinquagesima 2 cl., Semid.

The office in all the dioceses is de Dominica.

In the dioceses of Kildare, Ferns, Leighlin and Ardagh, St. Cyril, Doctor, is transferred.

Attention may be called, in passing, to such Sundays as Septuagesima, &c. They are of 2 cl. dignity and only of semidouble rite. The rubrics of the Breviary say regarding these Sundays: "*Dominicæ 2 cl. non omittuntur nisi occurrente Patrono vel titulari Ecclesiæ et ejusdem dedicatione. Dominicæ 2 classis sunt Septuagesima, Sexagesima, Quinquagesima, 2<sup>da</sup>, 3<sup>ta</sup>, 4<sup>ta</sup> Quadragesimæ et 2<sup>da</sup>, 3<sup>ta</sup>, 4<sup>ta</sup> Adventus.*" And in tit. IV. De Dom., No. 1, Rubr. Gen. Brev. we read "*De Dominica semper fit officium in Dominicis Adventus, et in Dominicis a Septuagesima usque ad Dominicam in Albis inclusive, quocunque festo duplici vel semiduplici adveniente, quia tunc Festum transfertur aut de eo fit commemoratio.*"

23rd Feb., FERIA 4<sup>ta</sup> Cinerum.

The Feast of St. Peter Damian, Doctor, is transferred.

In tit. X., Rubr. gen., Brev. de transl. fest. "*Si aliquod festum duplex occurrat . . . in fer. 4<sup>ta</sup> Cinerum, transfertur in primam diem festo duplici vel semiduplici non impeditam.*"

During the whole of Lent, a commemoration of the feria is made, when a double or semidouble feast is celebrated, the ninth lesson is also de homelia feriæ.

25th Feb., Fer. 6<sup>ta</sup> post Cineres, fit (duplici festo non impedita) Commemoratio Passionis D.N.J.C., duplex maj.

In the concession of these Feasts of the Sacred Passion of our Lord to Ireland, it is stated that they can be celebrated on the Fridays of Lent, “dummodo in iisdem feriis non occurrat aliud festum ritus duplicis etiam minoris, quo casu prædicta officia Passionis in primam diem non impeditam transferantur.

27th Feb. Dom. I<sup>ma</sup> Quadragesimæ, 1 cl. semid.

The office is de Dominica.

In the Rubr. gen. Brev. it is stated, “Dominicæ majores et, 1 cl. quæ nunquam omittuntur sunt I<sup>ma</sup> Adventus, I<sup>ma</sup> Quadragesimæ, Passionis, Palmarum, Paschæ, in Albis, Pentecostes et Trinitatis.”

It may be remarked that there are a few vacant days in February, to which transferred Feasts may be removed. These days are in the diocese of Limerick the 19th February, and in the other dioceses the 21st and 28th.

There can be no great difficulty in placing on their proper days the transferred feasts of SS. Mel, Munchin, and Peter and Damian, and the transferred feast of St. Cyril, in the few dioceses concerned.

PETER J. McPHILPIN, C.C.

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## THE CHURCH ABROAD.

THE vast number of ecclesiastical questions and events that assume actual importance in the weekly and monthly history of the Church and that in themselves are of sufficient weight to require special treatment in an ecclesiastical Review, go so far in number beyond what the RECORD could contain after having published matters of more immediate interest and utility to its readers, that of course it would be impossible to introduce them at any length into its already heavily burdened pages. We trust, however, it will not be considered uninteresting if, under the above heading and with the kind permission of the Editor of the RECORD, we endeavour to give from month to month a summary of the most important among these questions and events. We shall therefore undertake to furnish, as

far as we are able, in connection with matters that concern the general direction and discipline of the Church, the details surrounding them which from either an historical or doctrinal point of view may prove to be of general interest. We shall also notice the leading points of Catholic dogma and facts of ecclesiastical history that come into prominent discussion abroad, and as much as possible indicate the results in each particular case of these controversies. Very often too at the Catholic congresses which are now becoming so frequent on the Continent, social questions of great importance are discussed with wonderful ability and clearness by ecclesiastics and Catholic laymen, and the principles of Christian philosophy and economy as well as of Moral Theology in its broadest and most comprehensive sense are applied to the social questions that require immediate solution. The whole department of English literature that embraces the wide field of social economy and to which the laity of Ireland might be expected to turn for guidance on the fundamental principles of political philosophy and morality, abounds so much in sophistry, and is at its very foundation so unchristian, that we trust it may be of practical utility to some if attention be directed to the Catholic literature of foreign countries, which is more abundant in these matters and which it is unnecessary to say is more according to the heart and mind of a Christian people than the works of Mr. Spencer or Mr. Mill.

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The great event of the last month is the Encyclical establishing the Hierarchy in India. The indefatigable Pontiff, who immediately on his accession to the Chair of St. Peter raised up the ancient Hierarchy of the kingdom of Scotland, and who has watched with such paternal care and zeal over the churches of the United States, of Ireland, of Germany, and indeed of the whole Christian world, has recently devoted *special* attention to the affairs of the East, and, as the Encyclical attests, has mastered the details of affairs in the Coromandel, in Malabar, and Ceylon, as if they were just outside the walls of the Vatican. The whole question of India presented difficulties without number; but the Pontiff, assisted by the great diplomatic skill of his delegate, Mgr. Agliardi, has triumphed over them all. We shall mention only one in particular. Goa was and still remains to a certain extent the capital of *Catholic* India, and the Portuguese Government claimed besides the title of Primate of India for the Archbishop of Goa, the "*jus patronatus*" of all the Catholic churches of the vast Indian Empire for his most Faithful Majesty, the King of Portugal. To this latter claim both the Holy See and the British government were opposed; the Holy See



on the ground that Portugal was altogether incapable from a material point of view of fulfilling the charge, and England, because, whilst recognising the perfect right of the head of the Catholic Church to provide for the wants of Christian worship in these countries, refused to admit any rights of a foreign temporal sovereign on territory subject to the British crown.

"A strange anomaly," says Baron Hübner in his most interesting book of travels, *A Travers l'Empire Britannique*, "a curious spectacle is this struggle which threatens the old Christian landmarks of India and compromises in Europe the relations of a Catholic kingdom with the head of the Church. On the one side modern Portugal which gives to the philosophic doctrines of recent times so preponderating an influence over its legislation and the direction of its affairs, falling back on "Bulls" centuries old to preserve the appearance of a state of things that belongs to the past. On the other the Holy See, that conservative power among all others, claiming for the constitution of the Church in India reforms that cannot be delayed. Modern Portugal fighting under the banner of the middle ages, and Rome with her inevitable logic sustained in her resistance by the support of Protestant England."

The establishment of the Catholic Hierarchy throughout the Indian Empire has solved most of the difficulties, and the Portuguese bishops have written a joint letter to His Holiness expressing the satisfaction of their government and of their nation at the conclusion of the struggle between them and the Holy See.

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A discussion of much importance has been raised in the *Revue de l'Eglise Grecque* by a learned scientist of St. Petersburg, M. Vladimir Solovico, who has addressed the following categorical questions to the Russian Archpriest Platovo and has published them besides in the above named Review.

I.

Do the canons of the Œcumenical Councils, which prescribe that the profession of Nice should be preserved intact, regard the sense or the letter of the Symbol of Nice—Constantinople?

II.

Does the word "filioque," added to the primitive text of Nice inevitably contain a heresy, and if so, what Œcumenical Council has condemned that heresy?

III.

If the said addition, which appeared in the Churches of the West in the sixth century, and in the Churches of the East towards the

middle of the seventh is, in reality, a heresy, how is it that the Œcumenical Councils held in 680 and 787 did not condemn that heresy, nor anathematize those who had accepted it, but, on the contrary, remained in communion with them?

## IV.

If it be impossible to affirm with certainty that the addition is a heresy, is it not allowable for every orthodox Christian to follow, on this subject, the opinion of St. Maximus the Confessor, who, in his letter to the priest Marinus, justifies the said addition, and gives it an orthodox sense?

## V.

What are, besides the “filioque,” the other heretical doctrines of the Roman Church, and in what Œcumenical Councils were they condemned?

## VI.

In case we recognise that the Roman Church is not guilty of heresy but of schism, and that schism, according to the exact definition of the Holy Fathers, takes place when a portion of the Church, composed either of ecclesiastics or seculars, on account of some question of rite or discipline, separates itself from the legitimate ecclesiastical authority, from what lawful authority has the Roman Church separated itself?

## VII.

If the Roman Church is not guilty of heresy, and if she cannot be in a state of schism, having no authority over her from which she could separate, should we not admit that the separation of Churches has no religious motive, and is only the work of human policy?

## VIII.

If our separation from the Roman Church is not based on any sound principle, should we not all—orthodox Christians who take more account of Divine than of human things—struggle with all our power for the re-establishment of unity between the Eastern and Western Churches?

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The whole question between East and West is put very clearly and briefly in these questions, and the discussion of them cannot but do great good, and show that the only reason for the existence of the Eastern schism is to be traced to the ambition of Photius, and that its continuance is based on political grounds alone. When we remember that the work of union was so near being sealed at the Council of Florence, we need not yet despair of the final reconciliation of the great Church of the East to the mother and mistress of all the Churches.

J. F. HOGAN.

## CORRESPONDENCE.

## GUARDIANSHIP OF CHILDREN AND THE RECENT INFANTS' ACT.

IN a past number of the RECORD I attempted to give a brief and very imperfect summary of the provisions of the Civil Law affecting the important question of the custody and education of children. For undertaking that difficult task I had no warrant or claim to fitness, save that which a long and, in most instances, a painful experience of mixed marriages had given me. I have reason to know that, at least in one instance, the making known the legal rights of guardians and children, was the happy occasion, through the zealous action of a devoted young priest in a northern diocese, of rescuing a young Catholic family from the loss of faith, to which an unnatural mother would have doomed them.

I am thereby encouraged to undertake the somewhat delicate task of indicating in detail the momentous changes which recent legislation has wrought in the laws regulating the guardianship of children.

At the close of the last Parliament the Queen's Speech made the simple announcement that an Act had been passed for the better custody of children, and that Her Majesty hoped beneficial results therefrom. Now this simple announcement was practically the only notice the general public had of the most complete revolution in the government of the family that any legal enactment has effected for many generations.

As indicated in my former communication, the headship of the father, sole, exclusive, and all but absolute, was an admitted truism of British law. Nor did that unquestioned authority of his terminate with his life; even when in the grave his nominees, and they alone, possessed all the powers and exclusive authority which he enjoyed when living.

By the Infants' Act of this current year, a momentous change has been effected in all this. What these changes are I shall best indicate by briefly summarising its enactments.

*First.* While both parents are still living, the Act leaves untouched the sole and exclusive authority of the father in all matters affecting the custody or education of the children. This authority, though it cannot be renounced by deed or pre-nuptial agreement, may be forfeited either by "waiver," *i.e.*, by a tacit acquiescence on the part of the



father in the matter of religion, or by such acquired fixity of religious convictions on the part of the children, as would render the exercise of the parental authority injurious to their religious interests.

*Secondly.* By the new Act the mother becomes on the death of the father *sole* guardian of the children, if the father has appointed none by will or deed.

In the case where the father has so appointed, then the mother is joint guardian with such appointees of the father; having co-ordinate authority with them in all matters affecting the custody of the children.

*Thirdly.* When both parents are dead, the guardians appointed by the mother, whether by will or deed, have in all matters co-ordinate authority with those appointed by the father, if such were appointed. If not, the mother's nominees become the sole guardians of the children. In this contingency, as well as in the preceding one, it is provided that in the event of a disagreement between the nominees of the father and those of the mother, an appeal to the *County Court*, with right of further appeal to the Court of Chancery, should always be the remedy.

*Fourthly.* When the mother is dead, and the father alone survives, then the guardians appointed by the mother have authority to act only when cause is shown to the Court that it is expedient, in the interest of the children, that they should so intervene, but not otherwise.

Such are the main provisions of this momentous enactment, and the question at once suggests itself: What will be its practical effects, especially in cases of mixed marriages, to which alone it will in practice be applicable?

I am aware that the opinion that the change will be advantageous to Catholic interests in England, is entertained by exalted personages whose views are entitled to all possible respect. It appears that opinion is based chiefly on the ascertained fact that in the vast majority of mixed marriages the husband is the Protestant, and therefore that any enlargement of the authority of mothers would be in so far a gain to Catholics.

It is with the utmost hesitation and diffidence I presume to offer any opinion on a matter of such difficulty and complexity; and in putting forward any view of the matter, it is rather with the hope of eliciting the opinions of others than asserting any of my own. Now, it seems to me, the real question of importance to Catholic interests is to what extent does the recent Act restrict the authority

of the Protestant father *in the matter of religious education*. In my opinion it restricts it in no sense, or at least to no appreciable extent. Pending a judicial interpretation which this enactment has not yet received, we must restrict its meaning and legal operation to its terms, and are not free to extend its meaning beyond the limits which its terms bear without straining. Now, in my opinion, the Act not merely does not in its terms and scope take from or diminish the authority of the father in the matter of religious education, but on the contrary leaves that authority untouched and unchanged.

We have seen that in the case of both parents being alive, the Act makes no change, does not in fact apply at all, and therefore in that case all the power and authority possessed by the father over the child's education, during life or after death, remains unaffected and undiminished. We have also seen that when the father survives the mother, her nominees can only interfere with the guardianship of the children on sufficient cause being shown to justify its necessity or expediency. As this could occur but rarely indeed, in practice, it follows that practically the Act leaves the father as it found him, sole guardian of his children, with all the rights appertaining thereto, including that of directing their education, certainly during his life, and in my opinion also after his death. The only contingency, as we have seen, wherein the guardians of the wife have, of right and without intervention of Court, co-ordinate authority with those of the husband, is when husband and wife are both dead. While both lived, the law gave her no share in controlling the education of the children. Is it probable it confers on her representatives, when dead, a power and authority it studiously refused to herself when living?

It is, moreover, a matter beyond doubt or question that guardianship of itself does not necessarily, or at all, carry with it any power or authority, to control or direct the religious training of children; for the mother always, in case of the intestacy of the father, became *ipso facto* guardian of the children, and yet she was legally obliged to educate them in the religion of the father, in obedience not merely to his expressed but also to his presumed wishes on that point.

And again, it has always been the policy as well as the presumption of law, that the religion of the child shall be that of the father; while it has ever jealously guarded any religious convictions once acquired, by prohibiting any exercise of the rights of guardianship, even on the part of the father, which may prove detrimental to them. Are we then to assume, though not coerced by its terms, that the recent enactment transfers to the mother an authority in the matter

of religious education, which, if exercised at all in the case of mixed religions, must be in opposition to that of the father?

It seems to me, therefore, the guardians of the wife though legally the custodians of the persons and properties of the children, will be bound under the new Act to comply in their religious education with any directions the father may have given by will or deed; and that the only protection it affords the Catholic mother is the securing her the custody of her children; while, on the other hand, in the cases where the father is a Catholic he will have no longer the power which he hitherto possessed of directing, as a means of safeguarding, their faith, that his children on his death should be sent to a Catholic school or Catholic relative, whenever that expedient was deemed necessary to guard against the influence of their non-Catholic mother.

This view of the Act and its probable results may be mistaken. But whether right or wrong, the new enactment in no degree diminishes the risks and dangers of mixed marriages, but rather, in my opinion, adds the element of largely increased uncertainty as to the future, to the many and wearying anxieties which already surround each unhappy case. It is, nevertheless, manifestly incumbent on the guardians of Catholic interests to avail themselves of any advantages it may afford by always securing, in cases where the mother is a Catholic, that she make a will or deed appointing Catholic guardians to her children in the event of her death. It is well to note that such appointment can be by deed as well as by will; the deed being usually the more simple and less expensive means of securing her end.

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## DOCUMENTS.

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BULL OF OUR HOLY FATHER, POPE LEO XIII., ARRANGING THE DIOCESES, AND RE-ESTABLISHING THE HIERARCHY IN INDIA.

### SUMMARY.

The preaching of the Apostles to the nations—St. Thomas, the Apostle of India—the recent revival and spread of the Catholic faith and practice in India, render the re-establishment of a Hierarchy very desirable.

A Resumé of the various missionary expeditions to India—the



Franciscans and Dominicans, undertake this mission in the beginning of the fourteenth century; at a later period the Jesuits enter on it, the wonderful success of St. Francis Xavier meriting for him the title of Apostle of the Indies.

Description of the very valuable help given by the kingdom of Portugal, when it extended its possessions in India. In token of its gratitude, the Holy See granted to the King of Portugal the right of presentation to various Dioceses—the decline of the Church in India.

Various efforts made by the Popes for the preaching of the Gospel in India. Their frequent interference to settle questions which were dividing the Missionaries among themselves.

What Gregory XVI. and Pius IX. did for the Church in India. Description of the arrangement come to between His Holiness Leo XIII. and the King of Portugal, in reference to the Archbishopric of Goa, and its suffragan Sees.

The division of the rest of India into various dioceses—among which are eight Archiepiscopal Sees.

SANCTISSIMI DOMINI NOSTRI LEONIS DIVINA PROVIDENTIA PAPAE XIII.

LITTERAE APOSTOLICAE DE HIERARCHIA EPISCOPALI IN INDIIS ORIENTALIBUS INSTITUENDA.

### LEO EPISCOPUS

SERVUS SERVORUM DEI AD PERPETUAM REI MEMORIAM.

Humanæ salutis auctor Iesus Christus, cum nos sanguine suo de servitute redemisset, et in coelos ad Patrem proxime esset rediturus, iis, quos Apostolos nominavit, alumni disciplinae suae, et testibus rerum quas Ipse fecerat et docuerat, imbuendum coelesti doctrina mundum commisit. Sanari enim oportebat, consilio gratiaque Dei, omnes homines: nec sanari nisi oblato veritatis lumine potuissent. Illi itaque nobilissimi muneris memores, accepta Spiritus Sancti virtute, in varias orbis partes magno animo abeunt, Evangelii sapientiam quaecumque nuntiant, longius etiam progressi, quam quo arma domitoris terrarum populi penetrarant; ita ut vel ab Ecclesiae primordiis verissimum illud extiterit, *in omnem terram exivit sonus eorum, et in fines orbis terrae verba eorum.*

Apostolici muneris obeundi officium in latissimis Indiae regionibus Thomae obtigisse, memoriae proditum est. Hic sane, uti vetera litterarum monumenta testantur, Christo in coelos recepto, cum in Aethiopiam, Persidem, Hircaniam, ac demum in peninsulam ultra Indum migrasset, difficillima peregrinatione suscepta, gravissimisque

exantlatis laboribus, primus eas gentes Christianae veritatis luce colustravit, redditoque summo animarum Pastori sanguinis sui testimonio, ad sempiterna in coelis praemia evocatus est.

Exinde Apostolum praeclare de ea regione meritum colere India non omnino intermisit: in vetustissimis libris liturgicarum precum aliisque illarum ecclesiarum monumentis Thomae nomen et laudes celebrari consueverunt, atque insequentibus saeculis, post ipsam errorum luctuosam propagationem, nequaquam est eius deleta memoria; itemque fides, quam ille disseminarat, tametsi intermortua jacuit, non tamen extincta funditus esse visa est. Quare, novis virorum Apostolicorum excitata curis, latius manavit, egregiisque florens virtutum exemplis, et martyrum educta sanguine, gentes illas ab immiti feritate revocatas sensim ad humanitatem excoluit. Hac vero aetate Christianum nomen tanta apud Indos prosperitate vulgatum est, ut Ecclesiae filii per universam peninsulam ad sedecim centena millia feliciter creverint: sacerdotes magno in honore habentur, Catholica doctrina in scholis summa cum libertate traditur, imaque certa spes affulget copiosiores ex ea gente manipulos ad Iesum Christum accessuros. Itaque decrevimus firmiore ordine et modo rem Indorum Catholicam constituere: ea enim, quantumvis magnum et constans Decessorum Nostrorum extiterit studium, nondum illam adepta est constitutionem ordinatam et stabilem, cuius tanta vis est ad tutandam vitae Christianae disciplinam, salutemque populis pariendam.

Ut aliquid de praeteritorum temporum memoria perbreviter attingamus, initio iam saeculo xiv., antequam fidem velut ab interitu vindicare conati sunt nobiles ex Franciscana et Dominicana familia alumni: qui auctoritate missuque Romanorum Pontificum, ad Indias transgressi, plurimum operae in sanandis haeticorum opinionibus abolendaque ethnicorum superstitione posuerunt. Ubi vero expeditior per promontorium Bonae Spei patuit Europae gentibus ad oras Indicas transitus, una cum virorum Apostolicorum adcursum salutares crevere fructus. Singularem laudem eo tempore consecuta est Societas Iesu: in primisque ad miraculum excelluit magnus Indiarum Apostolus Franciscus Xaverius, qui incredibiles labores perpressus, et maximis periculis terra marique excelso animo superatis, Crucem sacrosantam iis regionibus quasi triumphator intulit, et ingentem hominum multitudinem, nedum in ora Malabarica, sed et in Coromandelica et in Ceylanensi insula, immo et in remotioribus provinciis usque ad Iaponios, multiplici superstitione sublata, ad Iesum Christum adiunxit.

Ad tantam Christiani nominis propagationem, praeter laboriosas

Missionariorum curas, plurimum valuit illustrium Portugalliae et Algarbiorum regum opera : quibus merito contigit, ut ab hac Apostolica Sede perhonorifice collaudarentur, quod *eorum ministerio tam lata orbis terrae pars antea ignota Europae innotuisset ; maxime vero quod Ecclesia Dei per agnitionem Christianae veritatis aggregaretur*.<sup>1</sup>

In provinciis vero, quas vel in ora Malabarica vel in Coromandelica Lusitani obtinuerant, cum latius fides Catholica manavisset, praecipua Pontificum maximorum cura fuit, sacerdotes ad sacra officia iis in regionibus obeunda undique advocare, aliaque sapienter et utiliter, praesertim quod ad Christianorum regimen pertineret, constituere. Aucta vero Lusitanarum possessionum amplitudine, novae Dioeceses in iisdem coloniis constitutae sunt. In iis eminet Goana, quam Paulus IV., archiepiscopalis throni honore et iuribus auxit : accedit vero Cochinensis et Cranganorensis : item in ora Coromandelica Meliaporensis, quam in urbe Sancti Thomae Paulus V. instituit. Portugalliae vero atque Algarbiorum regibus, quod rei Catholicae incrementis profuissent, nominatimque Dioeceses, quae commemoratae sunt, aere suo munifice dotassent, Romani Pontifices grati animi causa ius patronatus in novensiles episcopales Sedes concessere. Quae quidem cum in veteris ac recentis Christianorum societatis utilitatem provide decernerent, spe erigebantur, brevi futurum ut extremi Orientis gentibus lux Evangelii longe lateque affulgeret, quaeque ex illa sequuntur beneficia, tamquam abundantissimus amnis, in ipsam civilem societatem influerent. Sed prospere coeptorum cursum fortuna retardavit. Coortis enim bellorum aliorumque casuum procellis, magna clades Ecclesiae apud Indos succrescenti imminere videbatur. Itaque ne Evangelii interciperetur propagatio, ne in tot hominum millibus sempiterna animorum salus periclitaretur, Romani Pontifices ad regna illa amplissima, praesertim quae Lusitanis coloniis nequaquam continebantur, providentiam suam transtulerunt, summaque cura studuerunt, quanto plures ex ingenti illa multitudine possent, ad instituta Christiana traducere, item munire adiumentis iis quae ad excolendos animos pertinent, et haeretica pravitate depulsa, in sancta religione retinere.

Quo autem cura difficilior ob immensa locorum intervalla, regionum latitudinem, incommoda itinerum, eo accuratius vel evangelicis operariis deligendis vel Missionum regimini ordinando operam dare magna cum libertate consueverunt. Saeculo XVII, et XVIII, praesertim opera virorum religiosorum, quos sacra Congregatio Christiano nomini propagando ad Indos miserat, plures Christianorum

<sup>1</sup> Leo X.—*Summam Nobis laetitiam*—1513.



communitates coaluere; linguae earum gentium variae per Missionarios perceptae; libri vernaculo populi sermone conscripti; plurimorum animi spiritu Catholicae institutionis imbuti atque in spem coelestium erecti. Quibus in rebus nobilitati sunt labores sodalium Carmelitidum, Capulorum, Barnabitarum, Oratorianorum, qui quidem in iis gentibus ad Christiana instituta erudiendis non eodem omnes tempore, sed idem studium collocavere constantiamque parem.

Gubernandis interea fidelibus moderandisque sacrorum operariorum expeditionibus, idoneo antistitum regimine constituto, provisum est. Decessores autem Nostri singulari studio in id in primis animum intendebant, ut Apostolici viri doctrinam Christianam India tota sancte inviolateque servarent, nec ullo unquam ethnicarum superstitionum vestigio inquinari paterentur. Revera nemo ignorat quam vigilanter incubuerint ad evellenda radicitus vanarum observationum rituumque a fide Christiana abhorrentium zizania ab inimico homine disseminata in novellis iis ecclesiae germinibus, quae praesertim in regnis Madurae, Mayssourii et Carnatici adoleverant: item quam provide studuerint, quaestiones omnes inter regionum illarum Missionarios in re gravissima excitatas Pontificia auctoritate dirimere. De quibus ut Clemens XI. apprime cognosceret, Carolum Thomam Tournonium Patriarcham Antiochenum cum potestate Legati a latere in Indiis orientalibus Commissarium ac Visitatorem Apostolicum anno MDCCI. destinavit. Sapientibus Tournonii decretis Clemens XI., auctoritatis suae robur adiecit, eisdemque Innocentius XIII., Benedictus XIII., et Clemens XII., ut quam diligentissime obtemperaretur, graviter sanxerunt. Benedictus vero XIV., edita Constitutione *Omnium sollicitudinum*,<sup>1</sup> amotis dubitationum caussis additisque opportunis declarationibus, controversiam dimidio fere saeculo acriter agitatam sustulit.

Aliquanto serius, cum de Indiarum bono Romani Pontifices plura cogitarent, tranquillitas Ecclesiae per Europam turbulentis est afflicta temporibus: quae tempora vel apud Indos Christianae fidei incrementum prohibuere. Praeterea in provinciis peninsulae Australibus plaga gravis accessit, auctore tyranno Tipou Sahib, qui Catholicum nomen multimodis vexavit. Quamvis vero post id tempus Apostolici viri pro nomine Christiano multum et utiliter elaboraverint, tamen Gregorius XVI. rem omnem animo et cogitatione complexus, intellexit et declaravit, *regiones illas necessario requirere ut Apostolica Sedes, mutatis temporum adiunctis, religioni in iis periclitanti succurreret, et ecclesiastici regiminis formam ea ratione moderaretur, quae*

<sup>1</sup> Prid. Id. Septemb. 1744.

*obtinendae fidei incolumitati par esset.*<sup>1</sup> Statimque ad rem aggressus, non pauca constituit Christianis ex India hominibus salutaria, amplificandaeque per eos tractus religioni valde opportuna.

Verumtamen Apostolicae Sedis curas, utique communis salutis gratia susceptas, multis longe secus interpretantibus, cum funestum illud dissidium deflagravisset quod in maiora mala erupturum videbatur, Pius IX. cum Petro rege Fidelissimo semel atque iterum egit, ut quaedam communi consilio decernerentur, quae tot incommodorum remedium afferrent. Itaque conventio est inita anno MDCCCLVII. cuius tamen conditiones quominus perficerentur, variae difficultates impedimento fuere.

Ubi vero Nos, summa Dei benignitate, Ecclesiae gubernacula suscepimus, de gravissimo hoc negotio diligentissime cogitantes, auctores fuimus regni Lusitani administris ut ea de re Nobiscum agere, novasque conditiones, quales tempora suasissent, scribere ne recusarent. Quod iis cum placuisset, mentem Nostram consignavimus litteris ad dilectum Filium Nostrum regem Ludovicum missis hoc anno, die VI. Ianuarii, explorataque eius aequitate cum concordiae studio coniuncta, conventionem rite pepigimus, per quam licuit plura utiliter communi sententia statuere, quae litteris, uti mos est, mandata sunt.<sup>2</sup> In primis vero ius patronatus regum Lusitaniae aequo modo definitum est: Archiepiscopatus Goanus dignitate Patriarchali ad honorem auctus, eiusdemque cum Dioeceses Suffraganeae designatae, tum iura cetera constituta. Praeterea convenit, ut gubernatores Lusitaniae singulis Dioecesibus supra dictis censum in tuitionem Canonicorum, Cleri, Seminariorum publice assignent: iidem operam suam cum Episcopis conferant ad scholas pueris, domus altrices pupillis comparandas, aliaeque pie instituenda, quae vel Christianorum saluti prodesse, vel tollere ethnicorum superstitionem posse videantur. His de caussis cum animorum concordiam in Christianis ex India populis tranquillam ac firmam fore non iniuria confidamus, ideoque maturitatem venisse censemus rei Catholicae in universa cis-Gangem peninsula constituendae, ut illae gentes ad montem domus Domini praeparatum accedentes, stabilis beneque ordinati regiminis beneficia sentiant.

Septentrionalis Indiarum tractus tres excipit Vicariatus, quod antiqua missio Indostana a Gregorio XVI. in duas partes anno MDCCCXLV. divisa<sup>3</sup> et a Nobis his postremis annis<sup>4</sup> tripartita, Agrae,

<sup>1</sup> Litt. Ap. *Multa praeclara*, die 24 Aprilis, 1838.

<sup>2</sup> Concord. an. 1886.

<sup>3</sup> Litt. Apost. *Pastoralis Officii*, die 7 Febr. 1845.

<sup>4</sup> Litt. Apost. *Intendentes*, 21 Sept. 1880.

Patnae et Punjabii veluti ecclesiasticas regiones separatas modo complectitur. Prior veteri territorio constat, exceptis partibus alteri assignatis: altera constat regionibus, quae appellantur Nepal, Behar, parva provincia Sikkim, vetus regnum Ayadhya, Bundelkand; aliisque principatibus finitimis. Tertia vero Punjabensi regione continetur, cui regnum Cashmire deinde additum est.

His subiacet ad Indum Missio Bombayensis, quam Pius IX. anno MDCCCLIV. bifariam dispartiens, regionem australem, seu Poonensem a boreali seiunxit. Haec vero, praeter insulas Bombay et Salsette habet provincias et regna Broack, Ahmedabad, Baroda, Guzerate, Marwar, Gatch, Sindhi, Beluchistan usque ad Cabul et Punjab: australis autem regna et provincias Konkan, Kandeish et Dekkan usque ad terminos regnorum Nizam, Maissour et Canara Septentrionalis, exceptis ex utraque territoriis et provinciis Archidioecesi Goanensi nec non Archidioecesi Damanensi seu Granganoris nuper assignatis. Subsequuntur per oram Kanarensem et Malabaricam praeter Archidioecesim Goanam Vicariatus tres inter montes Ghates et mare occiduum siti, nempe Mangalorensis, anno MDCCCLIII. a Verapolitano<sup>1</sup> seu Malabarico separatus, per provinciam Kanarae ad flumen Ponany; Verapolitanus ab eo flumine ad terminos Dioecesis Cochinchensis nuper a Nobis restituae, et Quilonensis ab eiusdem Dioecesis finibus ad meridiem sitis ad promontorium Comorinum usque pertingens, exceptis paroeciis Dioecesi Cochinchensi assignatis.

Ad plagam peninsulae orientalem decem pertinent Missiones. In sinu Bengalico tres ad ostia fluminis Ganges: nimirum Vicariatus occidentalis in Calcuttae urbe constitutus, et orientalis, ambo anno MDCCCL. ab unico Bengalensi derivati.<sup>2</sup> Qui autem ad iurisdictionem Episcopi Meliaporensis pertinere dicti sunt, ex numero subditorum utriusque Vicariatus excipiendi. His accedit in centro provinciae civilis Bengalensis Praefectura Apostolica anno MDCCCLV. erecta. Finitima est Vicariatui occidentali Bengalico missio vastissima de Vizagapatam nuncupata, quae universum territorium inter fines Vicariatus Bombayensis et mare Bengalicum usque ad flumen Godavery ad austrum comprehendit, et anno MDCCCL. a Madraspatana divisa<sup>3</sup> est. Hyderabadensis proxima missio per regnum Nizam et provinciam Masulipatam ad flumen Krichna protenditur quam a Gregorio XVI. designatam, Pius IX. anno MDCCCLI.<sup>4</sup> ad dignitatem vicariatus evexit.

<sup>1</sup> Litt. Apost. *Ex debito*, 15 Mart. 1853.

<sup>2</sup> Litt. Apost. *Exponendum Nobis*, 15 Febr. 1850.

<sup>3</sup> Litt. Apost. *Ex pastoralis officio muneris*, 3 Aprilis, 1850.

<sup>4</sup> Litt. Apost. *Ad universalis Ecclesiae*, 20 Maii 1851.



In ora Coromandelica praecipua extat Madraspatana civitas quae ab anno MDCCCXXXIV. Vicarium Apostolicum obtinuit, cuius iurisdictio a flumine Krichna ad Palar inter fines missionis Bombayensis et mare extenditur, eo praerepto tractu qui nuper a Nobis Meliaporensi dioecesi assignatus est. Ad australes vero eius fines antiquus Vicariatus orae Coromandelicae in tres quoque missiones anno MDCCCL. divisus fuit,<sup>1</sup> nempe Pondicherianam inter flumen Palar ad Septentrionem et flumen Cavery ad meridiem : Mayssourensem ad regionem occiduam, huius nominis regnum et provincias Coorg, Collegal, et partem Winaad et Salem complectens ; demum Coimbatourensem quae inter Missiones Verapolitanam, Mangaloreensem et Madurae ad orientem montium Ghates continetur. Extrema iacet ad austrum peninsulae magna Madurensis Missio quae mari Coromandelico, montibus Ghates et fluminibus Cavery et Vettar clauditur, iis sublatis regionibus et locis quae Episcopo Meliaporensi tribuimus : eamque anno MDCCCXLVI. paucis ante obitum diebus Gregorius XVI. in Vicariatum constituit.<sup>2</sup>

Ceylanensis vero insula in triplicem Vicariatum distinguitur, Columbensem, Jaffnensem, et Kandyensem ; quorum priores ex unico antea extante, assignatis alteri provinciis occidentali et meridionali, alteri vero reliquis insulae territoriis, an. MDCCCXLIX.<sup>3</sup> a Pio IX. erecti sunt : tertius a Nobis, anno MDCCCLXXXIII.<sup>4</sup> separato ex primis in centro insulae territorio constitutus est.

Cum igitur in universis Indiae missionibus, quas commemoravimus, Evangelicorum nuntiorum studio et laboribus, eo iam res Christiana provecta sit, ut non modo Salvatoris Nostri nomen summa cum libertate invocetur, sed Ecclesiae plures numerentur, eademque multis sapienter et utiliter institutis floreant. Nos quidem primum omnium Deo optimo maximo pro parta catholico nomini prosperitate singulares gratias et agimus et habemus. Deinde vero quod Decessoribus Nostris diu in optatis fuit ut ecclesiastica hierarchia in India utque in insula Ceylanensi constitueretur, id Nos ad efficiendum aggredimur. Quo facto consequutura bona, Deo iuvante, confidimus non pauca nec exigua, nominatim concordiae caritatisque incrementum, similitudinem et firmitatem disciplinae, populorum cum Episcopis maximeque cum Romano Pontifice stabiliorem coniunctionem, expeditiorem Catholici nominis propagationem una cum ampliore virtutum Christianarum cultu.

<sup>1</sup> Litt. Apost. *Pastorale ministerium*, 3 April, 1850.

<sup>2</sup> Litt. Apost. *Exponendum Nobis*, 19 Maii, 1846.

<sup>3</sup> Litt. Apost. *Exponendum Nobis*, 13 April, 1849.

<sup>4</sup> Litt. Apost. *Quo satius*, 20 April, 1883.

Itaque rogata, ut negotii gravitas postulabat, Venerabilium Fratrum Nostrorum S.R.E. Cardinalium sacro consilio Christiano nomini propagando praepositorum sententia, fusis in humilitate cordis Nostri ad omnipotentem Deum precibus, implorataque ope Immaculae Dei Matris, sanctorum Apostolorum Petri et Pauli, sanctorum Thomae Apostoli ac Francisci Xaverii, qui eas gentes sicut olim ad Evangelii lucem traduxere, ita nunc patrocinio coelesti tuentur ac tegunt; motu proprio, certa scientia ac matura deliberatione Nostra, de Apostolicae potestatis plenitudine, ad maiorem divini nominis gloriam fideique Catholicae incrementum, harum Litterarum auctoritate, in universis Indiae orientalis Missionibus Episcopalem hierarchiam ad canonicarum legum praescripta instituimus.

Porro Decessorum Nostrorum vestigiis inhaerentes, qui primum Archidioecesim Goanam eique suffraganeas sedes Cochinensem, Meliaporensem et Cranganorensem erexerunt, easdem iuxta eam rationem quae in recenti conventionione cum illustri Portugalliae et Algarbiorum rege Fidelissimo inita significatur, confirmamus et in unam ecclesiasticam provinciam iterum coalescere volumus.

Praeterea, omnes totius peninsulae atque insulae Ceylan Vicariatus Apostolicos, uti a Nobis supra descripti sunt, nec non Praefecturam in centro Bengalicae provinciae sitam, in Episcopales Ecclesias, auctoritate Nostra Apostolica, tenore praesentium erigimus et constituimus. Ex novarum vero Dioecesium numero quae sequuntur, nempe Ecclesiam Agraensem, Bombayensem, Veripolitanam, Calcuttensem, Madraspatanam, Pondicherianam et Columbensem ad Archiepiscopalis dignitatis honorem evehimus. Quod autem pertinet ad provinciales seu suffraganeas ecclesias designandas, integrum Nobis erit quod magis expedire videatur statuere.

Archiepiscopi vero et Episcopi de suarum singuli Ecclesiarum statu, iustis temporibus, ad Nostram Congregationem de propaganda Fide referant: quae peculiarem de iis regionibus curam, uti hactenus gessit, ita in posterum geret, cognoscetque de iis omnibus quae sacrorum Antistites muneris sui caussa proposuerint.

Archiepiscopus vero Goanensis eiusque Suffraganei Episcopi de statu ecclesiarum ad sacram Congregationem negotiis Ecclesiae extraordinariis pertractandis referant. Iidem summa cura studeant res pie atque utiliter, iuxta memoratam conventionem instituere, fidemque Catholicam in finibus iurisdictionis quisque suae omni ratione tueri et amplificare.

Universis vero Indiae Episcopis integrum erit sensim ea decernere, quae ad inducendum commune ius, prout tempora siverint, conferre

queant, quaeque ex generali Ecclesiae disciplina Episcoporum auctoritati permissa sunt. Nostrae autem et huius Apostolicae Sedis partes erunt Episcopis in perfunctione munerum suorum opera, auctoritate, consilio adesse, et quaecumque ad animorum salutem utilia et opportuna videantur omni qua fieri poterit ratione adiuvari.

Reliquum est ut Clerus populusque universus, id quod vehementer hortamur, retineant voluntatum concordiam, inviolate servant caritatem, Episcopis atque in primis huic Apostolicae Sedi libentes atque alacres in omni vita pareant, virtutibusque Christianis ita se ornatos atque auctos impertiant, ut qui adhuc a veritate misere deerrant, eos ipsi vel exemplo suo vocent ad admirabile Christi lumen et regnum.

Decernimus tandem has Nostras litteras nullo unquam tempore de subreptionis aut obreptionis vitio, sive intentionis Nostrae alioque quovis defectu notari vel impugnari posse, et semper validas ac firmas fore, suosque effectus in omnibus obtinere ac inviolabiliter observari debere, non obstantibus Apostolicis atque in Synodalibus, Provincialibus et universalibus Conciliis editis generalibus vel specialibus sanctionibus ceterisque contrariis quibuscumque, peculiari etiam mentione dignis: quibus omnibus, quatenus supra dictis obstant, expresse derogamus. Irritum quoque et inane decernimus si secus super his a quoquam quavis auctoritate scienter vel ignoranter contigerit attentari. Volumus autem ut harum litterarum exemplis etiam impressis, manuque publici Notarii subscriptis et per constitutum in ecclesiastica dignitate virum suo sigillo munitis, eadem habeatur fides, quae Nostrae voluntatis significationi ipso hoc diplomate ostenso haberetur.

Nulli ergo hominum liceat hanc paginam Nostrae erectionis, constitutionis, institutionis, restitutionis, dismembrationis, suppressionis, adsignationis, adiectionis, attributionis, decreti, mandati ac voluntatis infringere, vel ei ausu temerario contraire. Si quis autem haec attentare praesumpserit, indignationem omnipotentis Dei et beatorum Petri et Pauli Apostolorum Eius se noverit incursurum.

Datum Romae apud S. Petrum, Anno Incarnationis Dominicae millesimo octingentesimo octogesimo sexto, Calendis Septembribus, Pontificatus Nostri Nono.

C. CARD. SACCONI, *Pro-Datarius.*

M. CARD. LEDOCHOWSKI, *Visa.*

*De Curia I. De Aquila E Vicecomitibus.*

Loco ✕ Plumbi

Reg. in Secret. Brevium.

I. CUGNONIUS.



## NEW PRAYERS TO BE SAID AFTER EVERY LOW MASS.

Prayers which, by order of the Pope, are to be said aloud and *flexis genibus*, after every Low Mass.—The people will give the responses in answer to the priest.

The Bishops will publish this order, in due course, in their dioceses, and the prayers in use at present are not to be set aside before the episcopal promulgation of the new prayers is received.

We understand that application has been made to Rome, to allow the new prayers to be said in English in this country, and when the permission has been received, an authorised translation, having the episcopal *imprimatur*, will be published.

PRECES JUSSU PAPAE LEONIS XIII. IN OMNIBUS ORBIS ECCLESIIIS POST PRIVATAE MISSAE CELEBRATIONEM FLEXIS GENIBUS RECITANDAE.

Sacerdos ter dicat cum populo: *Ave Maria* deinde; *Salve Regina* cum *V. Ora pro nobis; etc.*; et *R. Ut digni, etc.*

## OREMUS.

Deus refugium nostrum et virtus, populum ad te clamantem propitius respice: et intercedente gloriosa et immaculata Virgine, Dei Genitrice Maria, cum beato Josepho Eius Sponso, ac beatis Apostolis tuis Petro et Paulo et omnibus Sanctis, quas pro conversione peccatorum, pro libertate et exaltatione sanctae Matris Ecclesiae, preces effundimus, misericors et benignus exaudi. Per Christum Dominum Nostrum. Amen.

*Addatur invocatio*: Sancte Michael Archangele, defende nos in praelio; contra nequitiam et insidias diaboli esto praesidium.—Imperet illi Deus; supplices deprecamur; tuque, Princeps militiae coelestis, Satanam aliosque spiritus malignos, qui ad perditionem animarum pervagantur in mundo, divina virtute in infernum detrude. Amen.

*Sanctissimus Dominus Noster Leo PP. XIII. omnibus preces, ut supra, recitantibus tercentum dierum indulgentiam largitur.*

## DECISIONS RELATING TO THE GAINING OF THE JUBILEE.

1. Regulars cannot make the Jubilee visits to their own private chapels, unless privileged by an Indult or in virtue of a Commutation.

2. The Ordinary cannot grant such permission to Regulars, without having got special faculties for the purpose. It is the Confessor who is to make the Commutation.

BEATISSIME PATER,

Fr. Maria-Ephrem, Prior Abbatiae B. M. de Bonacumba Ord. Cisterc. in Gallia, Dioec. Ruthen., ad pedes S. V. provolutus, insequentium dubiorum humillimis instantissimisque precibus solutionem expostulat, ad suae multorumque aliorum Regularium conscientiae securitatem circa quamdam ex praesentis Jubilaei obligationibus praemittendis, nempe:

I. Utrum Regulares in claustris degentes Indulgentiam Jubilaei lucrari valeant, ex sola dispositione Litterarum *Quod auctoritate Apostolica*, visitando propriam Ecclesiam, quin opus sit aliqua *concessione vel commutatione*?

II. Et quatenus negative ad primum, utrum Ordinarius id ipsis concedere valeat?

III. Utrum potius, recurrere debeant singuli ad confessarium pro *commutatione* obtinenda?

IV. Utrum sub titulo *Ecclesiae publico cultui addictae* adscribi valeat Ecclesia vel Cappella alicujus Monasterii, in qua singulis diebus per annum Missa conventualis et Horae Canonicae publice celebrantur, etsi mulieres, ex consuetudine, ab ingressu hujus Ecclesiae arceantur?

Et Deus . . . .

Sacra Poenitentiaria ad praemissa respondet:

Ad 1<sup>m</sup>. *Negative*.

Ad 2<sup>m</sup>. *Providebitur in sequenti*.

Ad 3<sup>m</sup>. *Affirmative*.

Ad 4<sup>m</sup>. *Respondebitur cum recurrerit Ordinarius*.

Datum Romae in Sacra Poenitentiaria, die 24 Aprilis 1886.

F. SIMONESCHI EP. S. P. REG.

HIP. CANGUS PALOMBI, S. P. Secr.

## DECREES OF THE S. PENITENTIARY, REGARDING CERTAIN CONDITIONS OF THE JUBILEE.

### I.

#### SUMMARY.

The two fasting days need not be in the same week.

#### DUBIUM I.

Quando in litteris Apostolicis, quibus indicitur hujus anni Jubilæum, duo jejunia præcipiuntur, nihil expresse statuitur, an ipsa fieri debeant in *una eademque hebdomada*; quæritur ergo, duo hæc jejunia fieri ne debent duobus diebus unius ejusdemque hebdomadæ?

Cui dubio S. Pœnitentiaria Ap. die 11 Martii 1886 respondit:  
*Negative.* Die 11 Martii 1886.

## II.

## SUMMARY.

The works prescribed for gaining the Jubilee may be commuted more than once in favour of a penitent, *justis de causis*.

## DUBIUM II.

Quum, justis de causis, commutari possint opera, a S. Patre præcepta, quando *prima vice* quis Jubilæum lucratur; quæritur an commutari possint eadem opera favore eorum, qui Jubilæum iterare cupiunt? Proposito dubio Sacra eadem Pœnitentiaria die 18 Martii 1886 respondit: *Affirmative*. *Die 18 Martii. 1886.*

THE PARISH PRIESTS OF IRELAND AND THE OBLIGATION OF  
OFFERING THE HOLY SACRIFICE IN THEIR OWN CHURCHES  
AND FOR THE PEOPLE, ON RETRENCHED HOLIDAYS.

His Grace the Archbishop of Dublin last month addressed a letter, in the name of the Bishops of Ireland, to the Sacred Congregation of Propaganda, asking the renewal of a Decree issued "ad decennium," on the 1st of September, 1876, by which the Parish Priests of Ireland were dispensed from the obligation of celebrating Mass in their own churches, and for the people, on retrenched Holidays.

We subjoin the Archbishop's letter, and the Rescript of the Sacred Congregation.

LETTER OF HIS GRACE THE ARCHBISHOP OF DUBLIN.

EŔMO. E RŔMO. SIGNOR MIO OSSŔMO.

Vengo con questa a disimpegnarmi di un onorevole incarico impostomi dai Vescovi d'Irlanda, all' adunanza loro che ebbe fine la settimana scorsa.

Da prima, mi sia permesso far consapevole V. E. che col Decreto "ad decennium" della S. Congregazione di Propaganda Fide in data 1 Settembre, 1876, i parrochi d'Irlanda vennero dispensati dall' obbligo di celebrare la santa messa nelle proprie loro chiese, e di offrirla "pro populo," nelle feste di precetto levate dall' autorità della S. Sede. I termini del suddetto Decreto prescrissero che i Vescovi nel servirsene avessero riguardo alle circostanze sia di luoghi, sia di persone.

Ora, il decennio anzidetto essendo percorso, e durando tuttavia i motivi che richiedero la prima concessione, i Vescovi mi hanno



incaricato di umiliare a V. E. l'istanza loro, perché il prelodato Decreto venga rinnovato.

Chiedendo scusa del fastidio che Le do, Le bacio umilmente la mano, e passo a dirimi con costante ossequio.

di Vostra Eminenza R<sup>ma</sup>.

Umill<sup>mo</sup>. dev<sup>mo</sup>. servo

✠ GUGLIELMO,

*Arcivescovo di Dublino, &c., &c*

Dublino li 14 Settembre 1886.

All' E<sup>mo</sup>. e R<sup>mo</sup>. Signore

Il Sig. Card. G. SIMEONI,

Prefetto della S. Cong. de Prop. Fide. Roma.

### THE RESCRIPT.

BEATISSIME PATER,

Ex parte omnium Hiberniae Sacrorum Antistitum, Gulielmus, Archiepiscopus Dublinensis et Hiberniae Primas, ad pedes Sanctitatis Tuae provolutus humiliter exponit:

Per Decretum S. Congregationis de Propaganda Fide sub die 1, mensis Septembris, anni 1876, Indultum concessum fuit ad decennium, quo omnes Hiberniae Parochi dispensati sunt ab onere celebrandi in propriis Ecclesiis et applicandi Missam pro populo, in iis festis diebus quibus Fideles ab obligatione Missam audiendi Apostolica auctoritate soluti sunt; pro arbitrio tamen et conscientia Episcoporum, qui eo Indulto uti valerent perspectis locorum et personarum adjunctis.

Cum vero statutum decennium jam expiraverit et circumstantiae eadem adhuc perdurent, instanter petitur a Beatitudine Tua ut idem Indultum benigne prorogare dignetur. Quare, &c., &c.

EX AUDIENTIA SANCTISSIMI, HABITA DIE 3, MENSIS OCTOBIS,  
ANNI 1886.

SSmus. Dominus Noster Leo, Divina Providentia PP. XIII., referente me infrascripto Archiepiscopo Tyren, S. Congregationis de Propaganda Fide Secretario, praevia sanatione quoad praeteritum, memoratum Indultum benigne prorogare dignatus est ad aliud decennium in forma et terminis Decreti diei 1, mensis Septembris, anni 1876, contrariis quibuscunque minime obstantibus.

Datum Romae ex aedibus dictae S. Congregationis, die et anno ut supra.

Pro R. P. D. Secretario

HENRICUS GUALDI,

*Officialis.*

RESOLUTIONS OF THE IRISH BISHOPS, ADOPTED  
AT THEIR MEETING, HELD AT MAYNOOTH  
COLLEGE, 8TH SEPTEMBER, 1886.

THE following are the Resolutions on the Home Rule and Education Questions, adopted by the Bishops assembled at Maynooth College on the 8th September of the present year.

“The Bishops, before closing their annual meeting, desire to record in their own names and that of their flocks, their most grateful appreciation of the services so generously rendered to Ireland in the last session of Parliament by the Right Hon. Mr. Gladstone. They hope and pray that God will bestow on this great and good statesman health and years to prosecute to a successful issue the policy which he has so wisely inaugurated for the just and peaceful government of Ireland. It is now more than ever the conviction of the Bishops and of their clergy that it is only by the recognition of Ireland's right to make and administer her own laws, that her miscalled union with England can cease to be a source of trouble and disorder to both countries ; and in the name of the Catholics of Ireland they indignantly deny the oft-repeated, though utterly unfounded assertion, that the Catholic majority in Ireland would abuse the power they would derive from a native Legislature to harass or persecute the non-Catholic minority of their fellow-countrymen. In the past, as at present, persecution has disgraced Ireland only where non-Catholics were in the majority.

“The Bishops rejoice that the people of England and Scotland, and a large proportion of their representatives in Parliament, have already come to understand the claims and to recognise the rights of Ireland to her Home Legislature ; and they hope that when the influence of passions and prejudices shall have subsided, and when the demands of Ireland and her honest desire to live in sisterly union with the rest of the empire are more fully and generally known, all parties will unite in giving effect to the just and wise policy of Mr. Gladstone.

“The Bishops consider they should be wanting in their duty were they to omit declaring the deep anxiety they feel in witnessing the harsh exaction of rents practised on several estates in this season of deep and general depression and the evictions of tenants, many of whom are now unable to pay the entire amount of their rents. Such a course, if persevered in by landlords, especially if they are sus-

tained therein by the Executive, cannot fail to produce social evils of the gravest character; and the Bishops would humbly and earnestly entreat those who are responsible for public order to adopt temporary measures, whilst awaiting permanent remedies, in order to prevent the outrages and disorders which they apprehend.

"The Bishops regret and complain that the educational grievances of Catholics, so frequently brought by them under the notice of Government, still continue to a great extent unredressed. They reiterate their complaints in this matter, and shall not cease to do so until their just demands shall have been fully complied with. They simply ask that in every grade of education—primary, intermediate, and university—Catholics shall enjoy, in common with their non-Catholic fellow-countrymen, and in proportion to their numbers, all the advantages derivable from the public grants available for the purposes of education in Ireland."

Signed,

|   |                   |
|---|-------------------|
| ✠ WILLIAM J. WALSH, Archbishop<br>of Dublin.                  | } <i>Chairman</i> |
| ✠ BARTHOLOMEW WOODLOCK, Bishop<br>of Ardagh and Clonmacnoise. |                   |
| ✠ MICHAEL LOGUE, Bishop of<br>Raphoe.                         |                   |

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## NOTICES OF BOOKS.

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### THE CATHOLIC TRUTH SOCIETY'S PUBLICATIONS.

WE have received with genuine pleasure another little bundle of the publications of the Catholic Truth Society. The subjects treated are very varied—some refer to the great question of Total Abstinence—some to the elucidation of points of Catholic doctrine and practice for the enlightenment of the less well instructed Catholics, and of those who are held back from the fold because of ignorant prejudice; others are little prayers, such as short morning and night prayers, prayers before and after Communion, and prayers at Mass, &c., admirably put together, for the young; others are books of Catholic poetry; others, in fine, touch such pertinent questions as Socialism put to the test of reason. The writers are nearly all men of note. The prices are merely nominal—the highest is twopence, while packets containing one-hundred booklets can be got for a half-crown.



The Society is doing its noble work of supplying a cheap religious and Catholic literature with a zeal and ability that deserve practical support. We would earnestly recommend the clergy to procure a package or two of these publications, and we have no doubt that having seen a specimen they will try to help their diffusion among the people.

The progress of the good work up to the present has prepared us for the recent announcement that our Holy Father, in his desire to encourage the good work, has granted various plenary and partial indulgences to all members and helpers of the Catholic Truth Society.

THE VALIANT WOMAN. Conferences addressed to Ladies living in the World. By Monseigneur Landriot, Archbishop of Rheims. Translated from the French by Alice Wilmot Chetwode. Dublin: M. H. Gill & Son.

THE author aptly remarks, in the first Conference, that "nothing indeed is deeper, more beautiful, more simple, and, at the same time, more attractive, than the teaching of the Divine Scriptures. The words of the Holy Books have a special flavour, a light peculiar to themselves, a warmth and a clearness which penetrate the heart, which attract it with a strong yet gentle force."

The seventeen Conferences, of which the book before us is composed, partake of these qualities. They are a simple and beautiful commentary on the thirty-first chapter of the "Book of Proverbs," from the tenth verse—*Mulierem fortem quis inveniet?*—to the end. It would seem that in these verses is summarised the teaching contained in the various passages of Scripture which treat of woman and her duties; and, indeed, without straining of the text, but following the literal, and occasionally attributing a spiritual, sense, the author assigns to woman her proper place in life, and points out, in language of much sweetness and great force, her various and even most detailed duties.

There is nothing dull or old-fashioned about these conferences. On the contrary, they may be taken as a hand-book of etiquette—of that highest form of etiquette which is more appropriately called "Christian Politeness."

The public are much indebted to the translator for having brought so admirable a book within their reach, and we heartily and confidently recommend it.—J. C.

# THE IRISH ECCLESIASTICAL RECORD.

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DECEMBER, 1886.

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## SKETCH OF THE HISTORY OF THE COUNCIL OF TRENT.

### I.

IN every age of the Church's chequered career her life has been one of continual warfare. In every age she has been called upon to withstand and conquer persecution. In every age heresy has endeavoured to rend her unity of faith, and schism has striven, but in vain, to tear the mystic body of Christ asunder. In her infancy, the jealousy of the Jew and the blind hatred of the Roman attempted to crush her by spilling the blood of her children, but, in spite of jealousy or hatred, she stood before the world as an Institution at once of power and of numbers. From the ashes of her martyrs sprung new bands of her Saints.

The warfare changes; the opposition of the wisdom of the world assumes a new shape, heresies and false systems of Philosophy cross her path. The Church arms herself with new weapons to suit the altered mode of attack, she gathers her Bishops together in Council, and under the guidance of him who holds Christ's place on earth, she manifests in sharper and clearer outline that faith that was hers from the beginning. The beauty of her doctrine then appears in a brighter light when contrasted with error, the symmetry of her entire system of dogma becomes more evident when compared with the contradictions of heresy, and her teaching appeals with greater force to the belief of her children. Thus in her conflict she has developed her inherent strength, and she has made in every

epoch her warfare a source of gain rather than of loss : she has been of necessity victorious. The world cannot overcome an Institution which received from its Divine Founder the mission of conquering.

Of the history of that long combat, of that bitter strife between truth and error, her Councils are the best instructors. The history of the Church is the history of her Councils. We cannot view these Councils as isolated facts in her history. We must look upon them as effects of causes which are to be sought in the history of their times ; we must examine them as causes producing wide-spread effects on the after-current of history. In every age they mirror faithfully to us the life of the Church. These Councils in their history mark out for us, at every stage, the progress of the development of her doctrine. They contain the history of the excesses they condemned, of the abuses they corrected, of the discipline they enacted. They show us the Church, as age advanced after age, widening her sphere of action, bringing fresh peoples beneath her gentle sway, calming the turbulent passions of man, civilizing uncouth races, building up from savage hordes the foundations of prosperous nations, animating all with a love of everything that is sublime and virtuous, encouraging the growth of learning, of refinement, of piety. Such do we behold the life of the Church down along the range of centuries, and on through that period so inaptly styled “The Dark Ages,” ages so often despised through ignorance, so often idolized through excessive admiration, so seldom understood.

To the historian taking his stand at the close of these so-called Dark Ages, and glancing back, what scenes come up before him, scenes of triumph for the great Old Church. He sees the stirring incidents of the first seven centuries, he sees the mediæval period with its Charlemagne and Hildebrand, its Crusades, its gathering of nations, dissimilar and sometimes antagonistic, within the fold, its development of Religious life, its noble Cathedrals, its untold services to society by its monks, its seed time of learning—its great results, and greater promise still of intellectual progress. He sees in those days, the Church’s influence felt and revered in the extensive tracts along the Danube



and the Rhine, as well as in distant Britain, and our own remoter isle of Saints. From the sunny lands of Spain to the ice-bound coasts and dreary steppes of Russia everything seems to him to promise a long cessation of polemical strife; everything bears the appearance of serenity. The effects of the Great Schism of the West are scarcely felt, the Lollards and Hussites have ceased to threaten the peace of the Church. The disturbed relations between France and the Holy See have been adjusted by the Concordat of Bologna (1515), angry controversy regarding dogmatic teaching and not less angry controversy touching the rights of Bishops and the prerogatives of the Holy See have given way to friendly rivalry in the revival of letters and the pursuit of knowledge. Such is the state of Christendom to the eye of the observer who looks only to the surface and abstains from a more inquiring search.

Beneath the surface evil influences are at work. The religious orders, which had given to the world so many striking examples of sublime virtue, which had given to the Church so many great men and so many great saints, were for the most part falling away little by little from the first fervour of their foundation. The secular clergy, the shepherds of the flock, were in many instances unmindful of their high mission. Many of them, however, as in every age, remained faithful to their calling. But some, promoted to orders without preparation, dishonoured the Sacred Ministry by their corruption or ignorance. The decrees which were frequently passed against concubinage and simony did more to make public those evils than to repress them fully. Some of the Bishops looked upon their flocks more as vassals than as spiritual children; their flocks in turn regarded them more as temporal lords than as pastors. Many Bishops kept in their dioceses the lamp of faith still brightly burning, but others not residing amidst their people deprived their Churches of their chief pastors, without evincing at the same time any want of solicitude for the revenues of their Sees. Even at the court of Rome there existed abuses which not merely hostile writers criticised but saintly personages called attention to, and deplored. When the shepherds of the flock are wandering

through unhealthy pastures what is to become of the flock entrusted to their care? Gradually the faith is growing weak, its hold on the hearts of the people is becoming loosened. Sanctity with the decline of faith is growing dim, and where it shines out brilliantly, as of old, it deepens the dark shadows that surround it. The nations of Europe had fallen away from that high standard of holiness which in past ages had been their greatest glory.

The decay of piety and relaxation of discipline were increased by the circumstances of the times. "The humanists had long since drifted into indifferentism, and had long substituted for the Spirit of Christianity the empty forms of an idolatrous and sensuous worship."<sup>1</sup> With the advancement of refinement and the growth of letters there gradually sprung up a spirit of scepticism. The old truths of Christianity were not sufficiently philosophic for the leaders of the new train of thought. Already Vincent Ferrer had raised his voice in protest. "The golden light of a holy life," said he, "is no longer visible in the world, the glowing effulgence shed upon souls by the teachings of the Gospel has faded away, and in interpreting Holy Scripture it has become fashionable to adopt a sort of poetic refinement and philosophic flavour that make the preacher less a disciple of Christ than a worshipper of Cicero or Aristotle." Against such teachings which preferred "the eloquence of Cicero, or the music of the poet's song, the mellifluous language of Plato or the subtle reasoning of Aristotle," to the simple truths of Holy Writ, the Schoolmen quickly ranged themselves in opposition. A contest, embittered by all the resources of invective and satire, ensued between the Humanists and the Champions of orthodoxy. Whatever may have been the faults on either side, the result of the contest was to weaken faith and to foster a spirit of intellectual independence. The nobles of the Empire had long plundered the property of the Church. Needy and rapacious, they had long blotted out of their souls any feelings of religion or justice. Living upon private wars, plundering when opportunity offered, they had long learned to hate the

<sup>1</sup> Alzog. "Church History," vol. 3, p. 136.

Church which resisted their rapacity. The wild robber knights, of whom Francis of Sickingen and Ulric von Hutten were the chiefs, were men of little faith, many of them positive unbelievers: hating the Church, hating order, hating everything that opposed their wishes for change and revolution. United with the Humanists by the common bond of hatred of the Church they gradually formed within the Church a reaction against her teaching and against her system. In such circumstances, could the faith retain its old vigour, could piety exist in the hearts of the faithful with its old fervour? The pen of the Humanist and the sword of the licentious baron were leagued against the Church.

The growing coldness of faith, the decay of morals, and the increasing laxity in discipline are making themselves felt; year after year the signs of coming revolt against ecclesiastical authority become more visible and, as time passes, the causes of that revolt are growing in strength silently, yet not without premonitory symptoms. True children of the Church interpret those symptoms and raise their voices in prophetic, but unheeded, warning. Men understand not such warnings until the storm has burst upon them and having raged with all its fury has spent its strength and subsided. Thus did the great revolt of Luther startle the seeming security of the sixteenth century.

Receveur (vii. 250) has described most graphically these great social and religious changes:—"A great part of Europe was precipitated into heresy and violently torn from Catholic unity, a spirit of independence was diffused everywhere, errors and sects without number started into existence, the foundations of the faith were shaken or destroyed, the authority of the Church contemptuously set aside, its doctrines resisted, misrepresented and defamed, the decisions of Councils and the unbroken tradition of the Church subjected to the examination and control of every private person, the Scripture proclaimed by the sectaries as the sole Rule of Faith and invoked by each in support of errors the most conflicting and revolting, all the excesses of fanaticism justified by this principle, and horrible blasphemies propounded as dogmas of faith, the Pope under the odious name of Anti-Christ devoted



to the execration of the mob. Then followed the disorders of insurrection and civil wars, the pillage of Ecclesiastical property, the profanation of the cross, of sacred images, of relics, and of all holy things; a change in public worship, the abolition of celibacy, of monastic vows, of fasts, of abstinence, and of all the laws of the Church: in a word, anarchy and licentiousness under the pompous title of Reform."

The Church is plunged into the greatest conflict which she has yet met with. Neither the violence of the persecutions of ancient Rome, nor the cunning and cruel snares of the Arian despots, neither the early heresies, though assailing fundamental doctrines, nor the great Eastern schism which left a once fair portion of the Church of God to wither and decay; neither the devastating inroads of Goth, or Hun, or Turk, nor the fierce contests between the Empire and the Papacy, had been so dangerous as this new phase in the continual warfare of the Church. All the old heresies are revived, every important dogma is attacked and misrepresented. Reform is demanded not less for doctrine than for discipline. It becomes necessary for the Church to ring out with clearest tone the great doctrines of her faith to a falling world, it is necessary to correct the abuses which had checked her outward growth. As of old she will gather her Bishops together, and under the guidance of the Divine Spirit, who guards her in every danger, she will take counsel how she may, amidst new difficulties and darker prospects, pursue with success her Divine Mission amongst men.

To sketch in a brief and necessarily imperfect manner the assembly of her great Council of reform—the Council of Trent—is the object of the present series of papers.

In treating this great subject, we shall have to deal with it rather as a part of the History of the so-called Reformation than as a great event considered by itself and disconnected from other transactions and incidents of the time. The History of this great Council is not a bare report of its convocation and celebration; the least critical mind demands more. To form an adequate idea of the Council requires, at least, some such account of the state of society, before its

convocation, as we have already briefly sketched; some explanation of the causes and events which preceded the sessions; the history of the several sessions, of their prorogations and suspensions; and finally a just estimate of the influence of the Council on the History of the Church.

Luther was the first who demanded a General Council to settle the questions at issue. He is summoned by the Pope in 1518 to appear at Rome. He is pressed by the legate in Germany to retract his propositions. The heresiarch is determined neither to answer the citation of Leo nor to submit himself to Cardinal Cajetan, and foreseeing that such action is sure to bring upon him the condemnation of the Holy See, he appeals, in advance of the sentence, from the Pope ill-informed to the Pope better-informed. Should, however, the Pope even better-informed pronounce sentence against him, which sentence doubtless he would regard as contrary to Canon Law or Scripture, Luther declared he would appeal from the judgment of Rome to a future General Council. Though to such a Council he at one time attributed supreme power and consequently infallibility, yet in controversy with Eck at Worms he declared that General Councils are not infallible, and that he would not submit his judgment to them.

Luther's appeal could not have any effect on the course of proceedings which prepared the way for a General Council, except indeed so far as it might have been desired to test his sincerity, or his appeal might have directed attention to a General Council, as the best means of combating the new doctrines. But whether Luther's action had this effect or not, the desire for the convocation of a Council spread rapidly throughout the Church. Soon two words were in every mouth, two wishes were in every heart—a General Council and Reform—yet all are not agreed upon what they mean by Reform. Some call out for a Reformation having for its end the amelioration of morals, the redress of abuses—not of discipline but of the neglect of discipline—the abolition of oppressive usages, and the repeal of regulations difficult to be maintained. These did not desire, as the followers of Luther did, a reform in Dogma, or in the principles of morality; neither did they seek the destruction of the

divinely instituted power of the Church. For the followers of Luther a reform in morals was but a means ; the end to be attained was the reconstruction of the body of dogmatic truth, effected by taking the Sacred Scriptures, interpreted by private reason, as the sole rule of faith, or rather the end was the liberation from all religious obligation, the freedom to think and act as each one pleased.

Rome does not at once accede to this general desire ; it hesitates to summon a General Council. It employs other means less cumbrous than the machinery of a Council to cope with the difficulties. But when Leo's condemnation and excommunication of Luther had proved a failure, when the edict of the diet of Worms (1521) could not be carried into effect for the repression of the Heresiarch and his adherents, the rapid growth of the evils which harassed the Church made this general desire stronger and its demand more earnest. It is soon put in definite shape and given expression to by the assemblies of the time. The diet of Nuremberg which opened in December, 1522, under the presidency of the Emperor's brother, Ferdinand, Archduke of Austria, in reply to the instructions presented by the Legate, Cheregato, recommended the convocation of a General Council as the most effectual remedy for the disorders of the times, and suggested several towns as suitable for the place of meeting. Negotiations ensue, but the death of Adrian VI., on the 14th of September 1523, brings them to an abrupt conclusion.

Julius de'Medici succeeds him on the papal throne, the 19th of November, and occupies it for ten years under the name of Clement VII. His entire reign was clouded by the saddest events. Heresy spread far and wide, and established itself ; twice was Rome taken and pillaged by the Imperial troops, the Pontiff himself after being shut up for several months in the castle of St. Angelo, and afterwards in Orvieto, was obliged to surrender ; schism tore England from the Church, and Henry VIII. usurped in that Kingdom the spiritual power of the Holy See.

We have seen that the states of the Empire, assembled in 1522 at Nuremberg, had counselled Adrian to commit the task



of correcting the evils of the times to a General Council. Clement however was not disposed to call a Council, and motives which do him little honour are assigned by unfriendly writers, as the reasons for his dislike of the proposed Council. Sarpi puts forward these motives, and Pallavicino (lib. i., c. 10.) examines the question and signally refutes the foul aspersions of Fra Paolo. He demonstrates that Clement could not have feared a General Council on account of illegitimacy, as a formal proof of the marriage of his mother Floretta with his father Julian de'Medici had received the sanction of Leo X. Neither could he have dreaded a charge of simony, as had such a charge even the appearance of probability, Pompey Colonna, his relentless enemy, whom he had lately degraded from the rank of Cardinal, would have published such a charge to the world.

Clement had other reasons for not consenting to the immediate convocation of the Council. He remembered the course which the Fathers of Basle had adopted in regard to the Holy See, how the authority of the legitimate Pope Eugene IV. was invaded, and how an antipope Felix V. was elected. He had reasons drawn from the experience of the past to apprehend that the future Council would raise questions touching the respective rights of Popes and Councils. Disputes of a deplorable kind might follow, and the attempt to heal one disorder might only create a greater. He feared that a Council could not satisfy the followers of Luther, envenomed as they were against that authority which alone could convoke it, and preside over it. Luther's action but confirmed him in this view. The heresiarch had refused to submit to past Councils, had denied their infallibility; would he be more willing to submit to a Council of the future than he was to obey the teaching of those of the past? Clement saw it would be impossible to assemble a Council. Already the King of France and the Emperor had begun that war which so long deluged with blood the fairest portions of Europe. The Turks, masters of Rhodes, were continually menacing the coasts of Italy, and, having captured Belgrade, were threatening Hungary. In the midst of such events, how could the Bishops from all parts of the Christian world

assemble? How could a place of meeting be chosen which would not be objected to by rival princes? Moreover, the Reformers demanded the Council under such conditions as would insure the victory of heresy and the downfall of the Church of Christ. In face of considerations such as these, Clement hesitates to summon a General Council.

To explain these reasons, Clement dispatched Campeggio, formerly nuncio in Germany, to the new diet assembled at Nuremberg. The legate arrived at that city, entered it without any ceremony, presented himself before the diet, and laid before the assembled states, the motives which led the Holy Father to judge a General Council inexpedient at the time. A long and stormy debate ensued. At length on the 18th April, 1524, the assembly issued a decree in which it urged the convocation of a Council in Germany; agreed to an assembly at Spire, where the doctrines of Luther would be examined; and resolved to put in force the Edict of Worms. The legate protested against this contradictory decree, represented that the wars then raging were unfavourable to the assembling of a Council, but promised to induce the Roman Pontiff to summon one as soon as a fitting opportunity should offer. The Emperor Charles V. censured the decree of the diet, but added that he would use his influence with Clement, to procure the convocation of a Council at which he had the intention of assisting.

Soon new difficulties sprung up. The relations between Clement and Charles from being simply unsatisfactory became at length openly hostile. Papal interests and Imperial interests became opposed. In the midst of circumstances such as these, the diet of Spire opened, 25th of June, 1526. The Emperor, eager to conciliate the Lutherans, changed his intention of enforcing the Edict of Worms, and demanded that things should remain as they were until the assembly of a General Council.

Matters assumed a more threatening aspect, when Clement, in June, 1526, joined England, Venice, and France in the Holy Alliance against Charles. The Emperor bitterly complained of Clement's action, and solicited him to abandon his new confederates. He accused Clement of ingratitude, of

ambition, and appealed to a General Council. War breaks out. Rome is attacked by the imperial troops under the Constable Bourbon, and taken, 6th of May, 1527, after a feeble defence of its ill-disciplined garrison. Clement is taken prisoner, and kept in confinement. These events naturally suspended all negotiations concerning the anxiously-awaited Council. The account of the cruel manner in which the Supreme Pontiff was treated filled Europe with astonishment. Yet it needed other causes besides the universal indignation, to compel Charles to come to terms with Clement. Austria and Hungary are invaded by the Turks, and the Emperor felt it was necessary to make terms with Francis and Clement, that he might the more successfully resist the onward march of Solyman. The Emperor came from Spain to Italy, and met the Pope at Bologna (1530). At the interview, Charles obtained a promise from Clement of assistance against Solyman. The question of the Council was reopened. Clement may have expressed his fears about the advantages which the Emperor hoped for in having a Council. But he was not quite opposed to it (Pall., lib. iii., c. 2). We have evidence of this in a letter written 31st of July, 1530, to the Emperor, on the proposed Council. "Certus sum, a te . . . minime dubitari nullam unquam a me prolationem interponendam."

After his interview at Bologna, Charles set out for the diet at Augsburg, which he opened, 30th of June, 1530. Here there was a general wish in favour of a Council. Some of the heretics, the more needy, hoped that, in the excitement and confusion to which it might lead, they might enrich themselves, others avowed a readiness in its favour that they might cloak their contumacy (Pall., lib. iii. c. 5.), yet anxious that their simulated wish would not be granted. "Both these classes made their appeals to a Council perpetually, and were loudest in their clamours for its convocation; because thus they gave a show of equity to their provisional claims—a show of subordination and loyalty to all their proceedings."<sup>1</sup> There were, however, among the Reformers men candid enough to

<sup>1</sup> Waddington's *Reformation on the Continent*, vol. iii., ch. 38, p. 121.



resist the proposal of a Council, which they rightly apprehended would condemn them and compel them to restore the goods of the Church they had already seized. The Catholics were earnest in their wish for the Convocation of a Council. They had detected the simulated wishes of the Lutherans, they had beheld with regret the failure of all other remedies to repress the revolt, they were determined to leave no plea of excuse open to the party of Luther in not acceding to, and joining in, its demand for a Council.

Charles communicated this general demand to Clement. The Pontiff replied. He declared that, though there were several grave reasons against assembling a Council, he would yield to the wishes of the Emperor and signified his permission that the Emperor might in the Pope's name promise that a General Council would be held, but on the conditions specified by Charles. These conditions were—that in the interim the heretics would abstain from promulgating their errors, and that they would promise to submit to the decisions of the Council (Pall., lib. iii., c. 5.)

The diet of Augsburg was brought to a close, November, 1530. Its decree was opposed most bitterly by the Protestant princes; so bitter was their opposition that civil war in Germany was daily expected. But the moderation of Charles preserved his empire from the impending bloodshed. Though the Protestants had formed a league at Smalkald in Hesse Cassel for armed mutual defence, and had solicited aid from the kings of England, Denmark and France against the Emperor, he persevered in his peaceful policy. He still had hopes of settling religious discussions amicably by the intervention and authority of a General Council. He continued negotiations with Clement for the convocation of the Council. Clement still retained his old convictions of the uselessness of the Council for the end anticipated by the Emperor. "He represented to Charles that hitherto General Councils had been summoned to condemn novelties in faith, whereas the errors of Luther were little more than the revival of opinions long since condemned, that Luther had already refused to submit to these General Councils, and there seemed no likelihood of his yielding to any other that might be convoked;

that there were no solid principles in this new system on which to build a hope of convincing and reclaiming those who professed it, for the Scripture alone was with them the record and rule, and only such portions of the Scriptures as they chose to account authentic and inspired, and that in the translation which they took upon themselves to declare faithful, and according to that interpretation which pleased their fancies, without regarding, nay contemning the exposition of the Fathers of antiquity, and of the Church, and those interpretations which the usages of so many centuries had sanctioned and confirmed. He also reminded him, that it would be impossible that the Council should be convoked and constituted otherwise than according to the pattern of past Councils and, that as neither Scripture nor precedent allowed of laymen or heretics having a vote in such an assembly, the most that could be granted to the Protestants would be to hear them, and to hear them but to condemn them; and thus would the schism be rendered final and unchangeable, and all further negotiations impracticable."<sup>1</sup>

To these representations the Emperor replied, that his Imperial word was pledged to the convocation of a General Council, that this Council, the only means as yet untried, if it would not bring back the obstinate, would at least confirm the wavering. The Pontiff yields in deference to the wishes of the Emperor, and forwards to the Bishop of Portona the conditions on which he will convoke the Council, and a statement of the objects to which its attention is to be confined. Clement requires that the Emperor be present, influenced not improbably by considerations derived from the recollection of the presence of Constantine at Nice, of Theodosius at Constantinople, of Marcion at Chalcedon; that the Lutherans petition for a Council, and be prepared to submit to its decrees, that the place of meeting be some city in Italy such as Rome, Bologna, Piacenza, or Mantua, a feudatory city of the Empire, and finally that only those shall have votes who may be entitled to them, in virtue of the canons and customs of the Church. The objects of the

<sup>1</sup> Waterworth quoting Pall., lib. iii., c. 5.

Council were to be :—(a) to devise the best means of repelling the inroads of the Turkish forces, (b) to consider the religious troubles in Germany.

Charles sent, in October, 1531, a reply to Clement. He suggested Milan or Mantua as the place of assembly, and with regard to the petition required from the Lutherans, declared that their obstinacy should not prevent the assembling of a Council, from which such great results were expected. Clement, on receipt of this communication, wrote to accept the proposals. Henceforth he resolved to act without delay. He addressed on the 1st of December, a Brief to all the Christian princes, announcing his determination to convoke a Council in some suitable city in Italy, and at as early a date as possible. A few days after the publication of the Brief, letters arrived from Francis King of France, urging the Pontiff to convoke a Council. It was fated however that the Council would not yet meet.

Fresh obstacles presented themselves. Solyman advances against the Empire. Francis is engaged in intrigues. The Protestant princes, assembled at Frankfort, refuse their aid, even threaten to make common cause with the Turk. Sigismund of Poland declares his intention of joining Solyman, if measures are taken against the apostate Albert of Brandenburg. Negotiations follow, and the peace of Nuremberg enables Charles to vanquish the invaders. These events, for the time, excluded all preparations for the Council. When however he had saved his Empire from the threatened dangers, Charles again directed his thoughts to the Convocation of the Council. He had promised at Nuremberg to procure the Convocation within six months. To fulfil this promise, he had an interview with Clement at Bologna early in 1532. They discussed the project of the Council, and agreed to the arrangement that the Pope should send a nuncio, and the Emperor an ambassador, to the princes of Germany to declare to them the conditions on which it was agreed that the Council would be held, and to obtain their assent to these conditions.

A Brief, containing a promise of the Council, was issued on the 19th of January, and transmitted to the Catholic



princes of the empire. In pursuance of the agreement at Bologna, two nuncios were despatched by Clement on the 20th of February; Ugo Rangone, Bishop of Reggio, was sent to Ferdinand and the Catholic princes of Germany, Ubaldino Ubaldini to the kings of France and England. The nuncios were instructed to inform these princes that: (1) the Council should be free and celebrated according to the usage of the Catholic Church in her General Councils; (2) those who would assist should submit to its decrees; (3) those absent from just causes could appear by proxies duly authorized; (4) meanwhile there should be no innovation in matters of faith; (5) the place of assembly would be agreed upon, the Pontiff proposing Mantua, Bologna, or Piacenza—cities which were safe and situated in a fertile country; (6) the refusal of any prince should not arrest the undertaking; (7) any resistance to the Council was to be checked by the united efforts of the concurring princes; (8) in a space of six months after the reception of a favourable answer to the foregoing conditions, the Council would be convoked by the Sovereign Pontiff to meet twelve months from the date of its convocation.

When the Imperial ambassador, Lambert de Briarède, waited on the Protestant princes of Germany, these princes took alarm and assembled at Smalkald. On the 31st of July, 1532, after a long discussion, they replied to the communication of Charles's representative. They declared they could not submit to a Council summoned under the conditions named. This Council, they said, could not be free, if convoked and presided over by the Roman Pontiff. It would be a source of error, if it followed the usages of more recent Councils. These Councils, they contended, had often abandoned the methods of primitive Councils. They had often substituted as a rule of Faith, for the Sacred Scriptures, the authority of the Pontiff and the opinions of the Scholastics. Still the Princes continued to demand a council to define the true doctrine, and settle the religious disturbances, and even consented to take part in the proposed Council, but on condition that they might receive or reject its decrees, according as they judged them consonant or not with their sole rule of Faith, the Sacred Scriptures.

Whilst the Papal nuncios were fulfilling their difficult mission, Clement hastened to Marseilles to interview Francis. At this interview Clement and Francis were engaged in negotiations concerning the marriage of Catherine de' Medici and the Duke of Orleans, but occupied themselves principally with affairs connected with the convocation of the Council. Clement returned to Rome. He found fresh difficulties in his path. The attacks of the Turks on the coasts of Italy, and the insurrection in Westphalia were events demanding instant attention. A consistory counsels the establishment of concord among the Christian princes, and the convocation of the Council.

In the midst of his negotiations for these two objects, Clement dies, the 25th September, 1534, recommending as his successor the dean of the sacred College Alexander Farnese. He is unanimously elected, and ascends the papal throne as Paul III. What his dispositions were towards the proposed Council, what efforts he made to assemble it, and the difficulties he had to contend with, we must reserve for future consideration.

C. DAILEY.

*(To be continued.)*

## OUR LADY OF ABSAM.

IN a recent number of the RECORD<sup>1</sup> I attempted to give a faint idea of the simple, child-like faith of the Tyrolese and its influence upon their daily lives. My reason for this, I think, was obvious: not a Protestant penny-a-liner comes among these grand old hills for his week of holidays but on his return to England (he is always an Englishman) he sends forth his little book filled with the most wonderful tales, gathered of course "from the best authority," of the dark idolatry and lamentable ignorance which overhang this beautiful but unhappy land in thick, impenetrable clouds.

<sup>1</sup> August, 1886.

In every village this keen-scented explorer has found a degraded people under the thumb of an ignorant and crafty priest; in the magnificent Churches he has grown actually heart-sick of seeing well-dressed and “seemingly” intelligent men and women “praying to and worshipping gaudily draped statues of the Virgin;” and, alas! too often has his chaste soul been horrified by the gross immorality that is everywhere rampant. Books of this kind, it is true, are not widely read and exert no influence beyond the narrow circle of bigots for whom they are written; to intelligent people, whether Catholic or Protestant, they are simply amusing so long as the author refrains from crossing the Rubicon of decency.

Well aware of this fact I still sent my little paper to the *RECORD*, urged on by a spirit of justice and a desire to contradict, for the sake of Catholic readers, the base calumnies cast upon a people whom I have long since grown to love and admire.

As a sequel to that article I would like to show how the faith and piety of the Tyrolese are rewarded even in this life; how the Sacred Heart, for which they have an unparalleled devotion, throbs with such divine love and compassion for its humble adorers that in their little trials and tribulations they seem to hear its gentle, fond pulsations; how Mary, “the Help of Christians,” hovers near them to bear their simple prayers to the throne of her Divine Son, and obtains with such readiness the desired favours that their applications to her might well be one continuous “Memorare.”

But the subject, I fear, would be exhaustless; for Tyrol is a land rich in blessed memories of God’s unspeakable love. Many of its unpretentious villages have given birth to saints, many of its cities guard sacred dust; holy shrines and miraculous pictures everywhere abound, and beautiful legends, that wear the garb of truth, are related here and there, showing how the Almighty, in His infinite wisdom, has been pleased at times to prove in a marvellous manner His watchful care over His faithful children and His fatherly regard for even their temporal wants.

I shall content myself, therefore, in this number with a short account of a miraculous picture, famous even beyond



the mountainous walls that gird the Tyrol, and known to the faithful far and near as

“OUR LADY OF ABSAM.”

Between Innsbrück and the ancient city of Hall, on the north bank of the Inn, lies a cluster of six villages,<sup>1</sup> whose initial letters, beginning with the village nearest Innsbrück, form the name of Martha. A ramble along the shady road that winds through and unites these villages is a most delightful treat on a summer's afternoon. Vast orchards of pear and apple trees lift up their luxuriant foliage on right and left; the birds sing gaily in their secret bowers, and the bees hum drowsily around the low, woodbine-mantled cottages; troops of rosy-cheeked, bright-eyed children accost you at every turn, and, if you are in clerical dress, rush forward with eagerness to kiss your hand; in the fields below the peasant lightly carols at his work, and the merry sounds of cheerful life and healthful labour come to you from the surrounding farms.

After a leisurely walk of two hours amid these scenes of peace and contentment, you reach the last village of the group, Absam—the village of our Lady's love.

In the large, substantial, and not unhandsome Church of the village, above the altar of the Blessed Virgin on the “epistle side,” still visible by the light of the six wax tapers that burn continually before it, is the Miraculous Picture, and this is its history as I have heard it told:—

In the month of January, 1797, when the Austrian forces under Wurmser and Alvinczy were suffering such dreadful repulses from the army of Napoleon at Rivoli and Mantua, the prayers of the faithful Tyrolese besieged the throne of the Almighty day and night for mercy and succour. But their prayers seemed all in vain; battle after battle was lost; every day brought its disheartening report of the victories of the French, and at last the dreadful news came that Mantua, reduced by all the horrors of famine, had capitulated, leaving the Corsican Alexander master of all north-eastern Italy. It was almost enough to shake the strongest faith in the efficacy

<sup>1</sup> Mülhau, Arzl, Rum, Thauer, Heilig'kreuz, Absam.

of prayer, but the sturdy mountaineers of the Tyrol never for a moment wavered.

Then God having tried his chosen ones and found them steadfast, was pleased to show His mercy; then the "Comforter of the afflicted," who had borne so many an anguished mother's prayer from earth to heaven, was sent by her Divine Son to console her earthly children and assure them that, although the tide of war had turned against them, they still were cherished in the Sacred Heart.

On the afternoon of January the 17th, 1797, a window-pane in the house of John Bucher, an Absam peasant, received suddenly and in an unaccountable manner the impression of a woman's face. From the forehead a veil fell back over the shoulders; the eyes wore a strange expression of mingled sorrow and compassion, and the cheeks were stained with tears. This mysterious apparition was discovered by the eldest daughter of the house, a girl of sixteen years. The moment her eyes fell upon it she gave a piercing scream, and the mother and other children, fearing some accident had occurred, hastened to the spot. They, too, were startled when they saw it, and wondered in silent consternation what new evil it foreboded.

The mother then attempted to efface the impression with soap and warm water, but in vain; for although it disappeared while the glass was wet, it returned immediately the water evaporated. Soon the report spread throughout the length and breadth of the village, and the people gathered from the neighbouring fields and woods to behold the marvellous picture.

A few days later, to the joy and wonder of the entire neighbourhood, a man who lived hard by the house of Bucher, and who had been bed-ridden for years, was suddenly restored to health and strength. The people gave thanks to God, and began to look upon the picture as a harbinger of heavenly blessings. While this wonder was still a theme for fire-side talk, another inhabitant of the village was relieved of a painful disease, which had long made his life a misery, by the application of some clay, taken from the wall of Bucher's house, to the afflicted parts. An investigation was thereupon

instituted by the authorities, and the conclusion arrived at was that neither the picture nor the aforesaid cures could be accounted for by natural causes.

On the week following the second mysterious cure another investigation, at the request of his Grace the Prince-Bishop of Brixen, was determined on, and the "Marienbild"—as the people now loved to call the picture—was for this purpose removed to Innsbrück.

Careful, long, and thorough was this second examination, at which learned men of every class—doctors, lawyers, priests and scientists—were present, and the following may be given as a synopsis of the testimony given thereat:—

(a) Several reliable people of Absam testified that the window in which the picture appeared faced the street and was but a few steps from it; still no one had ever seen the picture until the afternoon of January the 17th, 1797.

(b) A glazier of Hall gave testimony that he had put in all the windows of Bucher's house some years previously; the windows were of common glass; he had seen no picture on any pane, nor anything to distinguish one pane more than another. Furthermore, he had put in some new window-panes for Bucher a few days before the apparition was seen, had noticed nothing unusual in this particular pane, although he examined closely all the windows; could swear that the pane on which the picture appeared was *not* one of the new ones he inserted.

(c) There was no artist in the village capable of painting such a picture, nor had any stranger been seen there for months.

(d) The police who removed the pane declared the lead and wood which held it in position were old and weather-stained, and bore no mark of recent tampering.

(e) Every chemical means were used to destroy the impression but without avail; nitric acid had no more effect upon it than common water.

After the investigation the bishop permitted the picture to be brought back to Absam and erected over the altar of the Blessed Virgin, to be venerated by the faithful *secundum mentem Ecclesiae*. The village soon became a place of pilgrimage and many miraculous cures were effected, many friends



long estranged were re-united, and many bright and apparently visionary hopes were realized through the intercession of "Our Lady of Absam." Nearly a century has rolled by since the house of poor John Bucher and the village of Absam were so highly favoured, and yet the faith of the people in their miraculous picture has never received a shock. The tender, compassionate face of their dear Mother still beams down upon them as they kneel in fervent prayer before her humble shrine. Day after day come people of every class to the peaceful little village to proffer their request, and the card they leave behind bearing the joyful inscription

"Maria hat geholfen!"

is a testimony that their prayer of faith was not in vain.

The walls inside the Church are hung with little waxen arms and legs, crutches, children's dresses, pictures and other votive offerings, from those who have found relief in sorrow and affliction; and as the Christian soul gazes upon these simple tokens of faith triumphant over every obstacle, he murmurs softly and like a prayer—

"This is indeed the Blessed Mary's land,  
Virgin and Mother of our Redeemer!  
All hearts are touched and softened at her name;  
Alike, the bandit with the bloody hand.  
The priest, the prince, the scholar, and the peasant,  
The man of deeds, the visionary dreamer  
Pay homage to her as one ever present!"

RICHARD J. McHUGH.

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## DISPENSATIONS OF GRACE.

### II.—THE MOSAIC LAW.

THE communication of the "Eloquia Dei" to Moses and the Hebrew people must, one would naturally think, have effected marvellous miracles of reformation amongst that people, when, after a short while, they steadied themselves sufficiently to take in the very words which God Himself had spoken, to realize the imperial splendour of the promises now so distinctly and formally re-affirmed in the

midst of such awe-inspiring solemnities, and to learn from the lips of inspired teachers the details of the Law which God required them to observe. If the Period of the Unwritten Law resembled the period of tangible, palpable darkness that follows the sudden extinguishing of a lustrous and dazzling luminary, it is natural to suppose that the giving of the new and explicit revelation on Mount Sinai, was regarded as a lifting of the clouds and a second manifestation of the pristine light, so far at least as impaired human vision could bear its brightness. We are accustomed to attribute much of the abiding freshness and fervour of Christian piety to the circumstance that men now live in an environment of manifest sanctity and holy lives; that their prayers ascend, like the incense of sacrifice, beneath the domes and cupolas of majestic cathedrals, whose illuminated windows and symbolic sculpture are so many "vast epics" pregnant with supernatural inspirations. Should we apply the same system of external grace to the circumstances of the Hebrew people, we must feel that we are powerless to conceive the height and breadth and depth of the devotion one should naturally look for amongst them, since the very air they breathed and the sight of the Holy Mountain suggested the personal presence of the Most High.

In this way the second Covenant of Grace, hallowed by such a sacred inauguration, would seem to infallibly portend a protracted period of peace and amity between God and man—as God most certainly desired that it should. But when we recollect that this new Dispensation was, notwithstanding, no more real and permanent than the shadow which indicates—but is not—the solid substance whose dimensions it, in some fashion, portrays; that it was to be, moreover, a season of painful discipline and purification—we cannot wonder that much of this most hopeful promise was fated to be never verified. Stranger still: we learn from St. Paul that, while the Mosaic Dispensation promoted many of the spiritual interests of the people and conferred upon them many most valuable privileges, nevertheless, in the words of the erudite Commentary of Thomassinus (*De Adventu Christi*), "cum depopulabatur

exitialis morbi vis genus humanum, veram et efficacem medicinam procrastinavit Deus, legem autem edixit, qua adeo non levabatur, ut vehementissime malum exacerbabatur. *Lex subintravit ut abundaret delictum. Nihil ad perfectum adduxit lex. Conclussit Scriptura omnia sub peccato. Virtus peccati lex, &c.*" Nothing assuredly can give a more striking demonstration of the manifold calamities and perverse tendencies entailed by original sin, than the fact that many centuries of purgation and humiliation were necessary, in order that fallen men should be raised to a condition not wholly unworthy of the coming of our Lord and the offering of the Sacrifice of the Messiah. Before His actual advent it was indispensable "ut sua aegroto aegritudo pateret, ut medicum vel cunctantem invocaret, vel invocatum et spontaneum saltem pateretur . . . Non ergo moras nectebat medicus, non tergiversabatur . . . sed properabat imminebatque, quantum morbi nostri natura patiebatur. Si enim repentinus irruisset, repulsus utique fuisset ab homine morbi sui nescio, et de suae sibi valetudinis prosperitate intus plaudenti." (*ibid.*) St. Augustine had long before expressed the same idea: "Data est lex hominibus, non quae salvaret eos jam, sed per quam cognoscerent in qua aegritudine jacebant . . . veniret gratia post legem, inveniretque hominem non solum jacentem, sed etiam jam confitentem et dicentem: *Miser ego sum, quis me liberabit de corpore hujus mortis?*"

While, therefore, the design of the Mosaic Dispensation was to raise man to some degree of preparedness for the coming of Our Redeemer, that elevation was to be accomplished by conducting him along the *via dolorosa* of most exacting and almost unendurable discipline. Three codes of laws were elaborated to test his patience and obedience—the moral, the ceremonial, and the judicial. The precepts of the Natural Law (many of which had practically lapsed into desuetude) were religiously collected and so expounded that the excuse which ignorance or inadvertence sometimes furnishes, was entirely taken away. Countless ceremonial and civil enactments were added, and the exact observance of them all was stringently enforced. Punishments of the severest character—including, in very many instances, the



infliction of an ignominious death sentence—were assigned for the chastisement of the law-breakers. St. Paul himself describes the whole *congeries* as forming a “jugum quod neque patres nostri, neque nos portare potuimus” (*Act. xv.*)—the number of affirmative precepts being 218, while the negative ones were no fewer than 365. What intensified the difficulties of this most trying discipline was, that the Law which imposed it gave no correlative natural or supernatural assistance which would render its fulfilment less onerous: it did not contain, and therefore did not impart, any new title to that divine aid without which the discharge of those multiplied obligations would be a sheer impossibility. As Suarez explains it: “Humana natura per originale peccatum facta est indigna omni gratia, et ideo quamdiu redemptionem præsentem non habuit, non habebat, secundum illum statum, unde gratiam obtineret ad quamcumque legem implendam.” (*De Leg. lib. x., c. viii., n. 2.*) In this, as in many other particulars, it was immeasurably inferior to the Law of the Gospel, the imposition of whose precepts is invariably accompanied by the conferring of supernatural grace.

During all that protracted period of probation, however, the divine “voluntas salvifica” was at all times present, and not unfrequently fruitful, amongst the Hebrew people, as is abundantly attested by that “cloud of witnesses” amongst whom were the Prophets and unnumbered Patriarchs. “Quamvis lex vetus,” writes St. Thomas, “non sufficeret ad salvandum hominem, tamen aderat aliud auxilium a Deo hominibus simul cum lege, per quod salvari poterant; scilicet fides Mediatoris, per quem justificati sunt antiqui Patres, sicut etiam nos justificamur; et sic Deus non deficiebat hominibus quin daret eis salutis auxilia.” Manifestly, therefore, the Mosaic Law *per se et de suis* was all that St. Paul’s words imply—“infirmæ et egenæ”—and all its riches were borrowed wealth. It is, nevertheless, equally manifest that those who lived under that Dispensation were mercifully supplied with means more or less efficacious for the procuring of the “unica causa formalis justificationis”; and it may be of interest to review some of the theories by which theologians undertake to set forth in what manner of rites, and with what principles of fecundity, that “unica causa” could be secured.

Influenced by our own experiences under the Christian Law, our first inquiry would naturally be—whether or not in the Hebrew economy sacraments, in any way like ours, were provided; what special spiritual requirements were satisfied by those sacraments; and with what degree of security and measure of efficiency they operated. But here—at the very outset of the inquiry—that absence of certified Scriptural and traditional teaching which exhibited and emphasised the poverty of the Unwritten Law, proclaims with equal emphasis the poverty of the Mosaic. That sacraments, in some legitimate acceptation of the name, did exist by divine institution, is undoubtedly the more common and (as Drouin says) the “ferme certa” opinion of theologians; although not a few Scotist and Jesuit writers have held “in lege Mosaica nulla extitisse sacramenta proprie dicta.” It is, however, very much a question of definition; and, by adopting one sufficiently comprehensive (such as that given by Franzelin), we can easily recognise something of a sacramental nature in many of those rites and ceremonies of fixed and unalterable character, which were prescribed in the Old Law. They were sacraments or sacred symbols thus far at least, that they conferred “legal” or external sanctity, and prefigured the internal and true justice that was to be given by Christ. “*Omnia in figura contingebant illis.*” In truth we cannot well deny the existence of sacraments in this wider sense, for the Councils of Florence and Trent contrast the sacraments of the New Law with what they distinctly designate as the “*sacramenta veteris legis.*”

Plainly, however, the conferring of mere “legal” grace which, at the best, removes only penalties and disabilities, and does not directly affect the soul, cannot be reputed an effective aid towards salvation; and sacraments that neither contained nor imparted supernatural favours, would be of comparatively little worth. Thus far all are agreed; but thenceforth our best theologians attach themselves to directly conflicting opinions.

The question of the efficacy of those sacraments is generally treated by endeavouring to fix and define the special efficacy of circumcision, for it is conceded that the *remedium*

*peccati originalis* was invested with at least as high a degree of efficacy as any other. With what efficacy then was circumcision invested? “*Duæ sunt sententiæ in hoc puncto celebres,*” replies De Lugo, “*in quas scholastici antiqui et recentiores divisi sunt. Prima affirmat per circumcisionem datam fuisse gratiam ex opere operato ex infallibili decreto, et promissione divina.*” Some of these writers enthusiastically maintain that the proposition is *de fide*; Durandus seemingly affects an edifying degree of moderation when he teaches that the opposite opinion is only in conflict with the “*dictum omnium sanctorum,*” while Suarez at one time strenuously maintained that this same proposition “*non posse nunc negari sine aliqua temeritate, propter communem sensum SS. Patrum et scholasticorum omnium.*” This is assuredly a strong statement of case, and one against which it would need steady nerves and great courage to contend. Nevertheless (De Lugo continues) “*sententia contraria est etiam satis celebris, et habet pro se magnum pondus auctoritatum et rationum. Eam videtur docere S. Thomas. Eandem sequuntur Bellarminus, Vasquez . . . et quamplures recentiores.*” Here is an equally strong and uncompromising expression of view; and the reader may feel assured that in no combat of scholastic theology have the giants and chivalry of the schools crossed lances in more interesting tournament. For those, however, who have no desire to “rush in where angels fear to tread,” it will be sufficient to indicate in outline a few of the arguments relied on in sustainment of each opinion.

Those who claim for circumcision an *ex opere operato* efficacy, depend principally on the authority and arguments of St. Augustine; and De Lugo strings together a long catalogue of references to the various works of the great Saint and Doctor, in which that theory is distinctly and most forcibly affirmed. The same doctrine pervades the writings of St. Ambrose and St. Bernard; and numerous experts in patristic theology assure us that none other was admitted by the Fathers generally, at least after St. Augustine’s time.

In addition to this we are referred with confidence to the quasi-dogmatic assertion of Pope Innocent III.: “*Baptismum*



circumcisioni successisse, *per* illam enim originale remittebatur." The same Pontiff states in his "epistola decretalis dogmatica *Majores*," as Franzelin calls it, "originalem culpam remissam fuisse *per* circumcisionis mysterium;" and every theological student knows the quality of causation indicated by the use of *per*, which is more than once repeated. Nor do the patrons of this opinion rest its defence solely on the authority of the Fathers; they argue with insistence that their opinion is explicitly propounded in the famous fourteenth verse of the seventeenth chapter of Genesis: "*Masculus cujus præputii caro (octavo die) circumcisa non fuerit, delebitur anima illa de populo suo; quia pactum meum irritum fecit.*" This text seems to declare that all uncircumcised "*masculi*" of nine days old and upwards, are subject to a penalty of eternal death. That penalty cannot be imposed in punishment of disobedience or any other personal sin, of which those children are incapable; it must therefore overhang them in consequence of the non-remission of original sin which remains unremitted for the manifestly implied reason, that the ceremony of circumcision had not been performed. This, they say, is explained in the text itself,—"*delebitur anima illa quia pactum meum irritum fecit,*"—they are liable to eternal death because of their having sinned in Adam, by violating the "*pactum*" regarding the forbidden fruit. Such is the Scriptural argument urged by St. Augustine in his controversy with the Pelagians; and the same argument is put forward in substantially the same form by very many subsequent Fathers, all of whom find in it the exact parallel of the "*Nisi quis renatus fuerit*" of St. John. Ferraris testifies that this, in substance and detail, is the view of "*Scotus et Scotistæ passim, cum plurimis aliis;*" and we cannot deny to a doctrine so patronized some portion at least of the "*magnum pondus rationum*" which De Lugo ascribes to it.

It must be admitted, nevertheless, that the argument thus derived from the authority of the Fathers is fairly neutralized by the counter argument in which Bellarmine, De Lugo, Franzelin, &c., exhaustively show (in the words of the last-named writer) that the Fathers "*a Justino et Irenæo usque*

ad Pelagianas controversias uno velut ore, et deinceps etiam, æque diserte docent circumcisionem fuisse signum tantum justitiæ; fuisse datam ad significandam justitiam, quæ per fidem obtinebatur; fuisse signum ad discernendos filios Israel a cæteris gentibus; ad figurandam magnam circumcisionem spiritualem in baptismo, at non fuisse datam ad justificationem; non sanctificationis gratia, &c., &c., hancque ejus inefficaciam apparere aiunt tum ex ipsa institutione, tum ex eo quod cæremonia illa ad *unum tantum sexum* pertineret, cum ea, quæ sunt salutis, præsto sint omnibus." This last consideration—coupled with the fact that no substitute was provided for *masculi* dying before the eighth day, as also with the fact that circumcision was not conferred during the protracted sojourn in the desert—goes a long way to unsettle our faith in the opposite doctrine. That opinion, so forcibly propounded by Bellarmine, receives strange and unexpected corroboration of a negative character from the works of such Jewish writers as Philo and Josephus, who, having searched Jerusalem with torch-light for the purpose of finding materials for extolling the religious rites of their people, have no word to say of circumcision as a remedy for the primal sin. The obvious inference to be drawn from all this is—that tradition and patristic theology afford no conclusive argument to either party.

As to the argument from Genesis, it derives all its force from postulating (1) that the words *octavo die* form an authentic portion of the sacred text; (2) that the "*delebitur anima illa de populo suo*" involves a sentence of eternal death; and (3) that the "*pactum*" of which there is question must be understood of the covenant entered into with Adam in the Garden of Eden. All these postulates, however, are vigorously—and, many think, successfully—disputed by St. Thomas, Bellarmine, Vasquez, and a long array of celebrated writers who refuse to recognize in circumcision a power, *vi ritus*, of remitting original sin. They, at the outset, direct attention to the fact that the words "*octavo die*" are not found in the Hebrew version, nor in the Chaldaic Paraphrase, nor in the Vulgate. This suggestive absence warrants us in doubting their genuineness; and, should we remove them from the Text, the

whole argument collapses. Without these words, which are suspected to be the interpolation of some Greek scholiast, the law becomes general in its terms,<sup>1</sup> and merely indicates that a certain grave and lamentable disaster will befall those—whether infants or adults—who fail to be circumcised. The fact of this neglect being punished by eternal death affords no evidence whatever that circumcision removed original sin, or conferred grace *ex opere operato*; “millies enim Deus minatur mortem non servantibus praecepta,” and no one dreams of inferring that the observance of these precepts conferred grace otherwise than as meritorious works. Again: the “pactum” of the text cannot, without subverting one of the universally recognised laws of criticism, be interpreted as an allusion to the primeval covenant of Eden; for, in no fewer than eight passages of the same chapter, the same word refers distinctly and exclusively to the compact of circumcision, made between God and Abraham. Furthermore, it is fairly questioned whether the punishment menaced in the text is eternal, rather than temporal or civil, death. The qualifying appendage “de populo suo” naturally points to either of the last two forms of death; and we are told by many antiquarian writers that the Jewish people themselves signified their interpretation by depriving of life, sometimes the uncircumcised children, sometimes the uncircumcising parents. Social and civil ostracism “de populo suo” was the inevitable penalty of neglecting that law. But, even assuming that eternal death is threatened, it merely follows that the breach of a *praeceptum grave* is a *peccatum grave*, and is punished accordingly.

It cannot be denied that this text is of itself too debatable and uncertified to form the foundation of any solid superstructure of argument. Neither is it easy to reconcile the doctrine of St. Augustine and his followers with the description which St. Paul gives (*Rom. iii.*) of the privileges and

<sup>1</sup> The law, according to Cardinal Franzelin, is general even though we retain those words, which, if not expressed, are necessarily understood. Circumcision should be performed on the eighth day, or not at all. According to Bellarmine, the passage simply means that “he who is not, in due course, circumcised does not become a member of the Hebrew Community:” non-compliance with the law entails what would be effected by positive expulsion. The Septuagint of Sixtus V. confirms this interpretation.



prerogatives conferred by circumcision. In the chapter referred to, the Apostle undertakes to expound its "utilitas;" and he tells us that the first and chief of these utilities was that the circumcised received in charge the sacred treasure of Revelation. Assuredly if the remission of original sin were one of the benefits received through that rite, St. Paul would have commenced his enumeration of those benefits by giving the most honoured place to that which would be incomparably the most valuable of them all. At any rate he would not have wholly omitted it from a calendar which professed to be complete: "Quid ergo amplius Judæo est? aut quae utilitas circumcisionis"? Again: if circumcision operated *ex opere operato* the remission of original sin, and *virtute sua* endowed the soul with sanctifying grace, how could St. Paul designate it (*Gal. iv.*) as one of the "infirmia et egena elementa" of the Mosaic Law? It is no answer to say that circumcision was not strictly included amongst the Mosaic rites, inasmuch as it had been in use, by divine institution, fully four hundred years before Moses was constituted law-giver; for St. Paul ranks in the same category of "infirmia et egena elementa" all those observances which his converts had abandoned, and into which there was a danger of their relapsing—"quibus iterum servire vultis." Following the same line of argument, St. Paul devotes from the seventh to the tenth chapter (both inclusive) of his Epistle to the Hebrews, to certifying that there was a "reprobatio praecedentis mandati propter infirmitatem et inutilitatem ipsius"; that its ceremonies communicated merely the "justitia carnis"; and that its law—the whole *complexus* of its ceremonial—was no better than an "umbra," devoid of all intrinsic power over sin.

There is, however, some force in the reply—that these and similar pronouncements of St. Paul, if interpreted in the special and qualified sense in which the Apostle seems to apply them, do not clash with the doctrine of St. Augustine. True, he speaks of them as "infirmia et egena elementa;" and they should be regarded as unsubstantial and valueless observances, *when divorced, as the Jews divorced them, from the mystery of the Cross*. No one could find fault with us if we

spoke in language of equal disparagement regarding the Sacraments of the New Law—provided that the *subintelligitur* of our argument was that they likewise were assumed to be dissociated from the Passion and Merits of our Redeemer. Those writers maintain that it was in this sense, and subject to this reservation, that St. Paul reprobated the Sacraments of the Old Law; and that no inference discrediting their absolute efficacy can be legitimately drawn from the Apostle's qualified words.

This paper has already “dragged its slow length” so far beyond reasonable limits, that many points and arguments of considerable interest must, of necessity, be omitted. Two positions, however, seem to be unassailably established: (1) that the justification of infants was infallibly secured by the application of some external rite, and that that justification was effected “*absque actu proprio infantium, et citra suum proprium opus operantis* ;” (2) that this external rite, or sacrament, was one of the “*infirmata et egesta elementa*,” neither containing nor conferring sanctifying grace. “*Novae legis*,” says the Council of Florence “*septem sunt sacramenta . . . quæ multum a sacramentis differunt antiquæ legis*. Illa enim non causabant gratiam, sed eam solum per passionem Christi dandam esse figurabant : *hæc vero nostra et continent gratiam et ipsam digne suscipientibus conferunt*.” “*Hæc autem duo*,” writes Franzelin (referring to the two positions just stated), “*videntur inter se pugnancia. Caput utrumque tamen tam gravi auctoritate et tam certis argumentis stabilitur, ut neutrum possit existimari falsum; atque adeo utriusque conciliatione non autem alterutrius negatione. . . veritas ac plenior intellectus quaeri debeat*.” To reconcile them, Suarez held “*circumcisionem non dedisse gratiam ex opere operato, quamvis esset signum necessarium, quo posito, justificaretur parvulus, sub qua ratione dici potest conditio sine qua non*.” But a “*conditio sine qua non*” is something of unquestionably greater influence than a mere *umbra* or *signum*; and the opinion does not satisfactorily cohere with St. Paul or Florence. De Lugo maintained that circumcision removed original sin *because* it was the *universally adopted* “*signum quo protestabatur fides parentum*,” and that

it thus became the “*unicum remedium originalis.*” But here too there is a difficulty, for, assuming that it was thus universally adopted, it became, from the moment of its universal adoption, a *ritus gratiae sanctificantis collativus*, which worked in absolute independence of every *opus operantis*: it would be immeasurably more than a *signum* or *figura*: and this opinion would be in still plainer conflict with the Council. The fact that these two views succeed in harmonising the dicta of the Fathers, is not sufficient compensation for their divergence from Florence and Trent; and, notwithstanding that these opinions are guaranteed by such high and venerated names, they are not easily maintained.

The theory which comes to us entangled in the fewest complications is that to which Suarez, at least at one time, seemed to give a preference, namely, “*circumcisionem non habuisse majus privilegium vel majorem vim quam, ante Abraham et post illum in cæteris hominibus extra Israëliticum populum, habuerit sacramentum seu remedium illud quo parvuli justificabantur . . . Parvulos justificabat ex gratia Dei per fidem Christi et in ejus virtute.*” (*De Leg.* lib. ix., c. vii., n. 5.) We may therefore hold that, even throughout the Mosaic Dispensation, infants were justified *propter fidem parentum*; that circumcision was perhaps pretty generally selected, in the case of masculi, as the method by which that faith was externated; that the remedium Naturæ, “*juxta arbitrium parentum,*” was applied in all other cases; and that thus far, but no farther, circumcision was intimately associated with the remission of original sin.

Returning, *tandem aliquando* to the inquiry—with what measure of efficacy were the so-called sacraments of the Old Law invested?—we may unhesitatingly affirm that, since circumcision was in no true sense the *cause* of grace, so—and *a fortiori*—neither were the other quasi-sacramental rites. The inevitable inference is, that at no time before the coming of Christ were men provided with *veræ causæ gratiæ* of sacramental or other sensible form; and that the giving of the Law to Moses did not, in the matter of rendering justification more directly attainable, improve upon the situation of affairs as existing under the Lex Naturæ. “*In lege nemo justificatur apud Deum.*” (*Gal.* iii.)



It is not easy to form a just conception of the multitudinous and ever-recurring difficulties with which the attainment and conservation of grace were beset under a Dispensation that possessed no true sacraments. With us, if a man desire to recover, or to augment his store of sanctifying grace, he has only to approach the Sacraments which, by an immutable divine law, cannot fail to impart it "*non ponentibus obicem.*" If the illustration be not irreverent, we may say that every Christian carries with him an inexhaustible book of cheques on the Divine Treasury, which he may fill almost at pleasure, and which must of necessity be honoured. Under the Law of the Gospel men luxuriate in the plenitude and profusion of God's bounty; all their burthens are lightened by supernatural agency, and their spiritual miseries are of their own making. All this is in direct contrast with the indigence of men under the Mosaic Law—a return to which would resemble a transition from a landscape softly draped in sunshine and verdure and irrigated from "*fontes aquae in vitam salientis,*" to a "*terra deserta, et invia, et inaquosa,*" where men were condemned to live "*sicut vulnerati dormientes in sepulcris, quorum Deus non est memor amplius.*" We shall have no just idea of the character of that contrast till we have succeeded in realising the depths of almost hopeless poverty in which we should feel ourselves abandoned, should God some day suspend the action of our Sacraments, and withdraw from us the privilege of appealing to His mercy through the Sacrifice of the Mass. No doubt, the divine "*voluntas salvifica*" at all times supplied men with an abundance of "*sufficient grace*"—yielding to prayer and patient enduring travail the recompense of ulterior graces, and accepting with complacency the oblation of contrite and humbled hearts. But, notwithstanding all this merciful condescension on the part of God, we can easily picture to ourselves with what fervent and wistful entreaty the most favoured of the Patriarchs and Prophets of the Mosaic Dispensation would, when blessed with a vision of the Law of Grace, tearfully supplicate, "*Quis me liberabit de corpore hujus mortis? Fac me sicut unum de mercenariis Tuis.*"

C. J. M.

## INVOCATION OF SAINTS IN THE EARLY IRISH CHURCH.

“Do not these very words clearly prove that to invoke saints, or at least to invoke Elias, was a somewhat unusual thing in St. Patrick’s time? . . . But the text of the Confessio, from which they copied, must have had *Eli* not *Elias*.” (Todd’s *Saint Patrick*, pp. 371-73.)

IT is difficult to speak disparagingly of one who, like Dr. Todd, by his influence, sacrifices, and literary labour, did so much for Irish literature. By his literary labours I do not mean his *St. Patrick*, for a more disappointing biography I seldom met with. But it would be no easy task to find in any book a passage more faulty than the above. It is fraught with prejudice, with pretentious ignorance, with error as well in fact as principle, and self-contradiction.

First of all, his text is questionable; secondly, it need not and should not, such as it is, bear Dr. Todd’s meaning; and thirdly, he tampers with the very sources of proof in order to support a wrong interpretation. St. Patrick, after escaping from captivity in Ireland, and before he reached home, suffered terribly one night in sleep, so much so that in his old age he never could forget it. Whether the result of natural or preternatural causes—he himself was disposed to attribute it to Satan—he fancied he was being crushed to powder under the weight of huge rocks, so that he could not move a limb; and in this strait he invoked the name of Elias. At once he opened his eyes, saw the sun rising, and his strength was restored. The saint is made to say, “but I do not know how it came into my mind to call Elias! Elias!” On this remark Dr. Todd grounds his proof against the invocation of saints.

Dr. Todd arbitrarily makes his quotation an independent sentence; but, with due appreciation of his Latin and Irish qualifications, others have reason for making it dependent for its meaning on what precedes. “*Et nihil membrorum prevalens sed unde mihi venit in spiritum ut Heliam vocarem.*” He attached the ordinary meaning to “*sed*” but; however others detect in it an Irish idiom, and translate it by *unless* or *except*.<sup>1</sup>

<sup>1</sup> *Transactions of the R. I. A.*, vol. xxvii., part vi., p. 76.

Thus understood, the phrase is translated, "not retaining in my limbs any power unless as much as brought into my mind the thought of crying out Elias." In proof of the prevalence of such an idiom pervading St. Patrick's writings, who acknowledges that the very little he learned, owing to the circumstances of his youth, was forgotten by reason of the constant use of a foreign language, we can point to a similar phrase in a line, the hundred-and-sixty-first in the *Confessio*.<sup>1</sup> Here the saint says that he was not worthy that the Lord should so far favour him after all the toils, heavy hardships, and captive years borne among the Irish, as to bestow graces on him such as he never in his youthful dreams dared to think of, much less hope for, till he came as a missionary to Ireland. "Quod ego in juventute mea nunquam speravi neque cogitavi *sed* postquam in hiberione deveneram." The *sed* then, as in its corresponding Irish word, it is maintained, has an exceptive rather than an adversative meaning. Dr. Todd's text then, or rather his translation of it, is questionable.

2. Nor would it follow from Dr. Todd's translation, "how came it into my mind to call on Elias," that the invocation of saints had been unusual. Why at the very moment St. Patrick invoked Elias, St. Jerome, for aught we learn from Dr. Todd's book, was either entreating Heliodorus, when in Heaven, to pray for him,<sup>2</sup> or comforting Paula by the assurance that her daughter whom she mourned was then praying for both of them in heaven.<sup>3</sup>

But Dr. Todd may have meant that we had a more Protestant religion here than elsewhere. Now there is a Latin hymn written in praise of St. Patrick by Secundinus his nephew, who died before him. Of this Dr. Todd writes (p. 430), "this hymn here mentioned is undoubtedly the Latin hymn by Seachnall or Secundinus." But what are the last words of this hymn? "Patritius sanctus episcopus oret pro nobis omnibus ut deleantur protinus peccata quæ commisimus." Dr. Todd did not question the antiquity of the hymn in order to show that it was unfavourable to the Roman Mission. Unusual to pray to saints in St. Patrick's time!

<sup>1</sup> *Transactions of the R. I. A.*, vol. xxvii., part vi., p. 74.    <sup>2</sup> *Ep.* 5.    <sup>3</sup> *Ep.* 24.



In the famous Irish Stowe Missal there is a Mass which opens with an invocation or short Litany of the Saints. "Holy Mary, St. Peter, &c., pray for us." Then in the next folio there is a prayer establishing the primacy of St. Peter, and invoking his intercession.

"O God! Who have invested with the Pontifical prerogative of binding and loosing souls your blessed Apostle Peter, by giving him the Keys of the Heavenly Kingdom, mercifully receive our prayers, and through *his intercession* we ask, O Lord, for help and freedom from the bonds of sin." (fol. 13.)

Now there is authority for stating this to have been written in the sixth century, and our authority is no other than that of Dr. Todd himself.<sup>1</sup>

All that could fairly be deduced from Dr. Todd's translation is that there had been no special devotion to Elias, or no assignable reason for singling him out of the Litany of Saints. But the words would show that the invocation of saints had not been unnatural to him, and, as a result, relief came to St. Patrick.

Dr. Todd says that the feast for Elias in the Roman Breviary cannot be older than the 14th or 15th century.

If he had consulted the Stowe Missal whose age he undertook to determine, he would find not only the principle of invocation vindicated, but even Elias commemorated after the Canon of the Mass, and linked with Abraham, Isaac, and David.<sup>2</sup> Then in a Mass found in the venerable *Leabhar Breac* there is a commemoration of the martyrs, from those in the primitive church down to the latest and back to "Eli and Henoch."<sup>3</sup>

So natural was the invocation of Saints, and of Elias in particular, in moments of distress, that the Jews understood our Redeemer on the Cross as invoking Elias; and they answered, "let us see will Elias come to free Him." Accordingly Fathers of the primitive church, Justin Martyr with others,<sup>3</sup> and our own Irish doctors, have represented Elias as living, and prepared to help the faithful against the last

<sup>1</sup> *Transactions of the R. I. A.*, vol. xxiii., part ii.

<sup>2</sup> Fol. 31.

<sup>3</sup> *Leabhar Breac*, p. 251, col. a. l. 13.

attacks of hell, and in the meantime to aid them by his intercession.<sup>1</sup>

3. Dr. Todd in support of an interpretation at variance with the practice and writings of the Irish Church would tamper with the very sources of history. He maintains that Eli<sup>2</sup> not Helias was found in the *Confession*, and that Irish writers not understanding its real meaning, as the exclamation of our Redeemer on the cross, made it Helias! Nothing could be more false in fact and principle than this assertion. Helias is the word found in the Armagh copy of the *Confession*, in the Bollandists,' and in the Bodleian copy. There is no authority for stating that there had been another ancient copy; and even though there should have been another copy, there are no grounds for a sober historian to state that this differed from the other copies only in this one unimportant word. The Lives of the Saints which mention the incident give Helias and not Eli.<sup>3</sup>

But Dr. Todd appeals against the versions of the *Confession* and of the Lives to that in the *Vita Secunda*, which states that St. Patrick "prayed to Eli to remove the stone from him."

Yes, but Eli meant Elias; and it was so understood by the writers of the lives. This is acknowledged by Dr. Todd himself, but he says they did not understand the word. When they tell us that Elias was to be understood as spoken of, whether they used Eli or any other form, for language is only the symbol of an idea, why not believe them? If you take the liberty of saying that they did not understand the meaning of words, why we can reject the entire passage and their testimony. Besides the Irish writer could not have used with any propriety the exclamations of our Saviour. He

<sup>1</sup> *Dialog. cum Tryphone. Leabhar Breac*, passim.

<sup>2</sup> The learned editor of the Irish "Corpus Missal," p. 114, says in reference to the exclamation, that the common Vulgate gives Elii. But it does not give it there nor in the Psalm (xxi. 2) to which reference is made by our Saviour's cry. In the *Codex Amiatinus* it may be Elii, and this may account for Helias being rendered in Irish Elii as much as Eli.

<sup>3</sup> The letter H is given in ancient writings to words beginning with a vowel: not only so but it is added to consonants, as in Hraban, Hratramnus = Raban, Ratram.

said "My God." If the Irish writer put this into the mouth of St. Patrick, he would have absurdly given the suffixed pronoun (*i*), *my*, as an exclamation, whereas he gives it in a narrative form: "he prayed to Elias (not to my God) to deliver him."

But Dr. Todd says that the Irish writer and Colgan fell into a *natural mistake*. The mistake is on the part of the learned professor. If the use of the exclamation in the Gospel had been familiar to St. Patrick who styles himself the most clownish of sinners (*rusticissimus*) surely it ought to be known to writers of his life in an age when Ireland was called the land of Doctors as well as of Saints. The Irish *Book of Hymns* shows that they could distinguish between *El* and *Eli*.

"Tu Dei de corde Verbum. Tu Via, Tu Veritas,  
Jesse Virga, Tu vocaris, Te Leonem legimus,  
Dextra Patris, Mons et Agnus, Angularis Tu Lapis,  
Spensus idem, *El*, Columba, Flamma, Pastor, Janua."

To put it plainly, Dr. Todd was not the best Irish scholar. The Irish writer, in translating from the Latin *Confession* the word *Elias*, does indeed use *Eli*. But what does this prove? Is it that *Eli* was in the original, as stated by Dr. Todd, in order to support an assertion doctrinally and historically wrong? No; but *Elias* was found in it as in all the other writings which refer to the incident, and *Eli* was the Irish of *Elias*. Of this I give now some proof.

I have already referred to the old Mass in the *Leabhar Breac* where *Eli* or *Elias* was commemorated. Besides this there is a very old treatise on the Transfiguration in the same venerable book; naturally enough the name of *Elias* occurs in it.<sup>1</sup> The writer after giving the words of the Evangelist comments on them in the Irish language. As in the Irish *Lives* and *Confession* the word *Elias* occurs six times in Latin, but it is given in the Irish as *Elii*.

In page 226 of the same ecclesiastical repertory (*L. B.*), there is a discourse on *Elias*, and its heading is *de Elii et Enoc*. To be sure the form *Elias* is once used there, but this arose from the fact of its being connected with the adjective

<sup>1</sup> *Leabhar Breac*, p. 107.



*Thesbites*, referred to several times in the 3rd and 4th books of Kings by the Vulgate as *Elias Thesbites*.

In the epilogue to the *Felire* of Aengus Ceile De, the holy writer prays: "Free me, O Jesus, Lord of chaste assemblies, as You did free *Eli* and Enoch from the world."<sup>1</sup>

So too an Irish writer in sketching the career of the prophet *Elias*,<sup>2</sup> describes him as, among other wonders, giving during a fearful drought rain sweet as honey, and as inebriating as wine; but in giving the name of the prophet eight times he always calls him *Eli*.

The ancient Festologist in the ninth century commemorates the passion of St. John the Baptist (*L. Breac*, p. 94) and the 900 virgins on the ascension of *Elii*. All these instances clearly prove that Dr. Todd was egregiously mistaken in principle; and the following instance will prove that he is manifestly mistaken on the particular matter of fact or the passage under discussion.

The old Irish writer on the Passion, after giving the exclamation of our Divine Lord on the Cross, represents the Jews as saying in the language of the Vulgate: "*videamus an veniat Elias liberare eum*;"—but before commenting on it, he translates it for his Irish reader: "Let us see if *Eli* will come to free him."<sup>3</sup> Here *Elias* is translated by the Irish *Elii*.

To all the instances adduced I venture to add another as a proof not so much of the Irish point in question, as of the devotion to the prophet *Elias*, and particularly, to the Immaculate Virgin and St. Patrick. An ancient Irish writer after having described the dress and attitude in which our Redeemer used address the Jewish people, with the book of *Ezechias* in his hand, proceeds to sketch the Virgin Mother:—"Her dress was of purple and linen generally, and she held the book of *Ezechias* in her hand, from which she recited her prayers and used thus pray: 'I pray to the Father through the Son: I pray to the Holy Ghost, I invoke the seven Patriarchs; I invoke all the Apostles, I invoke the holy Angels, I invoke John the Baptist, I invoke the new Church, I invoke Enoc

<sup>1</sup> *Leabhar Breac*, p. 106.

<sup>2</sup> *Ibid.* p. 131, cols. a, b.

<sup>3</sup> *Ibid.*, p. 167, col. a.

and Elias,<sup>1</sup> I invoke the perfect Prophets, I invoke the chosen Martyrs, I invoke that great *Patrick*, I invoke St. Ciricius, I invoke the Saviour of the world, I pray to my Redeemer that he would deign to save my soul at its departure from my body. I owe you my heart from the innermost: do not leave my soul, the worst, in hell; but may it be with you for ever in joy that I may hear the voice of Angels praising God.' These were the words which Mary constantly repeated with the book of Ezechias in her hand."<sup>2</sup>

This curious passage is important in more respects than one. While it sets at rest the assertion of Dr. Todd, that Elias '*was never invoked as a Saint*,' old as it is it points to the still older tradition as to the invocation of Saints being co-eval with Christianity. It inculcates in a most striking manner devotion to our glorious apostle, St. Patrick. For while the Irish writer dwelt in rapt meditation on the merits of St. Patrick and felt dazzled at the bright aureola that encircled him, he allowed himself under the play of a fine imagination to picture the Virgin Mother as catching the spirit of the great prophet whose roll she kept in her hands. He represents her as peering into the womb of the future, and singling out from among millions of Saints our own great National apostle, and offering his virtues and services as not unworthy the acceptance of her Divine Son. Devotion to and confidence in the great Saint appear through Irish writings thus strikingly acceptable to the Immaculate Virgin herself.

And right well did St. Patrick reciprocate devotion of a higher kind to the Virgin, and bequeath it to his children. The usual manner of speaking of our Redeemer was as "the Son of the Virgin." Devotion to her was not confined to the mere hours of prayer but was bound up with the ordinary actions of life: and hence from time immemorial no form of re-salutation, even between utter strangers, other than "Mary and Patrick to (bless) you," has been known in the Irish language, which thus indissolubly binds us in devotion to both of them. *Esto perpetua!* SYLVESTER MALONE.

<sup>1</sup> This part of the prayer is in Latin.

<sup>2</sup> *Lebor Ezecias inallaim. Ibid.* p. 148, col. b.

## MOYTURE OF THE FOMORIANS.

**M**OYTURE, the Plain of the Towers, skirting the northern shore of Lough Arrow in Sligo County, is one of a thousand similar places in Ireland on which the genius of the late Eugene O'Curry has shed a flood of light. True, the antiquarian who trod its surface at any time, and beheld the number of pillar-stones and giants' graves scattered plentifully around, must have come to the conclusion that a tough fight was once fought here, and that every mound beneath his feet marked "a soldier's sepulchre." Still even that prince of topographers, John O'Donovan, confounded the two battles of Moythurè, the one fought near Cong, and the other on the shore of Lough Arrow in Sligo.

Should the tourist *en route* for the Western Killarney—Lough Gill—break his journey for a little at the town of Boyle, he will be well repaid for his trouble. The ruins of the Cistercian Abbey, and the ford and burial-ground of Assylin, with a hundred points around Lough Key, will afford him rare *morceaux* for his sketch-book. Then about an hour's drive over as appetizing a county as any in Ireland will land him on Moyturè the celebrated Plain of the Towers. Lough Arrow, like liquid silver, reposes at his feet, studded with numerous islands and fringed with a belt of beautiful planting. Yonder across the lake, nestling at the base of the Curlew Mountains, lies Hollybrook, the residence of Colonel Ffolliott and the scene of Carleton's popular novel Willy Reilly. Tradition, corroborated in this instance by the ballad inserted by Carleton in his preface, makes a certain Miss Ffolliott the celebrated "Colleen Bawn," while Willy Reilly, the Romeo of the episode, gets "a local habitation" on the north-western shore of the Lake. Almost within stone-throw lies the ruined castle of MacDonogh with the ruins of the pretty Dominican abbey nestling within its shelter. Quite near the chapel of Highwood some 'curious giants' graves and remains of stone circles are to be seen. Some of the graves measure from headstone to foot fully nine feet, proving that if the fallen warriors were buried in the same



manner as our dead, they must indeed, as M'Gee states, have been

“Taller than Roman spears.”

There is a wonderful rocking stone, weighing perhaps about twenty tons, and yet a small boy seated on the top will make it vibrate. These are “signs and wonders,” visible to the most superficial observer, but the lamented Eugene O'Curry has peopled the Plain of Towers with hosts of contending warriors; so under his guidance we shall go back fully two thousand years and view the deadly onset.

One of the Bardic Tales of “undoubted antiquity and authenticity,” as O'Curry states, gives us an account of how the Firbolg and Danaan warriors contended in two terrific battles for the mastership of the Isle of Destiny. The first battle was fought near Cong, and is known as the Southern Moyturè. It lasted during four days, and the Firbolg King, who fled from the field with a hundred warriors, was overtaken and slain on the Beltra Strand near Ballysodare. The cairn raised above his remains was considered one of the “*Mirabilia Hiberniae*,” and existed down to 1858.

Some of the fugitive Firbolgs appealed to their brethren in Scandinavia and the Hebrides, and returned to the Green Isle so reinforced, that their ships we are told “formed an unbroken bridge from the Hebrides to the north-west coast of Erin.” After landing they marched to a plain in the present barony of Tireril, in the county of Sligo—a spot surrounded by high hills, rocks, and narrow defiles—and having pitched their camp awaited the Danaan attack. Nuad, King of the Danaans, had his shield-arm cut off at the battle of Southern Moyturè, but a cunning artificer having made a silver arm for the monarch, he was again at the head of his troops. The battle was fought on the 31st of October, and was most obstinately contested. The chief physician of the Tuatha-de-Danaans had a healing bath or fountain prepared, in which he had mixed the essences of most of the healing herbs and plants of Erin. Into this he plunged the wounded Danaan warrior, and as in the case of Conor Mac Nessa—

“Built him for battle once more.”

The silver-handed Nuad fell in the conflict, but the superior

skill and science of the Danaans again turned the day in their favour. The routed Firbolgs retreated to their ships or retired into remote islands on the western coast, where they erected those wonderful forts and earthworks, such as Dun Conor and Dun Aengus, to keep their conquerors at bay. It would be interesting to know what became of Nuad's silver hand. Tradition points to a large green mound on the western extremity of the plain as his last resting place. Like the tomb of Achilles it is now

“ A lone and nameless barrow,”

around which the cattle graze and the winds whistle and wrestle at pleasure.

Some of the tombs in Moyturè have been opened and gold ornaments, at least in one instance, discovered. Cremation seems to have been the popular method of disposing of the dead at the date of the battle of Moyturè, for the human bones discovered were all calcined, the skull reposing on the top. It would be a curious confirmation of the Bardic tale if in the grave of Nuad some silver substitute for a hand or arm should be discovered. There seems to be no spring at present which could have been the “healing bath” alluded to. Some are of opinion that the Firbolg warriors in retreating to their ships at Ballysodare and Sligo, made a last desperate stand at Carramore in Culirra. O'Curry admits that the manuscript is imperfect at the end, and perhaps it may be taken as some confirmation of the theory above-mentioned, that there is a well in Carramore called Tubber-na-veen, or the well of the warriors.

Old Sam Johnson, it seems, felt a thrill of delight shooting through his unwieldy frame when he found himself among the ruins of Iona. One of the most graceful masters of English, Washington Irving, tells us in his own charming style what charms antiquity had for him. “I longed to wander over the scenes of renowned achievement, to tread as it were in the footsteps of antiquity, to loiter about the ruined castle, to meditate on the falling tower, to escape in short from the commonplace realities of the present, and lose myself among the shadowy grandeurs of the past.”

Standing on the plain of Moytura, which by the way has never lost its old name, it is not difficult to lose oneself among the shadowy past. Almost without an effort the mind wanders back to the time when the angelus bell from Ballindoon sent its hallowed tones across the lake; when, on the opposite slopes of Doonaveragh, Hugh Roe O'Donnell sent the English scampering before him; nay, even to that distant date reaching almost to the "twilight of fable," when, as Darcy McGee sings,

Long, long ago, beyond the misty space,  
 Of twice a thousand years,  
 In Erin old there dwelt a mighty race,  
 Taller than Roman spears;  
 Like oaks and towers they had a giant grace,  
 Were fleet as deers,  
 With winds and waves they made their biding place,  
 Those Western Shepherd Seers.

T. CONNELLAN, C.C.

## THE IRISH IN BELGIUM.—VI.

THE TRIBES AT LOUVAIN: FRANCIS MARTIN, S.T.D.

"Galvia, Polo Niloque bis aequas, Roma Connachtæ;  
 Bis septem illustres, has colit illa tribus."—OLD LEGEND.<sup>1</sup>

THE History of Galway, the *Citie of the Tribes*, has been written by the learned Hardiman, but the History of the Tribes has not been written. This paper is not intended in any way to supply the want, as it merely deals, by way of introduction, with some of the tribal names to be found in the "Fasti Academici of Louvain." To those not intimately acquainted with the history of Galway, a word may be necessary as to the Fourteen Tribes; for their names are of frequent occurrence, not only in the annals of Louvain and

<sup>1</sup> "Rome boasts sev'n hills, the Nile its seven-fold stream,  
 Around the pole sev'n radiant planets gleam;  
 Galway, Conatian Rome, twice equals these;  
 She boasts twice sev'n illustrious families."

HARDIMAN'S VERSION.



the Netherlands, but also in those of France, Germany, Spain, the American Republics, and the West Indian settlements. Hardiman gives the origin, arms, and motto of each tribe. The names were—

|        |         |         |
|--------|---------|---------|
| Athy   | Deane   | Lynch   |
| Blake  | Ffont   | Martin  |
| Bodkin | Ffrench | Morris  |
| Browne | Joyce   | Skerret |
| D'Arcy | Kirwan  |         |

The stranger visiting Galway to-day will find but few of the tribal mansions, and will not meet with very many bearing tribal names. The tribes and their grandeur, like the Wardenship with its prerogatives, are “as the remembrance of a guest of one day that passeth by” (*Wisdom* v. 15.) The causes that effected their decay were those which sent them as merchants to Lisbon, Nantes, Bordeaux, the Netherlands, and the Indies; as soldiers in every army of Europe; and as alumni to the halls of every University, from Salamanca to Louvain. Besides the evidence supplied in various printed works, there is abundance to be found in the valuable Archives of the Diocese of Galway, as well as in the private papers still preserved in many of the tribal families.

In 1652 Colonel Peter Stubbers, as Governor, began the expulsion of the old families; and the work was completed in 1654, when, by virtue of a Special Act, the Corporation was abolished, and it was ordered that none but English and Protestants should hold office in the town. Then began the great exodus, and from this date the tribal names grow frequent in the registers of the foreign universities, convents, and colleges. The establishment of the Galway merchants on the Continent, and their social and business relations with Galway, would form a volume. The records of the exiled priests occupy a great portion of O’Heyne and many pages of De Burgo.

Anno 1675. Franciscus Martin, *Galviensis*. This entry occurs in the *Fasti* recording Martin’s promotion in the Faculty of Arts. He was entered in the *Paedagogium Lillii*, and got honourable mention, which is expressed in the

technical language of the University, as "in 2<sup>da</sup> Linea 3<sup>tius</sup> promotus e paed: Lili."¹

Francis Martin (also Martyn) was born at Galway in 1652. His tribe was of early origin in the Citie, and at one time was well known in connection with the Martins of Dangan and Ballynahinch, who were the Princes of Connemara. The tribe is represented at present by county families of Galway and Mayo. The Martins of Tullyra Castle, Ardrahan, County Galway, were allowed by Act of Parliament (the Act of Explanation, 8 Anne, c. 3) to retain their estates, and to profess at the same time the Catholic religion. The motto of the tribe is: *Auxilium Meum a Domino*. As to the arms and crest, the following is the heraldic description:—"Arms: Azure, a Calvary cross, on five degrees argent, between the sun in splendour, on the dexter limb, and the moon in crescent, on the sinister or. Crest: An etoile wavy, of six points or."

As to the subject of the memoir, he held in 1682 the office of Lector of Theology in the Convent of St. Martin, of the Augustinian Order at Louvain. In the year 1683 he took his chair as Professor of Greek in the *Collège des Trois Langues*. In the year 1688, on the 12th October, he was, as well as Marcellis, declared a Doctor of Theology. In 1696 he was appointed Regius Professor of Sacred Scripture, and installed as a Canon of St. Peter's Collegiate Church at Louvain (1<sup>ae</sup> Foundationis.) For a short time he taught as Professor in the Archiepiscopal Seminary at Malines, and shortly afterwards was appointed Vice-President of the *Collège du S. Esprit*, which office he held for many years.

He was also elected into the Body of Eight, who formed the Regents of the Faculty of Theology. He gained a well-merited reputation for scriptural and classical knowledge; and even his enemies admit that he was endowed with quick intellect and a stupendous memory; as to his judgment, they are silent: "In sacris litteris et linguis sacris versatissimus; ingenio prompto acritissimoque nec non memoria stupendâ donatus erat (de judicio nihil dicitur). Plurima eleganti,

¹ This phraseology is explained in I. E. RECORD, current volume, p. 439.

quâ pollebat stylo, opuscula edidit.”<sup>1</sup> Thus, his talents and eloquence are praised; but his life, and one of his works, the *Motivum Juris*, prove that he inherited the defects as well as the virtues of his tribe. He was litigious.<sup>2</sup> It would not be interesting to inquire into the origin, progress, and conclusion of his legal troubles. He alludes to them in the preface to the *Scutum Fidei*: “Ego molestâ lite pulsatus, otio refellendae isti Concioni necessario usque ad finem mensis Februarii praesentis (1713) anni carebam.” The *Motivum Juris* was written against his opponents; and it dealt with them in no delicate fashion. He acted up to a dictum contained in the epilogue of another of his works: “Scapham semper licet appellare Scapham.” In alluding to his *Motivum Juris*, Bax makes the following statement: “Multa etiam atra bile conscripta titulo *Motivum Juris* adversus academicos quosdam, eaque Romae per S. Congregationem Indicis damnata.” His most important work, the *Scutum Fidei*, is dedicated to a former pupil of his at the University, the then Bishop of Bruges, Doctor Henry Joseph van Sustern. In the dedication, Dr. Martin does not forget to introduce a few passages which tell heavily against his adversaries. He also thanks the Bishop for his protection: “De me ipso, quem semel iterumque de laqueo venantium eripuisti, et a potentibus adversariis impetum gloriose vindicasti, nihil modo dicam.” As the *Scutum* was extensively read in its day, the reader may be interested by the following notice of it. There are no less than four copies of it preserved in the Diocesan Library in Galway. The title is, “Scutum Fidei contra Haereses Hodiernas; seu Tillotsonianae Concionis sub Titulo: Strena Opportuna contra Papismum, Refutatio; Auctore Eximio Domino, ac Magistro Nostro Francisco Martin, Ibero-Galviensi, Presbytero,

<sup>1</sup> Historia Universit. Lov. Sacr. Theol. Doct. II. 1586-1797, pp. 402-3. In MS. Bibloth. royale, Brussels.

<sup>2</sup> Besides the noble qualities expressed in the mottoes, the Tribes had lesser characteristics, which were as follows:—

|                   |                  |                    |
|-------------------|------------------|--------------------|
| ATHY—Suspicious.  | FFONT—Barren.    | LYNCH—Proud.       |
| BLAKE—Positive.   | FFRENCH—Prating. | MORRIS—Plausible.  |
| BODKIN—Dangerous. | JOYCE—Merry.     | MARTIN—Litigious.  |
| BROWNE—Brave.     | KIRWAN—Stingy.   | SKERRET—Obstinate. |
| D'ARCY—Stout.     |                  |                    |



Sacrae Theologiae Doctore Regente, et Regio Professore, ac Linguae Graecae Interprete in Academia Lovaniensi. Lovanii, 1714."

To appreciate Dr. Martin's work, we must consider the occasion which called it from his pen, and the ruthless spirit shown towards the Catholics in England and Ireland at that time. The Penal Laws were being passed by the Parliaments the Protestant pulpit was daily calling for further persecution of the Papists; and the newly-enriched transplanters and conformists feared that the homeless, beggared, and outlawed Catholics might gain strength and reclaim their homes and lands. Martin, who hoped by his work to convert as well as to confute his opponents, appeals to his co-religionists in England and Ireland to abandon their claims to their forfeited property, hoping to conciliate the heretical possessors. But they were beyond conciliation, as the Statute Law of the Realm, and the blood-stained history of the Catholics testify. Martin wrote:—

"Interea, ne metu restitutionis a Catholicâ fide suscipiendâ retrahantur, ego quidem optarim, ut Catholici bona omnia sibi per illos erepta eis condonarent; et Summus Pontifex Ecclesiastica bona, quae illi possident, ipsis fruenda relinqueret; donec illi ipsi conversi vel eorum liberi Ecclesiam rursus largis muneribus ditarent."<sup>1</sup>

John Tillotson, Archbishop of Canterbury, preached before the Court of Charles II., in London. His sermon was a strenuous appeal against Popery; which, as we have seen, meant an appeal to the fears and prejudices of the newly-enriched, and to the hopes and passions of those who expected to lay hold of something yet untouched. The sermon was printed and circulated about the year 1710; and in the summer of 1712, many Catholics sent copies of it to Dr. Martin asking him to refute it, or have it done. But, as he tells us in the preface, legal affairs, ill-health, the offices of his Canonry, and his duties as a professor, hindered him from acceding to the request. However, at the beginning of 1713, a messenger brought him word that the English bishops had lately given orders to the clergy of their dioceses to redouble their attacks on the Catholics—"in solos Catholicos, velut

<sup>1</sup> *Scutum*, p. 221.

jam unice timendos." He immediately compiled his reply, and submitted it for approbation to De Quareux, the Apostolic and Royal Censor.

The work was written in Latin, but it is stated in the preface that it would be translated into, and published in French, Flemish, English and Irish, and that certain other arrangements of type and matter would be followed in all future editions. But, as far as the writer can learn, the promises were not fulfilled; however, the edition of 1714 was largely circulated. The work was written in, and dated from, the *Collège du S. Esprit*, of which Martin was vice-president. "Lovanii e Majori Sancti Spiritus Collegio, die 16 mensis Junii, Anni, 1713."

The plan of the *Scutum* is as follows:—It divides Tillotson's Sermon into Chapters and these it sub-divides into Periods. The Doctrines attacked were the Invocation of Saints; the Infallibility of the Pope; the Devotion to the Blessed Virgin; and the Liturgy of the Church. One extract is presented to the reader from Cap. xxxiv., Reflexio xiv., super Period. xiv. :—

"Jam restat diluenda accusatio, quam ille movet §. 6. de *decem Ave Maria* pro uno *Pater Noster* in *Rosariis* Beatae Virginis. Sed observare deberent Calvinistae, quod in singulis *Ave Maria* laudetur Christus: nec aliunde laudetur Deipara Virgo, quam propter benedictum Fructum ventris ejus. Quod autem decies imploremus B. Virginis intercessionem, non idcirco facimus, quod eam Deo praeferamus; sed quod indignitatis nostrae consciis, ejus intercessionem vehementissime desideremus."

Besides many pamphlets in connection with the Irish Colleges, which chance has preserved in the Archives at Brussels, he wrote the following works:—

1°. "Refutatio justificationis editae pro defendenda doctrina Henrici Denys, S. T. L. ac nuper professoris in seminario Leodiensi." Lovanii, 1700. In 4<sup>to</sup>.

2°. "Statera Quaestionis: an ad fidem pertineat sanctis in coelo notas esse mortalium preces?" Lovanii, 1710. In 8<sup>vo</sup>.

He was for many years Archiepiscopal examiner in the archdiocese, and also Censor of Books. Whatever were his virtues or defects in his public life, it is certain that many an exiled countryman was befriended by him. His ample

revenues were devoted to the poor, and often he gave away clothing and other necessities which he himself required. We have these facts recorded in the MSS. at Brussels.

The closing years of his life were spent in the Collegio Buslidiano, where his career as professor began. He suffered much from the calculus, and in order to obtain relief went to the Hospital of St. John at Bruges,<sup>1</sup> where he underwent a difficult operation, but his strength gave way, and he died on the fourth day following, which was the Feast of his Patron, St. Francis. He was buried in the chapel of the hospital with this inscription:—

HIC JACET  
ADMODUM REVERENDUS AC EXIMIUS DOMINUS  
FRANCISCUS MARTIN.  
GALVIENSIS HIBERNUS.  
S. THEOLOGIAE, DUM VIVERET, DOCTOR ET PROFESSOR REGENS  
STRICTAE FACULTATIS LOVANIENSIS.  
INSIGNIS ECCLESIAE COLLEGIATAE S. PETRI LOVANI CANONICUS,  
SACRAE SCRIPTURAE ET LINGUAE GRAECAE PROFESSOR PUBLICUS,  
ERAT IN LATINIS ET GRAECIS VERSATISSIMUS ET DOCTISSIMUS,  
AMPLOS QUOS HABUIT PROVENTUS ANNOS  
DISTRIBUIT INTER PAUPERES CHRISTI  
NIHIL SIBI RESERVANS.  
AETATIS SUAE ANNO LXX.  
OBIIT 4 OCTOBRIIS MDCCXXII.

But his adversaries were unrelenting although the grave had closed over him, so they wrote and circulated what to their minds ought to be his epitaph:—

EX GRATIA SPECIALI  
MORTUUS EST IN HOSPITALI  
DOCTOR F. MARTIN.  
4 OCTOBRIIS, 1722  
EXPECTANS JUDICIUM.  
R.I.P.

JOSEPH P. SPELMAN.

<sup>1</sup> A member of the Lynch tribe is buried in the Church of Notre Dame at Bruges with this epitaph:—

“Jacobus Lynch armiger Henrici Lynch armigeri filius, Stirpe antiqua ac Fidei Catholicae semper annexa oppidi cui nomen Galway in Hibernia ortus.

\* \* \* \* \*

Obiit, MDCLXXXIII. aet. 78. Ponitur hic marmor Per viduam ejus Anastasiam Joyes, Jaspari Joyes Armigeri Filiam, ejusdem oppidi civis.

R.I.P.



## THEOLOGICAL QUESTIONS.

“A parish priest, from delicacy or other cause, resigns the administration of his parish. An administrator is appointed by the bishop.

1. Is the administrator's jurisdiction *ordinary*? 2. Can he delegate his authority to assist at marriages? 3. Can a parish priest or an administrator delegate authority to assist at marriages for a definite or an indefinite period of time? *E.g.* starting on his holidays for a month, he says to the curate: “Please assist at any marriages occurring in the parish in my absence.” Or he says to his three curates who are present: “I authorise each of you to assist at all marriages occurring in your respective districts.”

## I.

The administrator's jurisdiction is not ordinary. He does not hold it *jure proprio* in virtue of *office* or dignity. Neither law nor custom has determined that the position of administrator should confer on the holder a right to exercise jurisdiction over subjects *munere proprio*. It is only as the viceregent of another that he acts. His jurisdiction, therefore, is *delegated* and not *ordinary*.

To this conclusion, however, there may be one exception. It is a disputed point among canonists whether the jurisdiction of a vicar or administrator, sent in accordance with the provisions of the Council of Trent (sess. 24, cap. 18) to a *vacant* parish pending the appointment of a new parish priest, is *ordinary*, *quasi-ordinary*, or *delegated*. In 1884 the Sacred Congregation considered this question, in conjunction with another, as to whether, in case his jurisdiction was pronounced to be *delegated*, a vicar appointed in virtue of the said ordinance, might, notwithstanding such a decision, delegate another priest *ad omnia officia*. The Sacred Congregation deferred its answer from 9th May to 12th September, and seems to have pronounced on the second question alone. It stood in these words—“An Oeconomus curatus, vacante parochia, ab episcopo constitutus in vim dispositionis concilii

Tridentini, (sess. 24, cap.18), possit alium sacerdotem delegare ad omnia officia, vel ad aliquos tantum actus ? ”

The reply was—“Affirmative ad primam partem nisi obstet voluntas ordinarii.” Hence such an administrator may delegate *ad omnia* unless he be positively restricted by his Ordinary. In short, by whatever name we designate his jurisdiction, he enjoys the delegating power of a parish priest, subject to the condition just mentioned. But our correspondent, we are certain, has an administrator of a totally different class before his mind ; for he not only does not say that the person was appointed in compliance with the Tridentine Decree, but he expressly states that he was sent to a parish whose *administration* had been resigned. It need scarcely be said that giving up the administration falls short of resigning the *title* to a parish.

## II.

An administrator can delegate his authority to assist at marriages, but not the whole of it. Being a “*delegatus ad universitatem causarum*” he enjoys the right of sub-delegating for particular cases. That is, he may give another priest *licentia* to assist at marriages for a case or two at a time, while retaining the general right exclusively in his own hands.

## III.

As regards our correspondent's third question, a wide difference exists between the power of parish priests on the one hand and of administrators on the other. There is nothing to prevent the former from validly giving general permission to their curates to assist at marriages. As their authority is ordinary, it may be delegated by them either for a time or indefinitely. Moreover, in some parts of Ireland, each curate has, as a matter of course, permission from the bishop to assist at all marriages of parishioners without any dependence on the parish priest *quoad validitatem*.

Administrators, on the other hand, while in no way limited as to the individual priests they may sub-delegate, cannot depute in a permanent way or for a period of time. They cannot, therefore, commission others to act for them in the words

quoted by our correspondent, unless the superior with whose authority they are vested gives them this special right. Obviously, however, it is as much within the competence of a Prelate to confer the larger power as to assign the usual commission *ad universitatem causarum*.

P. O'D.

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## LITURGICAL QUESTIONS.

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THE CALENDAR OF SAINTS FOR THE IRISH CHURCH AS IT IS NOW ARRANGED, AND THE *ORDO DIVINI OFFICII*.

WE present in this number the Calendar of Saints for the months of March and April. These in some respects have a very close connection together, owing to the Lenten and Easter offices most frequently happening to be celebrated in this period. The transferred feasts of the month of February will all have been settled on the vacant days of February and on the first of March, so that by the second day of March we start unburdened by any computations on their account.

As regards the translation of feasts and their being assigned to other vacant days it will be useful to recall to mind, that the feasts in the Calendar are either of *simple*, *semi-double*, *double* (sub-divided into *duplex minus*, *duplex major*), *double of the second class*, or *double of the first class*.

The feasts which are transferable are doubles of the 1st and 2nd class, doubles major and the feasts of doctors only of the double minor rite. Feasts of the double, semi-double or simple rite are not transferred.

Of them a commemoration is made, or else they are omitted on the occurrence of feasts or Sundays of a higher class. The days which can be considered vacant days and to which feasts may be transferred and their office recited, are called *dies non impeditae*. It may be stated that the *dies impeditae quoad translationem festorum* are the days on which a double or semi-double feast, an octave day or a Sunday fall. "*Dies non impeditae pro translatione festorum sunt in quibus*



fit de feria, simplici, et de die infra octavam." This may be considered for the present fairly exhaustive. The other cases of *dies non impeditae* will occur now and again, but may be easily ascertained. Thus in the month of April, 1887 all feasts which occur between Palm Sunday (3rd April), and Low Sunday (17th April), both days inclusive, and which are transferable are to be transferred, and consequently these days are to be considered *dies impeditae* for the assignment of feasts. The rubric of the Breviary says "ab hac die (Dom. Palmarum) usque ad Octavam Paschae si occurrat aliquod Festum IX. Lectionum quod transferri valeat transfertur post Octavam."

| Litt.<br>Dom. | Dies<br>mensis | MARTIUS   |
|---------------|----------------|---|
| d             | 1              | De ea   |
| e             | 2              | De ea   |
| f             | 3              | De ea   |
| g             | 4              | Casimiri, Conf., semid., Com. Lucii, P. et M.   |
| A             | 5              | Kyrani, E. C., dupl. maj.<br>In D. Ossorien., Kyrani, E. C., Patroni, dupl., 1 cl. (sine Oct.)  |
| b             | 6              | De ea   |
| c             | 7              | Thomæ de Aquino, Conf., Doct. et Cathol. Schol. Patroni,<br>dupl. Com. SS. Perpetuæ, etc., MM.  |
| d             | 8              | Cataldi, E. C., dupl.<br>In D. Limericen., Senani, E. C., dupl.                                 |
| e             | 9              | Franciscæ Romanæ, vid., dupl.   |
| f             | 10             | Quadragesima Martyrum, semid.   |
| g             | 11             | Joannis de Deo, Conf., dupl. (8 Mar.)   |
| A             | 12             | Gregorii, Papæ et Doct., dupl.  |
| b             | 13             | Senani, E. C., dupl. (8 Mar.)<br>In D. Limericen., Cataldi, E. C., dupl. (8 Mar.)               |
| c             | 14             | De ea   |
| d             | 15             | De ea   |
| e             | 16             | De ea   |
| f             | 17             | PATRITII, Epis. et Conf., Hiberniæ Patroni, dupl. 1 cl.   |
| g             | 18             | Gabrielis Archangeli, d. maj.   |
| A             | 19             | JOSEPH, Conf., Catholicæ Ecc. Patroni, d. 1 cl.   |
| b             | 20             | Cuthberti, E. C., dupl.   |
| c             | 21             | Benedicti, Abb., duplex majus   |
| d             | 22             | Frigidiani, E. C., dupl. maj.   |
| e             | 23             | Cyrilli, Hierosol. Ep. et Doct., dupl. (18 Mar.)  |
| f             | 24             | Macarteni, E. C., dupl. maj.<br>In D. Clogher. Macarteni, E. C., Patroni, dupl. 1 cl. sine Oct. |
| g             | 25             | ANNUNTIATIO B.V.M., dupl. 2 cl.   |
| A             | 26             | De ea   |
| b             | 27             | Ruperti, E. C., dupl.   |
| c             | 28             | De ea   |
| d             | 29             | De ea   |
| e             | 30             | De ea   |
| f             | 31             | De ea   |

| Litt.<br>Dom. | Dies<br>mensis | APRILIS  |
|---------------|----------------|--|
| g             | 1              | De ea  |
| A             | 2              | Francisci de Paula, Conf., dupl.   |
| b             | 3              | De ea  |
| c             | 4              | Isidori, Ep. et Doct., dupl.   |
| d             | 5              | Vincentii Ferrerii, Conf., dupl.   |
| e             | 6              | Celestini, Papæ, Conf., dupl. maj.   |
| f             | 7              | Celsi, Epis., Conf., dupl.   |
| g             | 8              | De ea  |
| A             | 9              | De ea  |
| b             | 10             | De ea  |
| c             | 11             | Leonis I., Papæ et Doct., dupl.  |
| d             | 12             | De ea  |
| e             | 13             | Hermenegildi, Mart., semid.  |
| f             | 14             | Justini, Mart., dupl., Com. SS. Tiburtii, etc., MM.  |
| g             | 15             | De ea  |
| A             | 16             | Benedicti Josephi Labre, Conf., dupl.  |
| b             | 17             | Aniceti, Papæ et Mart.   |
| c             | 18             | Laseriani, E. C., dupl. maj.<br>In D. Leighlin. Laseriani, E. C., Patroni, d., 1 cl., cum Oct.           |
| d             | 19             | De ea<br>In D. Leighlin. de Oct.   |
| e             | 20             | De ea<br>In D. Leighlin. de Oct.   |
| f             | 21             | Anselmi, Epis. et Doct., dupl.<br>In D. Leighlin., Com. Oct. (et fit Com. de Oct. usque ad 25 inclusive) |
| g             | 22             | Soteris et Caii, MM., semid.   |
| A             | 23             | Georgii, M., semid.  |
| b             | 24             | Fidelis a Sigmaringa, Mart., dupl.   |
| c             | 25             | Marci, Evangel., duplex, 2 cl. (Litanis)<br>In D. Leighlin., Com. Octavæ diei                            |
| d             | 26             | B.V.M. de Bono Consilio, dupl. maj.  |
| e             | 27             | Asici, E. C., dupl. maj.<br>In D. Elphin., Asici, E. C., Patroni, d. 1 cl. cum Oct.*                     |
| f             | 28             | Pauli a Cruce, Conf., dupl., Com. Vitalis, M.<br>In D. Elphin., Com. Oct.                                |
| g             | 29             | Petri, Mart., dupl.<br>In D. Elphin. Com. Oct.   |
| A             | 30             | Catharinæ Senensis, Virg., dupl.<br>In D. Elphin., Com. Oct.   |

The movable feasts whose insertion may cause some changes during the months of March and April, are :—

4 Mar., fer. 6ta, post Dom. I. Quadrages. De Spinea Corona, D.N.J.C., duplex majus.

6 Mar., Dom. II. Quadragesimæ, 2 cl. semid.

11 Mar., fer. 6ta, Dom. II. Quadrag. De Lanceis, &c., D.N.J.C. dupl. maj.

13 Mar., Dom. III. Quadragesimæ, 2 cl. semid.

18 Mar., fer. 6ta, post Dom. III. Quadrag. de Quinque Vulneribus D.N.J.C., dupl. maj.

20 Mar., Dom. IV. Quadragesimæ, 2 cl. semid.

25 Mar., fer. 6ta, post Dom IV. Quadrages. De Pretiosissimo Sanguine D.N.J.C., dupl. maj.

27 Mar., Dominica Passionis, 1 cl., semid.

1 April, fer. 6ta, post Dom. Passionis, Septem Dolorum, B.V.M. duplex majus.

3 April, Dominica Palmarum, 1 cl. semid.

*Tota hac hebdomada fit de Tempore.*

10 „ Dom. Paschae, dupl. 1 cl., cum oct.

*Tota hac hebdomada officium fit de Temp. Pasch.*

17 „ Dominica in Albis, dupl. 1 cl.

24 „ Dominica II. post Pascha semid.

These feasts thus influence the Calendar.

On the 4th of March the office is of the Passion, and a commemoration is made of the occurring feast of St. Casimir, of the holy martyr and the feria.

On the 6th of March the office is de Dominica II. Quadragesimæ semid.

On the 11th of March the office is of the occurring saint in the Calendar, Joannes de Deo, and the office of the Passion is transferred to the first vacant day, the 14th.

On the 13th the office is of the Sunday, and commemoration is made of the occurring Saint Senanus for all the dioceses except the diocese of Limerick where St. Cataldus is commemorated.

On the 18th of March the office is of the Archangel Gabriel and the feast of the Passion is removed to the 26th, the first day vacant.

On the 20th the office is of the Dom. IV. Quadragesimæ and a commemoration is made of St. Cuthbert.

The Feast of the Annunciation holds its own place on the 25th of March, and the Feast of the Passion which is transferred will be celebrated on the 28th.

The office for the 27th is of Passion Sunday, with a commemoration of St. Rupert.

The offices on the 29th, 30th and 31st are de feria. A votive office cannot be celebrated on these days which are feriæ temporis Passionis.

The Feast of the Seven Dolours of the B.V.M., is kept on the 1st of April, and on the 3rd the Office is of Palm Sunday.

As Feasts of a double class cannot be celebrated during this, or the coming week, those that are transferable will be changed to other vacant days.

St. Isidore. Doct., dupl. is transferred from the 4th April;



so also is St. Celestine, Pope, duplex majus, from the 6th. Easter Sunday is celebrated on the 10th of April, and we find that the feast of Leo, Pope and Doctor, is transferred from the 11th. The office of Dom. in Albis is recited on the 17th. On the 19th and 20th of April place is found for two of the three transferred feasts. St. Celestine on account of the higher rite gets the preference, and then St. Isidore.

On the 24th the Office is of the occurring Saint Fidelis with a commemoration of the Sunday.

There is one transferred Feast, St. Leo, which must be carried on somewhat further before any vacancy occurs.

There are some Feasts of double and semi-double rite occurring during the weeks from Palm Sunday to Low Sunday. The rubrics say of these, *de iis fit commemoratio praeterquam tribus diebus pascha praecedentibus et duobus consequentibus.*

PETER J. MCPHILPIN. C.C.

P.S.—On the 13th February there is no commemoration of the holy Martyr in the office of Sexagesima.

[We hope to resume our Answers to Liturgical Questions in the next volume. We owe an apology to our numerous Correspondents whose questions we have been obliged to leave unnoticed in recent numbers.—ED. I. E. R.]

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## THE CHURCH ABROAD.

“IL DILUVIO,” is the title of a book written by Signor Alberto Cetta, and recently published by the firm of the Brothers Speirani, at Turin. It treats, in the first chapter, the question of the universality of the Deluge. This subject has been the cause of a good deal of discussion within the past twelve months. Three principal systems are maintained regarding it.

1. That the great deluge of the days of Noah covered the whole earth, and submerged even the tops of the highest mountains, so that not a single point on the face of the globe remained over water.

2. That a partial deluge, covering only the portion of the world inhabited by man, harmonizes better with the *data* of geology, and the existence of various races and species of animals in America and Africa, and other countries separated by seas and mountains from Asia, and is not in opposition to the sense of the words of Genesis.

3. That the Flood did not extend even over the part of the world inhabited by man; but only over that portion occupied by the descendants of Seth. That these alone were destroyed, and that the rest of the human race did not perish.

The supporters of the first system rely on the universality of the traditions among nations bearing testimony to the existence of a great cataclysm similar to that of which we have the account in the Book of Genesis. They establish three great cycles of these traditions.

The first embraces Chaldea, Phenicia, Syria, and the countries of Western Asia, generally. In the literature, mythology, and monuments of these countries, universal testimony is borne to the existence of a deluge such as that of Noah; and to this cycle are also attached the deluges of Ogyges and of Deucalion. The second cycle comprises the traditions of the Hindoos, the Persians, and the Chinese. When Brahma announced to Manou the approaching inundation, he ordered him to build a ship, and to fill it with every kind of seed. Manou obeyed, and was saved from the waters. His vessel landed on the top of the Himalaya mountains, and he became the father of the whole human race. (Vid. "*Die Sündfluth*," by Bopp.) The Chinese relate that Fah-he, the founder of their civilisation, was saved from the Flood, with his wife, his three sons and three daughters.

The third cycle concerns the traditions of America. Schoolcraft, in his "*Notes on the Iroquois*," tells of a tradition among the Canadian savages that a dog announced to his master the great flood that was to come, and urged him to save himself in a boat, with all he wished to have preserved. And Humboldt, in his "*Glimpses of the Cordilleras and Monuments of America*," tells of a like tradition among the Mexicans, whose hero in the great event bears the name of Coxcox. The inhabitants of the Feegee Islands likewise believe that only two men, Bokara, a carpenter, and Bokala, his foreman, with their wives, were saved from the Flood.

All the older commentators, with the exception of a very few, held that, in consequence of these traditions, which were believed to be universal even before the discovery of America, we should interpret, in their fullest and widest sense, the words of Genesis (*ch. vii., 19, 20*):—"*Aquae praevaluerunt nimis super terram, oper-tique sunt omnes montes excelsi sub universo coelo; quindecim cubitis altior fuit aqua super montes quos operuerat.*"

The supporters of the second system, which holds that the whole human race was destroyed, except those who were saved in the Ark; but that the Flood submerged only the portion of the globe inhabited

by man, are very numerous among modern theologians, and include Fathers Pinciani, Bellyneck, Schoupe, Nicolai and Brucker, besides the Abbé Vigouroux of St. Sulpice. Pinciani, in his "*Cosmogonia Naturale comparta col Genesi*," says: "We are not unjust towards Noah and his children, no more than towards Moses, if we suppose that they were ignorant of the existence of America, Australia, and the Cape of Good Hope." Therefore, according to the rule in Hermeneutics, "*Omnis Scriptura intelligenda est ex mente auctoris vel scriptoris*," Noah and Moses evidently did not understand by the "whole earth" the globe such as it is known to us, and the consequent meaning of the words of Genesis is that the human race was destroyed, and that portion of the globe which was inhabited by man completely flooded. They allege also, in support of their system, the opinion of the learned Benedictine, Mabillon. In 1685, the works of Isaac Vossius were denounced to the Sacred Congregation of the Index for maintaining this doctrine of partial submersion. Mabillon was then at Rome, and was consulted by the Cardinals on the point in question. His answer was: "*Scripturae mos est ita loqui de parte tanquam de toto*;" and here he quotes a number of similar instances, and concludes: "*Non ergo praemissa Scripturae loca ita rigide accipienda sunt ut nihil exceptum fuerit a diluvio universali. Sola ergo controversia erit circa plus et minus. Jam vero ecclesia nihil unquam hac de re diserte definiivit.*" And the historian Massnet, who quotes the above in his "*Annales Ordinis S. Benedicti*," adds: "*secundum hanc sententiam dixerunt cardinales.*"

On the other hand, the words of St. Peter, "*In qua (arca) pauci, id est, octo animae salvae factae sunt*," seem evidently to include all other members of the human race. All the Holy Fathers have recognised in the Ark of Noah a true type of the Church, inasmuch as no one can be saved outside the Church, just as no member of the human race was rescued from the flood except the eight who were saved in the Ark.

The third system restricting the destruction to the race of Seth, was maintained by a learned Belgian geologist, Omalius d'Halloy, in his "*Discours prononcé à la classe de Science à l'académie de Belgique*," by Dr. Scholtz, Catholic Professor of Theology at the University of Wurzburg in "*Die Keilschrift Urkunden und die Genesis*," by M. Schœbel who maintained that Cain was the father of the Negro race, by Cuvier and M. de Quatrefages.

During the course of last year a book was written on the same side by the Abbé Motais, a priest of the Oratory, at Rennes.



This book which is entitled "Le Deluge Biblique devant la Foi, l'Écriture et la Science" was the cause of a lengthened discussion carried on in the *Annales de la Philosophie Chrétienne* of Paris, the *Revue des Questions Scientifiques* of Brussels and the "Muséon" of Louvain. The chief object of the Abbé Motaïs as of Schœbel and Scholtz was to account for the existence of the dark races, the Mongolians, Negroes, Caffres, &c. They also hold that according to the surest chronology Mathusalem must have been alive fourteen years after the date of the Deluge in order to have reached his specified age. The latter objection is easily set aside by the Abbé Vigouroux, and the former, he holds, can be accounted for by influences of climate alone. The Italian writer whose name we mention at the commencement substantially agrees with the Abbé Vigouroux, but he goes further and says that he believes the flood affected not alone the portions inhabited but all the other regions also, not in the sense of absolute universality, but in the restricted and more reasonable sense that every portion of the globe was affected in one shape or another. In this way the apparently universal sense of the words of Holy Scripture is preserved, and the conclusions of geology and zoology nowise contradicted. He then proceeds to refute the theory of the Rationalist Figuier that "all the particulars of the Biblical story can be explained by the Volcanic eruption which preceded the formation of Mount Ararat," and that of Beudant and Elie de Beaumont, that "the most stupendous catastrophe of historical times, the Mosaic flood, was the effect of that great upheaval of the globe, by which the chain of the Andes was formed, and the American continent emerged from beneath the water, causing a corresponding depression in the old world and the overwhelming influx of water."

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THE excellent Catholic Review of Florence the *Civiltà Cattolica* has recently devoted attention to an attack on the Jesuits made by an organ of Masonry in the same city, the *Fieramosca*. The formal accusation is that the Jesuits make the way to heaven a path of roses and very different from the way indicated by the Gospel, by their condescension to human weakness and the practical application of their doctrine of "Probabilism," or to use the summary of the *Civiltà*:—"Che i Gesuiti vogliono agevolare la strada del paradiso, toppezzandola di velluto, condiscependo alle debolezze dell' umana natura, mettendo i cuscini sotto il gomito dei peccatori, coll' attenersi

al Probabilismo." After giving a very clear and precise exposition of the true doctrine of Probabilism the Catholic writer *resumes* :—

Of two probable opinions between which the Church has issued no decision we are not obliged to follow the more severe for ourselves as for others. For ourselves we may follow it but we are not obliged. In the case of others we cannot impose it upon them, and therefore a confessor who of two probable and free opinions would seek to impose the more severe upon a penitent, and would make it a condition of absolution, would usurp an authority which was not given to him, would impose upon souls a charge which neither God nor his Church has sanctioned, would commit a grave fault and would have to answer to God for all the souls that he might keep away from salvation by his tyrannical harshness. This doctrine has been taught by the most eminent theologians, Jesuits and non-Jesuits of all times. In the year 1571, Anthony of Cordova, a Spanish Franciscan, formulated the system of "tutorism" that we should follow a probable opinion provided it be the *safer* in favour of the law as against the opposite though equally or even more probable in favour of liberty. In 1577 Bartholomew di Medina formulated the contrary doctrine: That we might with safe conscience follow the less probable opinion (provided it be solidly probable) in favour of liberty as against the more probable in favour of the law. This opinion was sustained in 1584 by Bawnez, the confessor of St. Teresa, and the Augustinian Solonio wrote in 1592, that this doctrine was taught by many distinguished theologians especially of the School of St. Thomas. Six years afterwards the Jesuit Vasquez professed the doctrine publicly. It was attributed to the Jesuits because many of their theologians maintained it. Yet several members of the Order strongly opposed it. It was attacked in 1608 by Fathers Comitillo and Ribello, and the General of the Order Firso Gonzales published a work against it in 1694.

Finally, the *Civiltà* expresses the pious wish that either the editor or the writer of the *Fieramosca* would be satisfied with a confessor following the system of "Probabilism" rather than that of "Tutorism" "nel caso piuttosto problematico che si confessano."

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THE fatal law on primary education has passed in France, and the enemies of the Church are once more triumphant. The new "loi scélérate" prescribes that a council of education shall be formed in each department, under the central control of the Minister of

Instruction, and that this council shall, within the term of five years, expel the Christian Brothers and the Nuns and all clerical teachers from the primary schools, and replace them by lay teachers professing republican opinions of the kind required by the government. This must be done without any regard for the wishes of parents or the local desires of municipal councils. The lay teachers so appointed will be exempted from military service, a privilege which shall not be granted to teachers in any but government schools. There will be no religious teaching allowed beyond the spiritualist doctrine of the existence of a supreme ruler of the universe and the precepts of the natural law. These decrees do not explicitly state that a necessary qualification for an aspirant to a post in the schools will be that he should be enrolled in a freemason's lodge, but of course, "*cela va sans dire.*" Is it not possible that before the five years are over this persecuting republic will be swept away? One would imagine that the late concessions would satisfy the sect, at least for a time, but the sect is insatiable. The "Lyceums" or intermediate government schools, though by no means remarkable for a religious spirit, were allowed the ministrations of a chaplain up to the present. Immediately after the passing of the recent law, a famous radical, M. Lepelletier, writes on this subject in the *Mot d'Ordre* (quoted by the *Univers*.) The political reactionaries, leagued with the Catholics, cry out with impotent fury against the law. This is the surest proof of its worth. Yes, we must tear away the child from the Church, the child who will be hereafter the elector, the taxpayer, the soldier. But the law on primary education are not complete. The "Lycées" are still under the corrupting shadow of the old system. The chaplain is still a powerful functionary. He must disappear." And M. Sigismond Lacroix, writes in the *Radical*:—"To expel the brothers from the schools of the people is all right, but why preserve the chaplain in the "Lyceum" of the *bourgeoisie*. Formerly the emancipated but selfish *bourgeoisie* said:—"Religion is good for the people." We are not going now, I think, to return the formula, and when we have declared that religion is worthless for the people, acknowledge that it is good for the middle classes. The principle, however, is laid down, and the result will follow. One of the consequences must be a total revision of the programme. The catechism is no longer part of it, I admit, but the notions of the immortality of the soul and of the existence of God have been allowed to remain. These, of themselves, open up the way to all religious ideas and that is too much. Human science teaches nothing of the immortality of the soul and of the



existence of God. The school, henceforward, open to science alone, should be closed to all preoccupations about a future that has no interest for us." And M. Henri Rochefort, after a page of the most horrible blasphemies in the *Intransigeant*, says, "Spiritualist teaching is Deist teaching, and the moment you admit that there is a God, what is to prevent anyone from calling him Father, Son, or Holy Ghost, and if there is a God he is our master, and if we have a master we must ask him to hear us, and then you re-establish over again prayers, priests, and worship which it is your object to destroy."

Such is the universal cry of radicalism which would stop at nothing short of the extinction of Christianity.

The following books, of interest to our readers, have recently appeared abroad :—

*Philosophia Moralis, seu Institutiones Ethicæ et Juris Naturæ. Elucubratae a Julio Costa-Rosetti, Sacerdote Soc. Jesu (Innsbruck.)*

THIS work embraces a course of ethics, economics and the philosophy of politics. It treats at length the questions of the social rights of man, the relations of nations and the relations of Church and State. It is particularly praised for its exposition of domestic, political and international rights. It is sold at Rome at the "Libreria della Propaganda."

*Compendium Notionum Philosophicarum sub Dialogi Forma, in usum Incipientium. Auctore Fr. Antonio de Marianova. 3 vols. Apud Claras Aquas prope Florentiam. Price 9 lire.*

THIS work goes over the whole course of philosophy, the two first volumes being devoted to Logic and Metaphysics. The author intends to add an appendix, setting forth in syllogistic form the chief objections to the principal theses of the course.

*De Veritate Historica Libri Judith. Auctore Domenico Palmieri, S.J. Commentarius in Epistolam ad Galatas. Auctore Domenico Palmieri, S.J. Chez M. P. Duffels, Rue de Tongres, Maestricht.*

AT short intervals the learned Jesuit has produced the two above mentioned works. The historical truth of the book of Judith attacked by Protestants and rationalists is defended with all kinds of proofs in the first and in the second the author follows the text chapter by chapter and verse by verse, and examines it from every point of view, grammatical, philological, dogmatical, polemical, &c., explaining the meaning of the Apostle, and refuting false critics.

*Lezioni esegetiche e morali sopra il sacro libro di Giobbe. By Monsignor Donato Velluti di San Clemente, Vescovo di Oropo. Vol. I. Published at Florence by the Firm Raffaello Ricci. Price, 2 lire.*

THIS is the first of a series of five volumes on the book of Job, by Mgr. di San Clemente, former Canon-Theologian of the Cathedral of Florence.

*Vita di Sua Santità Pio Papa Nono, per il Sacerdote Dario Morosi. Florence: Raffaello Ricci.*

THIS is the second volume of the life of Pope Pius IX., extending from the proclamation of the dogma of the Immaculate Conception to the centenary of St. Peter celebrated in 1867.

*Commentarius de Censuris. Auctore Januario Bucceroni, S.J., Moralis Theologiæ Professore in Pontificia Universitate Gregoriana Collegii Romani. Libreria della Propaganda.*

OF this treatise an Italian reviewer in the *Civiltà Cattolica* says, that the method is good, the style clear, the exposition exact, the doctrine solid, and the opinions sure, and the most common among theologians. It contains everything important and useful on the subject of censures.

J. F. HOGAN.

## CORRESPONDENCE.

IN the correspondence of the October number of the RECORD there appeared a paper by the Very Rev. Fr. Lockhart which seems to call for some notice. It is entitled *The Works of Rosmini before the Holy See*, and in it Fr. Lockhart seeks to show from the sentence of acquittal—*dimittantur*—pronounced by the S. Congregation of the Index on the works of Rosmini submitted by it to examination, that we should come to the conclusion that there is nothing in those works *deserving* of censure.

Now this cannot with any appearance of probability be maintained after the authoritative explanation of this sentence given by the S. Congregation itself on the 21st of June, 1880, in which it is stated :—" *Formula-Dimittantur-hoc tantum significat: opus, quod dimittitur, non prohiberi,*" and it is added, "*Libri dimissi non debent censeri immunes ab omni errore contra fidem et mores,*" and, moreover

"*possunt absque temeritatis nota impugnari*," and that not merely philosophice, but also theologicæ. If the S. Congregation had wished to declare expressly that the formula *Dimittantur* implied no approbation, direct or indirect, positive or negative, and no guarantee whatever of freedom from error, could it have done so more effectually than by declaring that it means only (*tantum*) *non prohibetur*, and that works *dimissi non debent censeri immunes ab omni errore contra fidem et mores*? The fact that these works *possunt absque temeritatis nota impugnari* shows in what sense we are to understand the precept of silence imposed on both sides. It is not lawful to traduce those works as branded by the authority of the Church with any theological censure, but it is quite lawful to combat them, to refute their errors, if they contain any, and to call those errors by their proper name; as the errors of the Rosminian philosophy have been again and again by very eminent Catholic writers called, and justly called, *Pantheism*. Indeed, it is well-known that the aged Fr. Liberatore, S.J., was requested by high ecclesiastical authority which he felt bound to respect, to resume the discussion and refutation of the Rosminian system.

That the letter written by the Sovereign Pontiff in January, 1862, to the Archbishops of Lombardy and Piedmont, was not in favour of the Rosminians<sup>1</sup> is abundantly evident from the words quoted by Fr. Lockhart:—"We would not, however, on this account that any injury should be done to a Society of Religious men who take their name from Charity, &c." Where would be the necessity for guarding the Institute against danger that might possibly arise from the Holy Father's letter, if that letter were written in approbation of the Rosminians, and in condemnation of their adversaries? In such case these words would be worse than meaningless. Another portion of the same letter might well have given Fr. Lockhart cause for serious thought, not to say disquietude. The Holy Father says:—"The suggestions of our Encyclical (the *Æterni Patris*) were sufficient to have easily kept all minds together in harmony, had not too great subtilty been used in its interpretation." The Rosminians are the only people, I believe, who are not aware that the too great subtilty complained of is precisely the attempt to make Rosmini figure as an exponent of St. Thomas. On this point a word will be said further on; meantime to close this point of the force of the *Dimittatur*. It is evident that

<sup>1</sup> I notice once for all that when I use the word Rosminians, I mean the philosophical followers of Rosmini, not the Members of the Institute of Charity, at least not as such.



though each consultor is bound to give his individual vote *pro merito*, yet the ultimate decision arrived at, the final judgment given by the S. Congregation, is not always *pro merito intrinseco* of the work examined; otherwise the *dimittatur* could never be given to a work that contains *errores contra fidem et mores*. Just as works are sometimes condemned, not on account of errors contained in them, but *in odium auctoris*, as in the case of heresiarchs, so works in themselves deserving of censure are sometimes spared, because there are extrinsic reasons that make it undesirable or inexpedient to condemn them. In the present case such reasons are found in abundance in the unwillingness at Rome to condemn a man who had merited so well of the Church, and who had led such a spotless, not to say saintly, life as the Abbate Rosmini, as well as in the anxiety not to do anything that could prejudice the excellent and most deserving Society of which he was the founder. These reasons would be allowed to have all the more weight, as there was question of grave philosophical works written only for the learned, and not likely to circulate widely or to be much read by the people, and whose poison, if they contained any, could be counteracted by a milder antidote than the *Index expurgatorius*. To those who lived in Rome at the time it was an open secret that the Consultors were unanimous in condemning the works, and that the *Dimittantur* was due to the personal action of Pio Nono who would not hear of the condemnation of his old and revered friend l'Abbate Rosmini.

The same reasons that militated then against the condemnation of the works examined, militate now against the examination of the remaining works. This is the course usually followed at Rome, when the authorities are unwilling to condemn, and feel at the same time that condemnation is almost inevitable, if the work be examined. So that the unwillingness of the S. Congregation to examine the remaining works tells against, rather than for their orthodoxy. After what has been said it is scarcely necessary to say anything of the argument Fr. Lockhart seeks to draw from the fact, that the *Dimittatur* is the most favourable sentence that the S. Congregation can pronounce. This is perfectly true; but it must be remembered that this S. Congregation is a tribunal solely for the *condemnation* of works: approval does not come within its sphere. At present the only risk of condemnation the works of Rosmini run, arises from the indiscreet zeal of his followers who insist on claiming for them a sort of approbation which the Church has never given nor intended to give, and to hold him up as a faithful exponent of St. Thomas. On this claim a few words must be said.

To any one who has read and studied St. Thomas, it must seem almost incredible, that such a claim could be seriously put forward. For St. Thomas holds that each creature has its own proper being, which is its own and no other's—a being, finite, changeable, non-eternal and consequently created—nay more, that it is the being—the *esse* precisely, that is, the *proprius terminus* of the creative act.

Rosmini on the contrary holds that all being is one—that it is infinite, eternal, unchangeable, and uncreated. And as he holds at the same time that all that is positive in everything that is, is being, and that we can say with truth that a man is a being, that a stone is a being, &c, precisely because in the man and the stone, decompose them as we may, we can find nothing that is not being: it is not to be wondered at that his doctrine has been held to lead to Pantheism pure and simple.

Again St Thomas teaches that our intellectual knowledge is derived from the *Intellectus agens*, which is a faculty of the human soul, throwing its light on the *phantasmata* derived through the senses from material things, and enabling us to see under the *phantasmata* the essence which underlies them, without the material conditions which accompany it in the *phantasmata*. The essence, thus thrown into light by the *Intellectus agens*, is the *species intelligibilis impressa*, which received into the *Intellectus possibilis* enables it to form in itself the *species expressa* or *verbum mentale*, which is the intellectual, spiritual representation of the material thing, first made known through the senses, and which is thus capable of existing in the soul, as it must in order to be known, the same as it exists outside, though not after the same manner, because here presented in its essence alone without the material conditions that surround, and as it were clothe it in its natural state. Whatever purely spiritual things we know, St. Thomas maintains that we know only by comparison with these concepts derived from material things.

Rosmini on the contrary holds that our intellectual knowledge comes from the Ideal Being—the *ente ideale* throwing its light into our souls, and our souls, which in themselves are merely sensitive, apprehending this Ideal Being, and afterwards all things in its light. Thus, while in St. Thomas's system the intellectual light of our souls is intrinsic to the soul itself—a part of it—*aliquid animae*: in Rosmini's it is extrinsic, the *ente ideale*—Ideal Being—an *appartinenza di Dio*—something belonging to God, and in itself in reality not distinct from God.

In St. Thomas's system the soul is of its own nature spiritual

and needs an immediate act of the creative power to call it into being. In the Rosminian system it is of its own nature merely sensitive, and is rendered spiritual (*diviene spirituale*) by the act of apprehending the *ens ideale*, an act, that according to Rosmini, the soul of any animal is equally capable of effecting, only that the inferior animals are prevented from exercising it, because they are all intent, wholly occupied in building up and perfecting the organism : while man, on the contrary, is free to exercise it because his organism is already perfect. Thus in the system of Rosmini, the spirituality of the human soul is lost as well as its immortality. Rosmini, indeed, admits expressly that the human soul on the death of the body is resolved into the sensitive particles of which it was composed. In Rosmini's system, by the way, every particle of matter is sensitive, and the human soul is made up of the union of the sensitive principles of the particles of matter which compose the body. The human soul, according to Rosmini, is only immortal inasmuch as the act it has effected in entering the Ideal Being remains. As if a vital act could remain when the vital principle which elicits it is gone. Of course in Rosmini's system there is no real difficulty in this, inasmuch as the vital principle, which really elicits the intellectual act, is the Ideal Being infinite, eternal, unchangeable, and uncreated.

This then is the system which we are asked to accept as *in perfect accordance* with that of St. Thomas, as "furnishing the *key* to the doctrines of St. Thomas on the nature of *innate* light of reason and on the *origin* of *ideas* ;" and as free from error, *undeserving* of censure, and *quasi* approved by the Holy See. *Judicet æquus lector !*

Fr. Lockhart speaks of a 'certain school of learned doctors' who are opposed to the teachings of Rosmini. It would be more appropriate for him to speak of practically the whole Church as opposed to it, and necessarily opposed to it, with the exception always of a handful of Rosminians who preserve their faith at the expense of their logical consistency. The "school" must needs be a wide one since it embraces the writers of the *Civiltà Cattolica*, their Eminences Cardinals Zigliara, Pecci and Parrocco. and, if we except four or five bishops in Northern Italy, practically the whole Episcopate with nearly all the Catholic writers who have turned their attention to the subject. That a man of Fr. Lockhart's undoubted ability could write in defence of such a system is only one more proof of the tremendous power of prejudice over even really great minds. *Sed magna est veritas et praevalēbit.*

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## DOCUMENTS.

## ABSOLUTION OF CASES RESERVED TO THE HOLY SEE.

## SUMMARY.

The opinion cannot be safely held which teaches that the Bishop or any approved priest can absolve from sins and censures specially reserved to the Pope, whenever it is impossible for the penitent to go personally to Rome.

It is necessary to have recourse by letter to the Penitentiary (nisi Episcopus habeat speciale indultum, aut in articulo mortis), except in certain very urgent cases which cannot be deferred without scandal or loss of character, and even then the absolution is given *sub poena reincidentiae in easdem censuras*, unless application to the Holy See is made by letter or through the confessor within a month.

## DECRETUM S. ROM. ET. UNIV. INQUISITIONIS.

Quaesitum est ab hac S. Congregatione Romanae et Universalis Inquisitionis :

I. Utrum tuto adhuc teneri possit sententia docens ad Episcopum aut ad quemlibet sacerdotem approbatum devolvi absolutionem casuum et censurarum etiam speciali modo Papae reservatorum, quando poenitens versatur in impossibilitate personaliter adeundi S. Sedem ?

II. Quatenus negative, utrum recurrendum sit saltem per litteras ad Emum. S. Poenitentiariae Praefectum pro omnibus casibus Papae reservatis, nisi Episcopus habeat speciale indultum, praeterquam in articulo mortis, ad obtinendum absolvendi facultatem ?

Feria iv., die 23 Junii, 1886.

## RESPONSUM.

Emi. ac Rmi. Patres Cardinales in rebus fidei Cardinales Inquisitores, superscriptis dubiis mature perpensis, respondendum esse censuerunt :

Ad 1<sup>m</sup>. Attenta praxi S. Poenitentiariae praesertim ab edita Constitutione Apostolica s. m. Pii IX, quae incipit *Apostolicae Sedis, Negative*.

Ad 2<sup>m</sup>. *Affirmative*; at in casibus vere urgentioribus, in quibus absolutio differri nequeat absque periculo gravis scandali vel infamiae, super quo confessoriorum conscientia oneratur, dari posse absolutionem, injunctis de jure injungendis, a censuris etiam speciali modo Summo Pontifici reservatis, sub poena tamen reincidentiae in easdem,

censuras, nisi saltem infra mensem per epistolam et per medium confessarii absolutus recurrat ad S. Sedem.

SSmus. resolutionem EE. PP. approbavit et confirmavit.

JOSEPHUS MANCINI, S. R. et U. Inquis Not.

L. ✠ S.

Feria iv, die 30 Junii, 1886.

## DECREES OF THE CONGREGATION OF RITES.

### SUMMARY.

1. May the Dominica post Epiphaniam vel Pentecosten, when anticipated, be assigned to a "dies festo Semiduplici ad libitum assignata?"

2. The Relics of Our Lord may be exposed on the feast of the Holy Relics.

3. The "imago Sacri Vultus D.N.J.C." is not to be borne in the procession of the Blessed Sacrament.

4. This imago Vultus Sacri D.N.J.C. may be kept veiled, with lighted candles on either side, if the particular representation is held in veneration by the people.

### NAMURCEN.

#### I.

Insequentium Dubiorum declarationem Rmus. Dnus. Eduardus Josephus Belin hodiernus Episcopus Namurcen. a S. Rit. Congregatione expetivit, nimirum:

DUBIUM I. Quum juxta Rubricas Breviarii Romani, Dominica post Epiphaniam vel Pentecosten, quae aliter omittenda esset, poni debeat *in praecedenti Sabbato, quod non sit impeditum festo novem Lectionum, alioquin in alia praecedenti die, similiter non impedita*, etc.: Quaeritur utrum dies festo semiduplici ad libitum assignata, sive sit Sabbatum immediate ante Dominicam Septuagesimae vel Pentecosten vel alia dies illud praecedens, habenda sit tamquam sedes libera, in qua reponi possit Dominica anticipata?

DUBIUM II. Utrum in festo Sacrarum Reliquiarum quod in Namurcensi Dioecesi ultima Dominica Octobris recolitur, exponi possint etiam Reliquiae D. N. J. C.? Ratio dubitandi est, quod hujusmodi festum, prouti ex toto officio apparet, sit tantummodo de Reliquiis Sanctorum.

DUBIUM III. Utrum imago Sacri Vultus D. J. N. C. deferri queat in Processione SSmi. Sacramenti?

DUBIUM IV. Utrum eadem imago velari debeat tempore quo non exponitur cum cereis accensis?

Sacra porro Rit. Congregatio, referente infrascripto Secretario, exquisitoque alterius ex Apostolicarum Caeremoniarum Magistris voto, ita propositis Dubiis rescribendum censuit:

Ad I. *Servandum Decretum in una Lycien, diei 4 Aprilis, 1705.*

Ad II. *Exponi posse seu affirmative.*

Ad III. *Negative.*

Ad IV. *Affirmative, si imago permagna populi veneratione colatur.*

Atque ita declaravit ac rescripsit die 29 Maii 1885.

Ita reperitur in Actis et Regestis Secretariae Sacrorum Rituum Congregationis. In fidem, etc.

Ex eadem Secretaria hac die 2 Junii 1886.

Pro R. P. D. LAURENTIO SALVATI, *Secretario,*  
JOANNES CANCUS PONZI, *Substitutus.*

## A PRIEST NOT ALLOWED TO ATTEND A PROTESTANT FUNERAL. BAPTISM OF THE CHILD OF PROTESTANT PARENTS.

### SUMMARY.

A priest cannot attend the funeral of a Protestant, even where there are no Protestant ministers, though the body is not carried to the church, or the dead-bell rung.

A priest is not justified in baptizing the child of Protestants when the parents present the child for baptism, but announce, at the same time, that they do not regard themselves as bound to rear the child in the Catholic faith. If the child is in *periculo mortis*, the priest would of course baptize in the circumstances.

### DECRETUM S. ROM. ET UNIV. INQUISITIONIS.

#### DUBIA PROPOSITA AB ARCHIEPISCOPO UTINENSI ADMINISTRATORE APOSTOLICO DIOECESIS MANTUAE.

I. *An Sacerdos catholicus, in locis quibus haeretici proprios non habent ministros, possit comitari cadaver haeretici a domo ad coemeterium, etsi cadaver in Ecclesiam non deferatur, neque campanae pulsentur?*

Et quatenus affirmative.

II. *An ejusmodi praxis permittatur aut toleretur aliquibus in locis specialibus tantum, aut extendi possit etiam ad Italiam nostram?*

Et quatenus affirmative.

III. *Quibusnam sacris indumentis uti valet Sacerdos hoc in comitatu, si praecedi debeat a Cruce?*



IV. *Si duo conjuges protestantes, deficiente ministro proprio, exhiberent parochus alterive Sacerdoti catholico, proprium infantem baptizandum, declarantes, sese per hoc haud intelligere obstringi ad eum educandum in religionem catholicam, poteritne parochus eum baptizare, ut interdum in tuto ponat innocentis infantuli aeternam salutem, praescirando ab eo quod in futuro evenire possit, quando ad aetatem discretionis pervenerit?*

Feria iv., die 26 Augusti 1885.

In Congregatione generali habita coram Emis. et Rmis. Dominis Cardinalibus adversus haeticam pravitatem Inquisitoribus generalibus, propositis suprascriptis Dubiis iidem Emi. Dni. respondere decreverunt: Ad primum *Negative*; ad secundum et tertium *provisum in primo*; ad quartum *Negative, praeterquam in periculo mortis.*

Die 19 Januarii, 1886.

. Concordat cum originali.

Ita est.

Pro D. PELAMI S. R. et U. I. *Notarius.*

GUSTAVUS PERSIANI, *Substitutus.*

## THE VICAR-CAPITULAR AND THE EXECUTION OF A DISPENSATION.

### SUMMARY.

After the appointment of a new Bishop, the Vicar-Capitular cannot validly proceed to execute a Matrimonial Dispensation which he has received, and in regard to which he had already taken certain prescribed steps before the appointment of the new Bishop.

If the Dispensation is sent to the Vicar-Capitular, the case must be begun over again by the new Bishop.

If the Dispensation is directed to the Bishop he can apply it.

But the Bishop must investigate and deal with the case, as if nothing had been done by the Vicar-Capitular.

### S. POENITENTIARIA.

*Beatissime Pater,*

Infrascriptus Episcopus L. devotissime exponit dubium quod sequitur: Vicario Capitulari, tempore quo Sedes episcopalis vacat, dispensationes matrimoniales exequendae a Sancta Sede committuntur. Peracta verificatione causarum nec non imposita separatione sponsorum, vi litterarum apostolicarum praescripta, Vicarius Capitularis officio suo cessat, eo quod novus Episcopus manus episcopale legitime exercendum suscepit. Hinc quaeritur:

I. *Utrum Vicarius Capitularis executionem dispensationis, in*

qua, ut supra, res non jam integra est, usque ad finem peragere valide possit?—II. *An a novo Ordinario ejusmodi executio perficienda sit?*

Et casu confirmativo ad secundum, iterum quaeritur. III. *Utrum novus Ordinarius dispensationem exequendam suscipere valeat statu, quo actu reperitur, ita ut non requiratur nova verificatio causarum ab ipso instituenda nec nova separatio sponsorum ab ipso imponenda? An executionem ab initio ita suscipere debeat, quam si Vicarius Capitularis nihil in eo negotio jam fecisset, id est, quam si res omnino jam integra esset?*

Sacra Poenitentiaria ad praefata dubia rescribit prout sequitur. Ad I. *Negative.*—Ad II. *Negative si dispensationes remissae fuerunt Vicario Capitulari, affirmative vero si remissae fuerint Ordinario.*—Ad III. *Negative ad primam partem, affirmative ad secundam.*

Datum Romae in S. Poenitentiaria die 3 Aprilis, 1886.

✠ F. SIMONESCHI, Ep., S. P. Reg.

## MATERIAL OF PORTABLE ALTAR-STONE.

### SUMMARY.

Portable Altar-stones may be made of other hard close-grained stone than Marble.

The place for the Relics is the middle, and not the front of the stone.

### SACRA RITUM CONGREGATIO.

In nonnullis provinciae ecclesiasticae Æquatorianae Americae dioecesisibus nuper a Sacra Rituum Congregatione compertum est ob marmoris defectum fere omnes aras seu altaria portatilia ex alio lapide constare qui marmoris densitate ac duritie caret; et sepulchrum Reliquiarum, non in medio eorumdem altarium sed in fronte excavatum, ut plurimum, non lapide sed cera sigillari vel gypso coopertum esse atque firmatum. Hinc est quod quamplures ejusdem provinciae Ordinarii ab eadem Sacra Congregatione expetierunt an licitum sit praedictus usus ararum seu altarium, atque in posterum permitti valeat sepulchrum Reliquiarum seu confessionem in fronte lapidis effodi?

Et eadem Sacra Congregatio, omnibus sedulo expensis, exquisitaque alterius ex Apostolicarum Caeremoniarum magistris voto, ad relationem infrascripti Secretarii, ita respondendum censuit:

“Arae seu altaria portatilia, quae constant ex vero lapide duro et compacto, etsi non marmoreo, idonea haberi debent; quae autem confecta sunt ex lapide pumiceo, sive ex gypso, aut alia simili

materia, illicita prorsus sunt. Quoad vero altaria quorum sepulchrum sive confessio non in medio lapidis, sed in ejus fronte fuit effossum ea non sunt admittenda, utpote Pontificalis Romani praescriptionibus, haud conformia." Ita respondit die 24 Novembris 1885.

D. CARD. BARTOLINIUS, S.R.C. *Praefectus*.  
LAURENTIUS SALVATI, *Secretarius*.

## VARIOUS DECREES.

### SUMMARY.

The new Votive Offices.—Must the Passion be sung on Palm Sunday and Good Friday, if the rest of the office is sung.—At the Mass of Ordination on Quarter Tense Saturday, which happens to be also a Vigil, a commemoration of the Vigil is to be made, but its Gospel is not read at the end.—The Stations of the Cross may be left uncovered during Passion Tide.—The Titular of an Oratory merely blessed, has not an Octave.—A consecrated Oratory has the same rights as a consecrated Church, in regard to Feasts of its titular and dedication.—Consecration secures these rights for an Oratory, and other conditions are not required.—The rule *de celebratione Missae in Ecclesia aliena*.—The little bell to be rung at Mass even in private Oratories.—The tone to be observed when singing the prayers at Benediction when celebrated apart from the office or Mass.

### SACRA RITUM CONGREGATIO.

Rmus Dnus N. N., Episcopus, a Sacra Rituum Congregatione sequentium dubiorum solutionem humillime postulavit, nimirum :

DUBIUM I. An extra ecclesias, quorum calendario rite addita fuerunt officia votiva per decretum 5 Julii 1883 concessa, privilegium personale ad libitum ista recitandi Missasque respondententes more festivo celebrandi, sic intelligi debeat, ut in cantandis Missis ac Vesperis (salvo jure Missas more stricte votivo celebrandi), ne commemoratio quidem de iisdem fieri possit ?

DUBIUM II. Utrum Dominica Palmarum ac Feria VI in Parasceve, liceat ceteras functionis partes cantare, ubi Passio, deficientibus Diaconis, a Celebrante tota legitur, excepto fine, qui juxta Rubricam cantatur in tono Evangelii ?

DUBIUM III. An Vigilia occurrente in Sabbato Quatuor Temporum, Episcopus Ordines Conferens, debeat non solum facere commemorationem de Vigilia per orationes, sed etiam ejusdem Evangelium in fine legere ?



DUBIUM IV. Utrum imagines, quae quatuordecim viae Crucis stationibus affigi solent ad instruendos fideles eorumque pietatem fovendam, relinqui possint non velatae tempore Passionis?

DUBIUM V. An decretum in *Marianopolitana*, 29 Novembris 1878, ex quo constat quoddam oratorium consecratum ibidem descriptum jus habuisse ut celebrentur cum octava tum ipsius festum titolare, tum ejus dedicatio, extendi debeat ad oratoria ejusdem generis simpliciter benedicta, in eo sensu quod eorum titulus cum octava sit celebrandus?

DUBIUM VI. An titulus cuilibet oratorio, in perpetuum cultui divino ac praesertim Missae celebrandae addicto, in actu consecrationis, vel benedictionis auctoritate Episcopi assignatus, eo ipso jus, saltem in actu primo, habeat ut ejus festum (necnon et dedicatio, si sit consecratum) sub ritu duplici primae Classis cum octava celebretur; ita tamen ut exercitium istius juris non incipiat, nisi certae conditiones impleantur, quibus ab initio non existentibus, vel postea deficientibus, suspenditur?

DUBIUM VII. Utrum ad supradicti juris exercitium tria haec requirantur, et sufficiant: 1° Quod oratorium omnibus fidelibus pateat, vel saltem ad usum non privatae familiae, sed ex. gr., personarum in Seminario, Hospitio, etc., degentium, adhibeatur; 2° Quod ibidem peragi soleant juxta dispositionem Ordinarii quaedam functiones ecclesiasticae, aut saltem divini sacrificii oblatio; 3° Quod adscribatur sive clericus beneficiatus, sive communitas ad recitandum in choro canonicum officium stricte obligata, sive Congregatio inter membra sua numerans Clericos Sacris Ordinibus initiatos, sive Sacerdos ab Episcopo deputatus, ut sit proprius oratorii rector?

DUBIUM VIII. Utrum in praedictis oratoriis, quae propter tertiae conditionis supramemoratae defectum celebratione festi titularis (et dedicationis) cum Octava privantur, licitum sit ex decretis (*in Compostellana* 8 Aprilis 1808, ad 3<sup>m</sup>; *in una Societatis Jesu* 18 Sept. 1877, ad 1<sup>m</sup>, etc.) ipsa die qua officium etiam accidentaliter translatum recitandum foret cantare Missam de titulo (et de anniversario dedicationis), additis, in quantum eas patitur ritus solemnitas, commemorationibus officii currentis, cum Evangelio Dominicae vel feriae majoris in fine?

DUBIUM IX. An ubi cantatur ista Missa, caeterae, si quae ibidem celebrentur, similiter de titulari (vel de dedicatione) legendae sint?

DUBIUM X. Duae tabellae de *celebratione Missae in Ecclesia aliena* publicatae sunt anno 1859, tamquam a Secretario Sacrorum

Rituum Congregationis approbatae (quarum exemplar per modum appendicis jam exhibitum fuit). Quaeritur utrum servari possint ac debeant istae tabellae : an vero sequenda sit regula generalis, vi cuius, praeter paucas exceptiones quoad Missam conventualem, Missam de Beato, etc., Sacerdos non legit Missam juxta Kalendarium ecclesiae alienae, nisi quando in ea vel celebratur officium duplex, aut duplici aequivalens, cum diverso colore, vel fit de festo, cuius solemnitate populi concursus attrahitur ?

DUBIUM XI. An regulae circa Missae celebrationem in ecclesia aliena similiter obligent : 1° In oratoriis saltem benedictis, sive festum earum titolare celebretur cum octava, sive non ; 2° In locis ad tempus, donec erigatur ecclesia vel oratorium, ab Ordinario deputatis ad Missae celebrationem, etc. : 3° In parvis oratoriis, extra principale oratorium, apud communitates ecclesiasticas, etc., cum licentia competenti institutis ?

DUBIUM XII. Utrum Rubrica, qua praecipitur campanulam a ministro Missae lectae pulsari, spectet ad oratoria hujusmodi, in quibus plerumque solus adest celebrans cum ministro ?

DUBIUM XIII. Utrum orationes coram Sanctissimo Sacramento exposito, extra Missam et horas canonicas, cantandae sint recto tono an vero cum duplici vocis a *fa* ad *re* inflexione ?

Et Sacra eadem Congregatio, ad relationem infrascripti Secretarii, exquisitoque voto alterius ex apostolicarum Caeremoniarum magistris, re mature perpensa, ita propositis dubiis rescribendum censuit, nimirum :

Ad I. Affirmative.

Ad II. Servetur methodus praescripta a Benedicto XIII. pro ecclesiis ruralibus.

Ad III. Affirmative ad primam partem, negative ad secundam.

Ad IV. Affirmative.

Ad V. Pro oratoriis simpliciter benedictis, negative ; et serventur decreta.

Ad VI. Si sit consecratum, jus ei competit, uti pro publica ecclesia consecrata ; si sit benedictum, provisum in V°.

Ad VII. Si oratorium sit consecratum, sufficit sola consecratio.

Ad VIII. Si oratorium sit consecratum, serventur eadem quae in ecclesia ; si benedictum, provisum in V°.

Ad IX. Si sit consecratum, affirmative.

Ad X et XI. Servanda regula generalis etiam in oratoriis, exceptis mere privatis.

Ad XII. Campanula in missis pulsanda est etiam in Oratoriis privatis.

Ad XIII. Orationes in casu cantandas esse recto tono cum unica vocis inflexione in fine cujusque orationis.

Atque ita rescripsit, declaravit ac servari mandavit, die 18 Julii, 1885.

Pro Emo. ac Rmo. Dno. Card. D. BARTHOLINIO, S. R. C., *Praef.*

A. CARD. SERAFINI.

LAURENTIUS SALVATI, S. R. C., *Secretarius.*

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## NOTICES OF BOOKS.

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ADDRESSES BY THE MOST REV. DR. WALSH, ARCHBISHOP OF DUBLIN. Dublin: M. H. Gill and Son.

THESE Addresses breathe a noble spirit of religion and patriotism judiciously combined, and, as our lung-food is enriched by every additional accession of "vital air" to the atmosphere we inhale, so are our minds re-invigorated by every renewal of our acquaintance with the outspoken and unshackled independence of the utterances so fittingly embodied in the above splendid volume. The intense interest they evoked as they followed each other in rapid succession, the dignity and acknowledged penetration and ability of the speaker, and the constantly-growing importance of the subjects dealt with, claimed for these masterly pronouncements a more permanent form than a mere newspaper report. That they would be collected, therefore, and re-published in some shape, every person anticipated; but it must be gratifying to their revered author, while it is eminently serviceable to the cause which every genuine Irishman has uppermost in his thoughts and nearest to his heart at the present moment, that they have been re-produced with guaranteed accuracy, and in a form at once cheap, durable, and respectable.

If these speeches consisted of a mere agglomeration of carefully-elaborated sentences, enjoining "fraternal charity" on the grounds of our "common Christianity," &c.—*vox et praeterea nihil*—we should content ourselves with recommending their perusal to a class of people by whom the pages of the RECORD are seldom scanned. Fair words, glossing over unsound ethical or political principles, are like the vapid flowers which nature sometimes spreads over a stagnant pool. They please the eye, but do not render less noxious the



waters beneath. In the Addresses before us, however, there is a substance, a backbone of fact and reason, and a vivifying principle of truth elegantly expressed, which render them an enduring and priceless addition to our country's national literature. They afford strong and wholesome nutriment for the minds of our youth. To the more matured they supply an admirable example of moderation, decorum, charity, and good taste in dealing with political opponents. They mark out much more effectually than could any dry rules or even sharp legislation, the lines on which the aspirations and public conduct of ecclesiastics in this country ought to be moulded, and the limits prescribed by propriety and prudence.

The enemies of Ireland have never shown such rare intelligence and astuteness as they did during that anxious interval, some eighteen months ago, when the appointment of an Archbishop to the Metropolitan See of Dublin was looked out for and spoken of far beyond the limits of these kingdoms. They put all their available forces in motion against the present worthy ruler of that important diocese, whose sympathies were even then as widely known as his abilities and scholarly attainments. They cared little who else was chosen, provided he was passed over, and no one needs to be told now that they were wise in their generation. Their apprehensions have been more than verified, their ill-gotten and ill-used influence has been for ever annihilated, and many of them have since been relegated to an obscurity from which they are never likely to emerge.

In his famous speech at Enniskerry, which produced such a sensation at the time of its delivery, and exercised such a well-timed influence on the county assemblies then about to be held for the selection of Nationalist candidates, his Grace describes, clearly and pithily, the principles by which the electors ought to be guided in the choice of Parliamentary representatives. His words deserve not merely to be quoted, but to be treasured up, and to be made, on all similar occasions in the future, the first test of a candidate's qualifications:—

“First, be firm in your determination to select none but honest men. (Cheers.) . . . Never lose sight of the principle—for it is a principle of the law of God—that the laws of morality, of honesty, of fidelity to pledges and to promises, are applicable to men in public, as well as to those in private stations, and are as applicable to them in the affairs of public and political life as in matters of private duty. (Cheers.) Thus, then—I cannot repeat it to you too often—have nothing to do with any candidate in whose antecedents you cannot find grounds for solid judgment that he is a thoroughly trustworthy and honest man. (Cheers.) Secondly, let him be, as far as you know, blameless in his private as well as in his public life. (Cheers.) Thirdly, in your selection, see that you secure the services of representatives on whom you can rely, that, while they will protect those interests that are common to all Irishmen, they will not lose sight of those that are of special importance to us, the Catholics of the

country. God forbid that I should suggest to you that your choice of candidates should be confined to Catholics. (Cheers.) Finally, but by no means as the least important qualification, I would implore of you to seek as your representatives in this crisis of our history, men distinguished for that moderation which the leader of the great political movement of the day, your fellow-Wicklow man, Mr. Parnell—(loud and prolonged cheers)—has so emphatically impressed upon all who are within the reach of his influence, as essential, especially from this time forward, for the successful assertion of your rightful claims. (Applause.) . . . You know I do not mean faithlessness to principle, you know I do not mean weakness. (Cheers.) . . . What I do mean is, that your members should be men, who, you may confidently rely, will not merely set their faces against those deeds of darkness which bring discredit upon even the justest cause, but will, in an alien, and, it may be, hostile, legislature, set forth your claims with that dignified calmness, in which the most powerful advocate of the strongest cause cannot fail to find a new source of power and of strength.” (Cheers.)

The whole tone of the Addresses is of this practical, straightforward, and pronounced character. We find in them no empty platitudes, no weak-kneed attempts to please people of all political shades and colours, but there is an air of sincerity and dignity about them which must commend them to the admiration of any honest reader. His long and valuable services in connection with the Catholic Committee of Intermediate Head Masters had marked out the gifted prelate as an eminent authority on the higher forms of education in this country. But he has shown an equally intimate and intelligent acquaintance with the principles and workings of the primary system. His declaration on the subject of the Training Colleges for National Teachers will be adhered to with as much determination as it was pronounced.

“We must have one set of rules,” he says, “and one set of rules only, applicable in their integrity to training colleges of whatever sort—undenominational or denominational, Catholic or Protestant. When that result, the only issue that the Catholics of Ireland can regard as ‘satisfactory,’ has been reached, then, but not till then, the Commissioners of National Education will find in me a willing fellow-worker with them in the good cause of the education of our people.” (Loud and prolonged applause.)

His manly and consistent attitude towards the Royal University is lucidly and resolutely set forth in the Address to the Students of Blackrock University College. Towards the close of that speech, dealing with the general question of University Education, he observes:—

“We have pointed out the existing inequality, an inequality which no man now undertakes to justify, and for the removal of which we labour. We ask for its removal in whatever way those responsible for the government of the country deem it consistent with the principles of sound statesmanship to remove it. (Hear, hear, and applause.) But removed the inequality must be absolutely and unreservedly, so as not to leave a trace of it behind.” (Loud applause.)

All the great questions of the day are treated of in one or other of

these able Addresses, and in a manner alike creditable to their illustrious author, and beneficial to the interests of our people. Every Irish priest ought to procure and keep on his table a copy of this handsome collection of speeches. It will be an incalculable advantage to him to have at hand these instructive discourses to serve as a model and a guide in his own public utterances. Religious and political associations will also confer an immense and practical benefit on their country by assisting in disseminating them as widely as the Irish race is itself scattered.

E. M.

**COLLECTIONS : DIOCESES OF KILDARE AND LEIGHLIN. Vol. 3.**

Rev. M. Comerford, M.R.I.A. Dublin : Duffy & Sons.

It is an encouraging sign of the increasing interest taken in the study of the history of our National Church that Fr. Comerford's example has invited other labourers into the fruitful field of Irish ecclesiastical Archaeology. Very recently Canon Monahan's excellent History of the Dioceses of Ardagh and Clonmacnoise was reviewed in these pages, and now the third volume of Fr. Comerford's important work in illustration of the History of the United Dioceses of Kildare and Leighlin has appeared to complete his great labour of filial devotion and love. This third volume is similar in every respect to the two volumes which preceded it. It deals in particular with the Diocese of Leighlin, as the second did with the Diocese of Kildare, and it gives, in great and interesting detail, the records of the several parishes that constitute the ancient See of St. Lazerian. The parishes are treated in alphabetical order, with the exception of Leighlin, the ancient, and Carlow the present, Cathedral parishes. Needless to say, this volume, like its predecessors, displays laborious study and research, and reflects great credit on the learned and zealous author. When one thinks of the time and toil necessary to compose so complete a chronicle of our Irish parishes, one cannot sufficiently admire the devotedness with which Fr. Comerford applied himself to his task; and the skill and success with which he has brought it to a happy termination. It is a grateful feature in Fr. Comerford's work that his volumes have succeeded each other with such commendable rapidity. In serial publications of importance and interest, especially where wide investigation and careful study are demanded, it often happens of necessity that many years intervene between the appearance of the various portions of which the work is to be finally composed. When we consider the vastness and difficulty of Fr. Comerford's undertaking, and bear also in mind that he was practically single-handed in its accomplishment.



we cannot forbear according to him the largest measure of praise. The author acknowledges, indeed, his indebtedness to the parochial clergy for the kind and generous help he received from them, and we make no doubt that they deserve this acknowledgment; but all the same, it remains entirely true that Fr. Comerford possesses the undivided honour of having compiled a history of an Irish Diocese which for completeness of treatment is, so far, without a rival. We do not undervalue the labours of those who have preceded Fr. Comerford nor of those who, as it would seem, have been stimulated by his example to labour in the same field. All deserve and have our abundant and most grateful recognition. But the three portly and splendid volumes of Fr. Comerford's collections, constitute, as it appears to us, an *opus magnum facile inter similia princeps*. The letter-press and engravings, the quality of material and of binding, are worthy of the best reputation of the eminent Catholic publishers, Duffy & Sons, to whose zeal and enterprise our country and our religion are so largely indebted.

The price of the volumes is marvellously low. We are seriously apprehensive that, unless the sluggish interest which is usually taken in such publications, be aroused by the sentiment of patriotism and gratitude, the learned author in his disinterested labours, will suffer considerable pecuniary loss. The public to which the work addresses itself is necessarily limited. With the exception of clergymen and professional antiquarians, it is scarcely to be expected that many outside the Dioceses of Kildare and Leighlin will procure copies of this work. This makes it all the more incumbent, in honour and in gratitude, on the spiritual children of St. Lazerian, to sustain the author in the noble enterprise, undertaken, and now happily accomplished, in their interest, and for the glory of their Diocese and of the Irish Church.

M. J. MURPHY.

JACOBI PLATELII, S.J., Theolog. in Universitate Duacena, Synopsis Cursus Theolog.; Diligenter recognita et variis in locis locupletata. Tom. v. Brugis et Insulis.

A reprint of Fr. Platel's fine Synopsis was certainly called for. One hundred and forty years have gone by since the last edition was published at Venice, although the generation then closing saw no fewer than ten issues of this favourite author. When the burning controversies of his time had spent most of their force and given way to others in the consideration of Theologians and Philosophers,

he was, it would seem, supplanted in general use by writers whose works, in addition to being satisfactory on stationary questions, had the further advantage of containing special treatment of contemporaneous problems. Still copies of the Synopsis were not to be had on easy terms. So far from it, they had become so rare as unfortunately to leave the name of the able author almost unknown to many students of Theology in recent times. But all danger of continued oblivion is indefinitely removed by this republication of his works. They are in five 8vo volumes, on beautiful toned paper, with full marginal summaries on every page.

Several editors have been engaged in succession on the task which Dr. Bouquillon has now brought to a successful issue. Their labour did not include the addition of critical or theological notes.

They confined themselves to an accurate reproduction of the text from the best former editions. This course was wisely chosen. Coming immediately after the 'great Theologians' Fr. Platel gave an able and valuable *Conspectus* of theology for the age in which he lived. But to attempt to transform his work into a general class-book and suit it to the present generation of students by additions to the text and numerous notes would be to mar its special interest and value for those who are more advanced in knowledge of theology and history. In point of doctrine, however, it leaves nothing to be desired. Indeed, as far as we have been able to see, a striking feature of this truly Catholic work is that, at that time when Papal Infallibility and the Immaculate Conception were called in question, when Jansenism was rife and controversy on the systems of Grace had well nigh reached its period of greatest tension, the author constantly used his brilliant powers to sustain theses that either have since then been defined to be of faith, or are at least as perfectly open to acceptance in our own day as they certainly were when Platel was a Douay professor.

But, besides being a safe guide to follow, he has a peculiar interest for the historico-theological student in that he is seen by us in close combat with able contemporaries, over those great questions of grace and morality which came to the front during the seventeenth century, and in which all after ages must take an abiding interest. Thus in Fr. Platel we have a good specimen of a Jesuit Theologian, two hundred years ago, sustaining Catholic truth on recognised Jesuit lines. Need it be added that he is a *probabilist* and a *congruist*? But see with what moderation he uses his facile powers:—

“Jesuitarum aliorumque plurimorum (sententia) primae directe oppositae infallibilem gratiae efficaciam constituit in eo quod ex affectu gratuitae et

specialis benevolentiae (et quidem, si de prima agatur, independenter ab omni merito), detur a Deo gratia congrua, id est, genio ejus cui confertur, accomodata, iis circumstantiis, quibus per scientiam mediam certo praevisa est effectum habitura; quo posito, aequae est impossibile istam gratiam (quamvis ex suis intrinsicis indifferentem) suo effectu privari, quam impossibile est Deum falli." (Tom. 2. N. 589).

And of the four opinions he says:—

"Hae omnes sententiae solida habent rationis et auctoritatis fundamenta etiam in Sancti Augustini et Divi Thomae doctrina . . . . hic (eas) simpliciter propono . . . ut nempe videant doctrinae Catholicae studiosi difficillimam gratiae efficacis cum libero arbitrio concordiam, variis modis posse probabiliter et Catholice explicari."

Fr. Platel added an ample abridgment of his teaching at the end of each tome, aptly calling it *Synopsis Synopseos*. The last volume, it is well to note, is from the brain of a disciple and faithful interpreter; for death had laid the author in his grave before he could complete his *Cursus Theologicus*. We wish Platelius *redivivus* many years of earnest consultation in the schools.—P. O'D.

THE IMITATION OF CHRIST IN IRISH. Second Edition.

Le SAGART ó cúige Múrian Dublin: Dollard.

It is with no ordinary feeling of pleasure we express an opinion on the merits of this book. By a truly just discernment, the peoples of different countries have been anxious about vernacular renderings of the "Imitation" only in a less degree than they have been in regard to the versions of the Sacred Scriptures themselves. Happily for us, the legitimate yearnings of Irishmen on this subject may now remain soothed, if not sated to the full. A distinguished Lazarist, who keeps his name from the public under a wide Irish description, has given readers of the "Imitation" an edition of Fr. O'Sullivan's great classic, in which they will find its splendid diction, freed from those errors of grammar and the press, that hitherto bewildered many a student of Celtic literature.

This is no small service in the cause of our fine old tongue. For one engaged in the arduous labours of a Priest of the Mission it is indeed a triumph in economy of time as well as in scholarship. He may well rest assured that, as a result of his labours, the Irish "Imitation" will be read by hundreds who, without them, would not think of undertaking such a task. No one who makes the effort will be disappointed. The thoughts are at once simple and sublime, like inspirations from on High. The language is made a wonderfully apt vehicle for their conveyance. Its flexibility and copiousness show at once the natural excellence of the Irish tongue, and Fr. O'Sullivan's mastery over its resources.



The editor of this edition has prefixed a neat sketch of Fr. O'Sullivan's career in beautiful Irish. This effort, by itself, is proof conclusive that the mantle of the first translator has fallen on worthy shoulders. It is a fine specimen of composition in our native language.

In a word to the reader at the end, we are told that the *oe* of East Munster is allowed to stand for the generally used *oo*, after Fr. O'Sullivan's method of teaching. The editor, also, after warmly thanking Mr. Fleming for his able assistance, says he cannot hope to have corrected all errors and misprints. On looking over several pages, we have noticed scarcely anything to correct, except one or two omissions of the aspirating mark. The work necessary to secure so much accuracy was very great. In our opinion it was successfully expended on a noble cause, and we are sure our countrymen will encourage similar efforts by their practical appreciation and support of this one.—P. O'D.

CHRISTIAN PATIENCE. By Bishop Ullathorne. London : Burns & Oates.

THE ever increasing flood of religious books that is perpetually flowing on the Catholic world, occasionally brings us a real literary gem, whose value depends neither on transient tastes nor on the flimsy adornments in which it is set. All the works of Dr. Ullathorne belong, by universal acknowledgment, to this rare class; they are perfect masterpieces in their department, and form a not very voluminous, but a most valuable, part of the classics of spiritual literature.

The most recent product of his pen, "Christian Patience," which is fully equal to either of its two predecessors in originality of thought, depth of reasoning, and vigorous language, is the last volume of the series. It treats of Patience, viewed from every conceivable standpoint, and not merely as exhibited in the trials and privations incidental to human existence. Hence, the genius of its author impresses itself more vividly and more effectively on his work, as he has not moulded existing materials into a fresher and more fascinating shape, but has elicited from his own gifted and prolific mind, much of the valuable matter as well as the form. The charms of his diction, and the clearness of his arguments, so enchain the reader's attention, that he cannot fail to be gratified and instructed at the same time; in almost every sentence he will recognise the impress of taste, method, piety, and erudition. No prodigality

of metaphor, no excessive luxuriance of eloquence, no parade of learning, and yet there is a most pleasing freshness in his ideas and his language.

It contains abundant and most suitable matter for sermons, not merely on Patience, but on charity, prayer, and a variety of subjects.

No doubt, the language is too deep and metaphysical to be dealt out in parcels to the simple faithful just as it stands in the book, but, of course, it would never occur to a preacher to borrow *language* from any source except the Inspired Text. For richness of ideas and copiousness of illustration, it excels most books of its class; each subject is presented in every aspect it bears, and is fully dissected before being dismissed.

For spiritual reading, either in private or in a community, it cannot be surpassed. Naturally enough, it is much better suited for ecclesiastics and nuns, than for the casual reader; but missionary priests, especially, will find it invaluable in preparing instructions for the people; as a book for their own spiritual reading, and, lastly, as a manual of meditations.

The following passage, selected at hazard from the body of the work, will serve as a specimen for our readers of the deeply interesting and original nature of its contents:—

“Beware of anxiety. The very sound of the word anxiety is painful. Next to sin, there is nothing that so much troubles the mind, strains the heart, distresses the soul, and confuses the judgment. It is worthy of remark that the words anxiety and anger come from the same root; they are both derived from the same Latin word *angere*, to overstrain or strangle, which in its substantive form is *angor*, which means anguish or vexation. Anxiety is the uneasiness and trouble of mind to which we give way because of some difficulty of which we cannot see the solution, or because of some uncertainty respecting oneself or another, or because of some future event of which we are uncertain. It is more than uneasiness and disturbance, more than solicitude and trouble; it is attended with fear and perplexity, and inclines the soul to sadness. It has a certain paralysing influence, compressing the soul with the ligaments of fear, suspense, and uncertainty, that impede and stifle the freedom of her powers. St. Gregory describes it by a strong figure, as ‘strangling the throat of the mind.’ A modern writer has described it as ‘fright spread thinly through the soul.’”

In dedicating this admirable work to that distinguished scholar and bright ornament of the Church, Cardinal Newman, the illustrious author says:—

“I do not forget that your first public appearance in the Catholic Church was at my consecration to the Episcopate, and that since that time forty years of our lives have passed during which you have honoured me with a friendship and a confidence that have much enriched my life.”

What a pity it is that the sun of these two venerated and truly learned prelates is so near its setting, as in the ordinary course of human life it must be!

E. M.

ESSAYS ON IRELAND. By W. J. O'Neill Daunt. Dublin: M. H. Gill & Son.

THESE Essays are collected from the contributions of Mr. O'Neill Daunt to the *Dublin, Contemporary* and *Westminster Reviews*, and to the newspapers. The author was induced to publish them in a collected form "by a belief that the facts they record may be useful in leading to a just appreciation of the claim of Ireland to the restoration of her Legislative Independence."

These facts reach back to the date of the Williamite victories, and show how England, during the greater part of the eighteenth century, injured every Irish interest—how the Irish Parliament crowded with men who had profited by the confiscations was in constant terror lest some successful Jacobite movement would deprive them of their newly-acquired possessions, and accordingly did not wish to exasperate England to which they yet looked as their motherland, and by whose strong hand they held what they had. At length the shackles became intolerable, and the Irish Protestants shook them off in 1779. In 1782 Parliament asserted its independence; and in 1783 the English Houses, on their part, professed to recognise that independence by a statute (23 George III. ch. 28), declaring "that the said right claimed by the people of Ireland to be bound only by His Majesty and the Parliament of that Kingdom in all cases whatever . . . shall be, and it is here declared to be, established and ascertained for ever, and shall at no time hereafter be questioned or questionable."

This was a great national contract; the result was a rapid increase of the prosperity of Ireland. But the prosperity of Ireland aroused the jealousy of Pitt, and the English mercantile community; the Rebellion of 1798 was brought about: then the Union—"a crime" as Mr. Lecky says, "of the deepest turpitude." By the Union Ireland was literally robbed, and continues to be: for, as Mr. Robert Giffen testifies "it contributes twice its proper share, if not more, to the Imperial Exchequer."

The Author of these Essays is plainly a master of his subject, and has his heart in it. Hence his style is clear and forcible; his facts are drawn from original sources, with the references invariably given—without, however, parading them. The "Essays on Ireland" ought become a popular hand-book for all who wish to know the History of the Union, and its bearing on current events.

At the same time, one may not subscribe to all Mr. O'Neill Daunt's opinions as put forward in his Essays—especially the Essay



on the "Irish Difficulty." Every one execrates the atrocious crimes that have accompanied the Land Agitation; but whether the Irish Leader was responsible for them in any way, is a question to which I would give a negative answer.—J. C.

NOS EGLISES. Par l'Abbé Roger, du Clergé d'Orleans.  
Orleans : H. Herluison, 17, Rue Jeanne d'Arc.

WE notice with pleasure the book of the Abbé Roger, which we have received for review, and which is headed with a complimentary letter from the Bishop of Orleans to the author, and with another from the Abbé Lagrange, the well-known biographer of Mgr. Dupanloup and Vicar-General of the same diocese. The book consists of a series of moral and mystical disquisitions on the principal objects of church furniture—the altar, the tabernacle, the pulpit, the confessional, the organ, the Virgin's chapel, &c., &c. The reading of these chapters is highly calculated to inspire deep reverence and respect into all those who enter a church, even for purposes not immediately belonging to worship. The author, though master of a very free and flowing style, often borrows, to express his thoughts, the language, sometimes striking, sometimes exquisitely delicate, of Lacordaire, of Joseph de Maistre, of Père Chocarne, of Père Gratry, of Madame Craven, Eugénie de Guérin, Monsabré, Ventura, and many other writers well known in modern Catholic literature. The whole work is full of the unction of piety, and will supply pleasant and edifying reading to those who procure it.—J. F. H.

LIFE OF THE VEN. MARY CRESCENTIA HOSS, OF THE THIRD ORDER OF ST. FRANCIS. Drawn from the Acts of her Beatification and other reliable resources. By Fr. Ignatius Jeiler, O.S.F. Translated by Rev. Clementinus Deymann, O.S.F. New York : Benziger Brothers.

THE incessant care with which God watches over the interests of His Church has frequently manifested itself in the appearance of some great champion of Catholic doctrine or discipline at the time and place where either was attacked by heresy or schism. The history of the progress of the Reformation in Germany offers many striking illustrations of this truth, with one of which Fr. Ignatius Jeiler's book deals. By none were the doctrines of Luther more warmly received than by the inhabitants of Kaufbeuren, a small town in Bavaria. Here was born, in 1682, the Ven. Mary Crescentia Höss,

who was one of the instruments chosen by God to prove to the world, against the Reformers, the exalted beauty of cloistral life, and the Divine source of Catholic doctrine which alone can inspire such heroic self-sacrifice. No system of philosophy, no other religion ever engendered the radiant virtue and holiness that distinguish the Saints of the Catholic Church, *Arbor bona fructus bonos facit*. The history of their lives is, therefore, the most eloquent refutation of the teachings of Positivism and other similar modern errors.

The style of Fr. Jeiler's book is highly graphic and picturesque, and the strong arguments by which he establishes the authenticity of those extraordinary events in the Ven. Crescentia's life, which he himself accepts as having occurred, render the work exceptionally valuable and interesting. The *a priori* grounds of each miracle are first investigated in the authenticated examples which the lives of other saints afford. The historical evidence is next sifted so closely, that only one who would be sceptical of the very principles of historical testimony, could reject the author's conclusions. We think it would be difficult to find a more attractive or more useful religious biography than Fr. Jeiler's life of the Ven. Mary Crescentia Höss.

The translation, though in some parts laboured in style, is generally good, but scarcely in keeping with the excellence of the original.—T. E. J.

IMPEDIMENTORUM MATRIMONII SYNOPSIS, SEU BREVIS EXPOSITIO. Auctore G. Allegre, S.T.D. Parisiis: Roger et Chernoviz. Marianapoli: Gadieux et Derome.

WE are not surprised to find that it soon became necessary to issue a second edition of Dr. Allegre's valuable little treatise. The numerous important letters of commendation published in the second edition do not give an exaggerated idea of the utility of the little book. Admirable in its combination of clearness and fulness with brevity, it is a useful compendium, remarkable for its order; sound and accurate in doctrine, and suggestive to a degree, which well makes up for the want of lengthened treatment. A. M.

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